A

GRAMMAR

OF THE

SANSKRĬTA LANGUAGE

BY

CHARLES WILKINS, LL.D. F.R.S.

अयुक्तं यदिह प्रोक्तं प्रमादेन भ्रमेन वा ।
वाचा मया दयावन्तः सन्तः सं[illegible]धयन्तु तत् ॥

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BY W. B[illegible]

AND SOLD BY BLA[illegible]

HONOURABLE [illegible]

TO THE HONOURABLE

THE COURT OF DIRECTORS

FOR THE AFFAIRS OF THE

UNITED COMPANY OF MERCHANTS OF ENGLAND TRADING TO THE EAST INDIES.

HONOURABLE SIRS,

MY zeal for promoting the welfare of the College, which, in wisdom, and the soundest policy, you have lately founded for the laudable purpose of instructing the young Gentlemen intended for your Civil Service abroad, in the branches of education best suited to the various duties they will have to perform; and, particularly, in the several languages of India, has induced me to publish this Work.

It

It is therefore with full propriety that I now take the liberty to dedicate the result of my labour to your Honourable Court, since it is chiefly designed for the benefit of your service; and I feel myself warranted in humbly soliciting your patronage and protection.

I have the honour to subscribe myself, with the greatest respect,

HONOURABLE SIRS,

Your most faithful

Humble Servant,

CHARLES WILKINS.

London,
October 1, 1808.

PREFACE.

It would be highly gratifying were it in my power to preface this *Work* with an appropriate dissertation upon whatever relates to the wonderful language which is the subject of it; for nothing could be more interesting than to trace its history into ages past, till we arrived at its probable source, and thence through all the different channels by which it has spread its influence, whether by the gradual introduction of civilization, with religion, science, and the arts, or by the effect of conquest, over every country of the East, from the Indus to the borders of China, including the islands of the neighbouring seas; from *Tibet* and the snowy mountains of the north, to the most southern promontory of India. But as this country contains very few documents from whence to draw the materials for such an undertaking, and as I cannot supply the defect from my own researches while on the spot, I shall here confine myself to a few cursory observations within the limits of my own acquirements.

My fellow-labourers in the same field, who, by their superior knowledge of other learned languages, may be supposed far better qualified than myself to appreciate the merits of the *Sanskrit* *, have

left

* The vulgar appellation.

left me no other duty on this head than that of quoting their remarks.

Mr. Halhed, the translator of the Gentu Code (the first Englishman, I believe, who attempted to acquire a grammatical knowledge of it, and but for whose example I myself, perhaps, might have shrunk from the task,) in his preface to that work, pronounces it to be very copious and nervous, the style of the best authors wonderfully concise, and that it far exceeds the Greek and Arabick in the regularity of its etymology. The same author, in the preface to his Grammar of the Bengal Language, which was published in 1778, two years subsequently to the Gentu Laws, has the following passage:—"The "grand source of Indian literature, the parent of almost every "dialect from the Persian Gulph to the China Seas, is the *Sanskrit*; "a language of the most venerable and unfathomable antiquity; "which, although at present shut up in the libraries of Brahmans, and "appropriated solely to the records of their religion, appears to have "been current over most of the Oriental world; and traces of its "original extent may still be discovered in almost every district of "Asia. I have been astonished to find the similitude of Sanskrit "words with those of Latin and Greek; and these not in technical "and metaphorical terms, which the mutation of refined arts and "improved manners might have occasionally introduced; but in the "main ground-work of language, in monosyllables, in the names of "numbers, and the appellations of such things as would be first dis- "criminated on the immediate dawn of civilization."

In corroboration of these opinions, the late Sir William Jones, the oracle of Oriental learning, in one of his admirable discourses recorded

corded in the Asiatic Researches of the Society instituted by him in Calcutta, has pronounced that—"The Sanskrit language, whatever "be its antiquity, is of a wonderful structure; more perfect than "the Greek, more copious than the Latin, and more excellently "refined than either."

The profound and critical knowledge of H. T. Colebrooke, Esq. in this language (whose dissertations on various subjects connected with it adorn the pages of the Asiatic Researches, and who himself has published part of a grammar of it) renders him above all others competent to pronounce with confidence a judgment on its merits. In the seventh volume of those Researches, he has given a most admirable essay "on the SANSKRIT and PRÁCRIT languages," which every one who would acquire accurate information should study; wherein he declares the former to be—"a most polished tongue, "which was gradually refined, until it became fixed in the classick "writings of many elegant poets, most of whom are supposed to "have flourished in the century preceding the Christian æra. It is "cultivated by learned Hindus throughout India, as the language of "science and literature, and as the repository of their law, civil and "religious."

Having, upon such respectable authorities, shewn that the *Sanskrit* is highly worthy of the attention of the philologer, to whom the mere structure and affinity of languages is of the utmost interest, I shall proceed to point out to the learned of a different description, who esteem a foreign idiom in proportion only to its real use, to the knowledge it may be the means of his acquiring, or the elegant sources of amusement it may contain, that in the existing literature

of

of BHARATA-VARSHA (India) they will find an ample reward for the labour of its acquisition. The lover of science, the antiquary, the historian, the moralist, the poet, and the man of taste, will obtain in *Sanskrit* books an inexhaustible fund of information and amusement. Besides the *Vedas*, there exist at this day numerous original treatises of considerable antiquity, on astronomy, mathematicks, and other sciences, highly worthy of examination; various systems of philosophy and metaphysics; innumerable tracts on grammar, elocution, logic, the art of poetry, music, medicine, ethics, politics, and other topics; with sublime and elegant poems on every variety of subject; more particularly those grand mythological treasures, the ancient poems called *Purânas*, an endless assemblage of enchanting allegory and fable, and of the most interesting stories of ancient times, recounted in polished numbers, calculated to allure the reader into the paths of Religion, Honour, and Virtue.

To those who are destined to fill offices of importance in the political, the military, and the commercial departments of the East India Company in India, and to whom a knowledge of the common dialects of the country is absolutely necessary, and now insisted on as an indispensable qualification, a certain acquaintance with the parent, or, rather, the vital principle of them all, is of the utmost importance. He who knows *Sanskrit* has already acquired a knowledge of one half of almost every vernacular language of India; while he who remains ignorant of it, can never possess a perfect and critical understanding of any, though he may attain a certain proficiency in the practical use of them. The several dialects confounded under the common terms *Hindi*, *Hindavi*, *Hindostāni*, and *Bhāshā*, deprived of *Sanskrit*, would not only lose all their beauty and energy,

energy, but, with respect to the power of expressing abstract ideas, or terms in science, would be absolutely reduced to a state of barbarism. These, and the idioms peculiar to *Bengal*, *Kāmarupa*, and the adjacent provinces; the *Tamul*, the *Telinga*, the *Carnatic*, the *Malabar*, together with that of the *Maratta* states, and of *Gujarat*, so abound with *Sanskrit*, that scarcely a sentence can be expressed in either of them without its assistance. The learned languages of *Tibet*, of *Ava*, and of *Ceilon*, are enriched by it; and every one of them is indebted to it for its alphabet, however dissimilar their characters may seem at first sight.

Having said so much on the pleasures and advantages to be derived from an acquaintance with this extraordinary language, it may not be uninteresting to the student to be informed of the manner in which this treatise has been compiled, and what have been the sources fom whence it has been drawn. Upon this presumption I will proceed to give a succinct history of the work from its foundation.

About the year 1778, my curiosity was excited by the example of my friend, Mr. Halhed, to commence the study of the *Sanskrit*. I was so fortunate as to find a *Pandit* of a liberal mind, sufficiently learned to assist me in the pursuit; but as at that time (and indeed not till very lately) there did not exist, in any language I understood, any elementary books, I was compelled to form such for myself as I proceeded, till, with the assistance of my master, I was able to make extracts, and at length entire translations of grammars, wholly composed in the idiom I was studying. I put into English, sufficiently intelligible to myself, the greatest part of three very popular grammars;

grammars; namely, the *Saraswatī-prakriyā* of *Anubhūti-swarupāchārya*, the *Mugdha-bōdha* of *Vōpa-dēva*, and the *Ratna-mālā* of *Purushōttama*. These extracts and translations I brought with me to England, together with their originals, and several other eminent grammars; among which were the celebrated *Sūtras* of *Pānini*, the *Siddhānta-kaumudī* of *Bhattōji-dīkshita* and the *Siddhānta-chandrikā* of *Rāma-chandrāśrama*, with several useful commentaries, all of which have been either perused, or consulted in this compilation.

At the commencement of the year 1795, residing in the country, and having much leisure, I began to arrange my materials, and prepare them for publication. I cut letters in steel, made matrices and moulds, and cast from them a fount of types of the *Dēva-nāgarī* character, all with my own hands; and with the assistance of such mechanics as a country village could afford, I very speedily prepared all the other implements of printing in my own dwelling-house; for by the second of May of the same year, I had taken proofs of sixteen pages, differing but little from those now exhibited in the first two sheets. Till two o'clock on that day every thing had succeeded to my expectations; when, alas! the premises were discovered to be in flames, which spreading too rapidly to be extinguished, the whole building was presently burnt to the ground. In the midst of this misfortune I happily saved all my books and manuscripts, and the greatest part of the punches and matrices; but the types themselves having been thrown out and scattered over the lawn, were either lost or rendered useless.

As one accident is often followed by another, so it was with me; and so many untoward circumstances, unnecessary to relate, succeeded

ceeded each other to prevent my resuming the prosecution of this work, that at last I resolved to give up all thoughts of it. But within these two years, the establishment of the East India College at Hertford, by the wise policy of the Court of Directors of the East India Company, induced me to change my mind. The study of the Oriental languages was one of the principal objects of this munificent institution, and that of the *Sanskrit* a desideratum. But as there was not any grammar of this to be procured, I was called upon, and highly encouraged to bring forward that which I had been so many years preparing. I accordingly had other letters cast from my matrices, and sent it immediately to press; from which it now issues, not the worse, I hope, for the delay.

If it should be objected to this work, that it is much too prolix and diffuse, the apology is, that there does not at present exist even a vocabulary, in any European language, to which the learner might have been referred for the explanation of a word; and that even those which are to be found in the original *Sanskrit*, are left exceedingly defective, under the presumption that the student is of course already acquainted with common terms, and can of himself form abstract nouns, derivatives, and compounds, according to the rules of grammar. But if ever there should be a general dictionary compiled, comprising every species of words, the lists of roots and particles, and the greatest part of the chapters on etymology, which swell these pages, might be spared.

In the prosecution of my design, perspicuity and correctness have been my constant aim. That I have occasionally failed in both is highly probable, and under all the circumstances not inexcusable.

Much attention was uniformly applied to correct the usual accidents of the press: but notwithstanding all my vigilance, upon a recent revisal of the whole, I am sorry to find that too many had escaped my notice. These, with a few of my own mistakes, have been placed in a table of errata, with their corrections, in the usual way. The *Dēva-nāgarī* character, as well as the language, being entirely new to the compositor, and the impossibility of obtaining in this country any assistance for a reperusal of the sheets as they came from the press, must be my apology for the length of this table.

The five copper-plate impressions of characters, which succeed the sixteenth page, having been originally designed by a mere amateur in the art of writing, are of course not so precise and elegant as they would have been from the pen of a professor. Such as they are, however, they have been for more than a year used as copies by the pupils at the College, many of whom, without any other guide, have presently learned to write and combine the letters with great freedom and precision. In speaking of the College, I cannot but express how much I am gratified to find that a considerable number of the students have for some time been formed into a *Sanskrit* class, and have, under the instructions of its able and zealous Professor, already made a very considerable progress in the first four chapters of this work, which, that no more time should be lost, were furnished by me at the commencement of the present term.

A chapter on prosody has been omitted for want of materials.

THE AUTHOR.

London,
Dec. 1, 1808.

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ERRATA, at the end.

A GRAMMAR OF THE SANSKRITA LANGUAGE.

CHAPTER I.

OF THE ELEMENTS.

THE term *Sanſkrita* ſeems to have been given to the language which is the object of this Grammar, by way of preeminence, and to diſtinguish it from the vulgar dialects called *Prākrita*. The former is an epithet implying elegance and perfection, and the latter the contrary. In the drama of *Sākuntalā* the Brahmans, and thoſe of the Court, are made to ſpeak *Sanſkrita*, while the common people converſe in *Prākrita*.

SEVERAL of the provinces of India have alphabets diſtinct from each other, in which they not only write their particular dialects, but even

Note. The word संस्कृत *Sanskrita* is a compound participle, literally signifying altogether, or completely, made, done, or formed, (Lat. *confectus*) from the inseparable preposition सं *sam*, Altogether, or together, (Lat. *col, com, con, cor,*) and कृत *krita*, Done, with the interposition of a silent स् *s*, which letter being a dental, requires that the labial nasal, which precedes it, should be pronounced as a dental also, namely as *n*. The word, in its common acceptation, denotes a thing to have been composed, or formed by art, adorned, embellished, purified, highly cultivated or polished, and regularly inflected, as a language.

Sanſcrita. Indeed moſt of the alphabets, properly Indian, agree, in the number, order, and power of their letters, with the *Dēva-nāgari*, the one preferred for this work, becauſe it is that in which *Sanſkrita* is moſt commonly written, and which is the moſt elegant and approved.

ALL languages of the *Hindu* claſs are read from left to right.

LEARNERS are firſt taught to repeat the *Dēva-nāgarī* alphabet according to the following very admirable arrangement.

THE ALPHABET.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ri*, ॠ *rī*; ऌ *lri*, ॡ *lrī*.
ए *ē*, ऐ *ai*; ओ *ō*, औ *au*; ं *am*, ः *ah*.

क *ka*,	ख *kha*;	ग *ga*,	घ *gha*;	ङ *nga*.
च *cha*,	छ *chha*;	ज *ja*,	झ *jha*;	ञ *nya*.
ट *ṭa*,	ठ *ṭha*;	ड *ḍa*,	ढ *ḍha*;	ण *ṇa*.
त *ta*,	थ *tha*;	द *da*,	ध *dha*;	न *na*.
प *pa*,	फ *pha*;	ब *ba*,	भ *bha*;	म *ma*.
य *ya*,	र *ra*,	ल *la*,	व *va*.	
श *ſa*,	ष *ſha*,	स *ſa*,	ह *ha*.	क्ष *kſha*.

Read *a*, *ā*; *i*, *ī*; *u*, *ū*; &c. *ka*, *kha*; *ga*, *gha*; &c.

IN ſpeaking of the letters individually, it is the practice to uſe the term कारः *kārah* (make, form) after each of their names as here exhibited: Thus, the vowel अ *a* is called अकारः *a-kārah*, and the conſonant क *ka*, ककारः *ka-kārah*.

THERE appear no leſs than fifty letters in the above alphabet: but upon examining their powers, without too cloſe a ſcrutiny, the number of ſimple

ſimple articulations may be reduced to twenty-eight: namely, five vowels, and twenty-three conſonants; as will be explained in the courſe of the following analyſis of the alphabet.

OF THE VOWELS.

THE ſimple vowels are reckoned five; for which there are ten characters: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷri*, to denote the ſhort ſounds; and आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṛī*, ॡ *ḷrī*, their correſponding long ſounds, which are directed to be held twice the time of the ſhort.

THE compound vowels, or diphthongs, are ए *ē*, ऐ *ai*, ओ *ō*, औ *au*, which, *in proſody*, ſhould never be ſhort; though poets ſometimes make a ſhort ſyllable with ए *ē*.

MOST of the vowels, occaſionally, aſſume a very different ſhape from that exhibited in the alphabet, which the following arrangement may ſerve to explain.

As initials.

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ

As medials and finals.

ा ि ी ु ू ृ ॄ ॢ ॣ े ै ो ौ

Initials, medials, and finals in compoſition with a conſonant.

अक आका इकि ईकी उकु ऊकू ऋकृ ॠकॄ ऌकॢ ॡकॣ

aka, *ākā*, *iki*, *īkī*, *uku*, *ūkū*, *ṛikṛi*, *ṛīkṛī*, *ḷriklṛi*, *ḷrīkḷrī*,

एके ऐकै ओको औकौ

ēkē, *aikai*, *ōkō*, *aukau*.

IN this manner the vowels may be combined with any other conſonant.

AS the letters have the ſame powers in compoſition which are given to them in the alphabet, and do not, as in our own language, change their ſound with their ſituation, a few obſervations on the pronunciation of each character in due order, may enable the learner to read with tolerable accuracy and eaſe.

अ *a*, the firſt letter in the alphabet, has that obſcure ſhort ſound which the French give to *e*, in the particle *le*, and which is very common in our own language, though there be no diſtinct character for it; as in the words *money*, *honey*, and ſome others, where it is repreſented by *o*; and in *but*, *ſhut*, and the like, where *u* is the ſubſtitute. The letter अ *a*, never makes its appearance but as an initial; for, when the ſound of it is required after a conſonant, as a medial or final, it is pronounced with it as in the alphabet; it being an invariable rule, that every open conſonant, not followed by another vowel, muſt be pronounced as if अ *a* were written after it. In this work it will occaſionally be repreſented by the vowel *a*.

आ *ā* ſhould have the ſame ſound as is given to the former, held twice the length. It occurs, as a medial, in the word काल *kāla*, Time, the firſt ſyllable of which is pronounced nearly like the Engliſh word *call*. It will be diſtinguiſhed in our letters by ā, with a diacritical mark over it to denote its being long. As a medial and final its character is ा.

इ i, and ई ī, are two characters to note the ſound which the Italians give to the vowel *i*. The former is to be pronounced ſhort, like *ee* in *meet* (encounter), and the latter long, like the ſame letters in *meet* (fit). To avoid double letters, they will here be repreſented by *i* ſhort and ī long, with the Italian pronunciation. After a conſonant, as a medial and final, as has been already obſerved, they are changed to ि and ी, which are placed as in the words मणिः *manih*, A jewel, and देवी *dēvī*, A goddeſs.

उ *u*, and ऊ *ū* are to be articulated like *oo* in the English words *foot*, and *fool*. After a consonant they are usually subjoined; as in पुत्रः *putrah*, A son, and भूः *bhūh*, The earth; but occasionally, particularly after र *r*, on the side, thus, रु *ru*, रू *rū*. As it will be convenient to explain the powers of these two characters by single, rather than by double vowels, we should endeavour to recollect that *u*, and *ū*, as substitutes for उ and ऊ, are to be pronounced in the Italian manner, the one short and the other long.

ऋ *ṛi*, and ॠ *ṛī*. The first of these sounds short, somewhat like *ri* in *rit;* and the second is the same held twice as long. ऋ *ṛi* short occurs in ऋत *ṛita*, Right, True. The other is very rarely used, except it be in the oblique cases of some nouns. In our characters a dot under the *ṛ* may serve to distinguish them from the syllables रि *ri* and री *rī*.[a] As medials or finals they are always placed under their consonants, in this form, नृ *nṛi* नॄ *nṛī*.

ऌ *ḷri*, and ॡ *ḷrī*. From the shape and sound of these letters, one would suppose them compounds of the consonant ल *la*, with the two preceding characters; but all the grammarians have ranked them among the simple vowels, and we shall but lose time in disputing the point. The short power is found in the word क्लृप्त *klṛipta*, which the learned of Bengal soften into *kḷipta*, and which, probably, is the true pronunciation of it. The long form seldom, if ever, occurs but in grammars. Here too a dot under the *ḷ* will serve as a distinction, when we would explain them.

ए *ē*, though classed among diphthongs, differs not from the simple sound of *e* in *where;* and so it is pronounced in देवः *dēvaḥ*, A god. It is said to be a compound of अ *a* and इ *i*.

ऐ *ai* is a diphthong, and is always sounded as the letter *i* in our alphabet; but it will be better to represent it by *ai*. There is an example of it in the word रैः *raih*, Wealth.

ओ *ō*

ओ *ō* differs not from our *o* held long, as in *ſtone*: though it is ſaid to be a diphthong compoſed of अ *a* and उ *u*. In a following ſtate it is repreſented by ो.

औ *au* is decidedly a diphthong, having the power of *ow* in the word *how*: which in theſe letters would be written thus हौ *hau*.

HERE, properly, end the vowels: for ं *am*, and ः *ah*, are, correctly ſpeaking, rather ſubſtitutes for the naſals, and ह *ha*, when ſilent, at the end of a ſyllable, as will appear more fully hereafter. They are called अनुस्वारः *anuswārah*, and विसर्गः *visargah*. The one occurs in the pronouns अहं *aham*, I, and त्वं *twam*, Thou; and the other in सः *ſah*, He.

OF THE CONSONANTS.

OF the thirty-four characters which appear in the liſt of conſonants, there are, at moſt, but twenty-three ſimple and diſtinct articulations: for, of the firſt twenty-five, ten are but aſpirates of thoſe which immediately precede them, and ſeem originally to have been deſigned by the ſame letters combined with ह *ha*; and as to क्ष *kſha*, it is, indiſputably, a compound formed by the coalition of क *ka* and ष *ſha*; and ſo it is conſidered by the learned profeſſors of this language.

THE firſt five-and-twenty conſonants are diſtributed into five claſſes, in the plural number called वर्गाः *vargāh*; in ſpeaking of which, they are named after the firſt letter of each claſs: the firſt claſs being called कवर्गः *ka-vargah*, the claſs of क *ka*; the ſecond चवर्गः *cha-vargah*, the claſs of च *cha*: and ſo for the reſt. Some grammarians uſe the firſt letter of each claſs combined with उ, to denote all the letters in each claſs reſpectively, as कु *ku*, for the firſt; चु *chu*, for the ſecond; टु *ṭu*, for the third; तु *tu*, for the fourth, and पु *pu* for the fifth claſs.

The

The first class, or gutturals, क ख ग घ ङ.

क *ka* has the precise sound of hard *c*, but is better expressed by *k*, the power of which not being liable to change.

ख *kha* has the same sound uttered with greater force, as if combined with the letter ह *ha*. Ignorant transcribers are very apt to confound it with the letter ष *sha*.

ग *ga* is the hard *g*, as sounded in *gun*.

घ *gha* is the same aspirated.

ङ *nga* is equivalent to *ng* in *king*. Generally speaking, every other nasal is resolved into this, before any letter of this class; or, at least, to be pronounced like it. In *Dēva-nāgari* manuscripts, it is, when silent, for the most part represented by the single dot [ं] अनुस्वारः *anuswārah*.

The second class, or palatals, च छ ज झ ञ.

च *cha* has the exact power we express by *ch*, as in *church*.

छ *ch'ha* is the former aspirated.

ज *ja* has the power of *g* soft, as in *Giles*; but will be more certainly expressed by *j*, as in *James*.

झ *jha* is the aspirate of the former.

ञ *na*. This is the proper nasal of this class, which in composition is sounded rather softer than ङ *nga*. It seems to be formed by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and forcing the sound through the nose, with the mouth open. It is chiefly used before letters of its own class; but in *Dēva-nāgari* manuscripts, as is the case with the other nasals, it is generally expressed by [ं] *anuswārah*. It seldom appears with another consonant immediately before,

before, or a vowel after it. Indeed, there are but few inftances of it, (except in grammatical compofitions,) one of which is in the root ज्ञा *jnā*, fignifying *know*, and its derivatives, where the character ज्ञ is faid to be a compound of ज *ja* and ञ *ña*, the juft articulation of which is found fo difficult, and the found fo harfh, that it is frequently foftened into *gyā*, as if written ग्या. As the found of ञ before another confonant, approaches nearer to that of *n*, than any other letter, it may be reprefented by it, with a mark over it, thus *ñ*.

The third clafs, or cerebrals, ट ठ ड ढ ण.

THIS feries of confonants is pronounced by turning, and applying the tip of the tongue far back againft the palate; which producing a hollow found, as if proceeding from the head, it is diftinguifhed by the term मूर्द्धन्य *mūrddhanya*, which Mr. Halhed, in his elegant Grammar of the Bengal language, has tranflated *cerebral*.

ट *ṭ* has the found of *t*, articulated as above directed.

ठ *ṭha* is the fame afpirated.

ड *ḍa* differs from the common *d* only in the above particular. In Bengal it is generally pronounced like a very obtufe *r*.

ढ *ḍha* is the fame afpirated.

ण *ṇ* is diftinguifhed from the common *n* by the manner of producing it, as above.

IN our letters, thofe of this clafs may be conveniently expreffed by a dot under *ṭ ḍ ṇ*.

The fourth clafs, or dentals, त थ द ध न

त *ta* is the common dental *t*.

थ *tha*,

थ *tha* is the former aspirated.

द *da* has the power of our *d.*

ध *dha* is the aspirate of द *da.*

न *na* is the common *n.* It is sometimes, like the other nasals, represented by *anuswāra* [˙].

The fifth class, or labials, प फ ब भ म.

प *pa* corresponds with *p.*

फ *pha* is the former aspirated. In writing foreign words with these characters, this letter is used for the sound of *f.*

ब *ba.* This letter is very often confounded with व *va.* Its power is that of *b.*

भ *bha* is the aspirate of ब *ba.*

म *ma* is *m.* When silent it is often expressed by [˙] *anuswāra*; as in संवत् *samvat*, A year, an æra.

The semi-vowels, य र ल व.

य *ya.* This letter, which is a *palatal*, like our *y* (with which it corresponds), is often put in the place of इ *i* and ई *ī*, as will be fully explained in its place. Its proper power is that of *y* in *yarn;* but in Bengal they generally pronounce it as we do *j*, confounding it with ज *ja.*

र *ra* is our *r.* It is esteemed a *cerebral.* In composition it frequently assumes two other forms. In the middle of a word, immediately preceding another consonant, it is mounted upon its head in this shape र्, when it is optional in the writer to double the letter with which it so coalesces: as in the word कार्य्य *kāryya*, An affair, which pronounce *kārya.* After a cosonant it is always subjoined in this shape [्र], as in the word प्रकार *prakāra*, A sort or manner. This letter, in grammars, is generally called रेफ *rēpha.*

ल *la* answers to our *l*. It is ranked among *dentals*.

व *va* is generally pronounced like *v*, and is then a *dento-labial*; but when subjoined to another confonant, it is often neceffarily articulated as our *w*, it being then frequently the natural fubftitute for उ *u* before another vowel: as द्वौ *dwau*, Two.

The fibilants and afpirate श ष स ह.

श *śa*. The proper found of this letter is produced by applying the tip of the tongue to the fore part of the palate, and paffing the voice as in pronouncing our *s*, from which it may be diftinguifhed by a dot under it, thus, *ṣ*. It is a *palatal*.

ष *fha* is ufually pronounced as *fh* in *fhoe*; but in the weftern parts of India it is frequently articulated like, and confounded with ख *kha*. It is a *cerebral*.

स *fa* has precifely the power of *s* in *Saint*; and is efteemed a *dental*.

ह *ha* is *h*. At the end of a word, when filent, it is reprefented by (:) *vifarga*. It is claffed among gutturals. This properly is the laft letter in the alphabet, क्ष *kfha*, as before obferved, being a compound character.

THERE is another letter, not ufually given in the *Dēva-nāgari* alphabet, in this form ळ which feems to have a power fimilar to that of the *fud*, or Welfh, *ll*. It occurs in the *Vēdas*, and is included in fome of the provincial alphabets.

OF COMPOUND CONSONANTS.

THE found of अ *a*, it has been already mentioned, is given to every open confonant, not followed by another vowel; but as it muft often happen

happen that a word ends with a confonant, or that two or more confonants meet together without a vowel between them, it is proper the learner fhould know what is done in thefe two cafes. If a word terminates in a confonant, the vowel is cut off by a fmall mark of elifion, fuch as is feen under क् *ku* in the word वाक् *vāk*, Speech, which written without it, thus वाक, would be pronounced *vāka*. If two or more confonants meet together, it is a general rule that they coalefce, and form a compound character. Sometimes it fo happens that the fimple letters are not to be traced in the compound, inftances of which occur in क्ष *kſha*, and ज्ञ *jña*, which are compofed of क and ष, and ज and ञ; but, in general, the fhapes of the letters are fo little altered, that they may be eafily difcriminated. There are feveral modes of forming thefe compounds: fometimes it is found convenient to put one letter under the other, and at others to blend them together, thus ङ्ग; but the moft ufual way is to place them in their natural order, yet fo that their bodies, as well as heads, may be in contact, omitting the final upright ftroke of every letter that has one, except the laft. In the word कार्त्स्न्य *kārtſnyam*, Wholenefs, there is a coalition of no lefs than five confonants; namely, र, त, स, न, and य. *ra*, in a new fhape, is mounted upon the head, and त *ta*, स *ſa*, and न *na*, deprived of their upright ftrokes, thus, त् स् न्, are connected, and finally united to य *ya*. A little practice, and due attention to the following plates, exhibiting moft of the combinations which occur, will render this fubject familiar to the learner. See end of this chapter, plates 3, 4, 5.

OF EXTRANEOUS CHARACTERS.

ONE ftroke, thus ।, or two, thus ॥, ferve to divide hemiftichs and difticks.

A fort of *figma*, in this fhape ऽ, is frequently ufed as an apoftrophe, to fhew that a vowel has been dropped by rule.

A character like a crefcent with a dot between its horns, thus ँ, is occafionally put over a confonant, which by the rules of orthography has been fubftituted for a nafal.

IN the *Vēda* other diacritical marks are ufed, which do not occur in common books. A fmall perpendicular line over a vowel, thus अ॑, denotes that it is to be pronounced *high;* a parallel line drawn under a vowel, thus अ॒, denotes that it fhould be pronounced *low;* and a curved line over a vowel, thus अ, indicates that it muft be uttered in a manner to partake of both the former. The intention of thefe three marks feems to be the fame as what was originally defigned by the accute, the grave, and the circumflex accents. A figure of three is fometimes put after a vowel, thus अ ३, or three lines over it, thus अ, to fhew that it is to be held longer than ufual, as in calling or crying.

TWO dots, thus ः, called *vifarga*, (विसर्ग) are ufed to denote a final ह. They are occafionally reprefented in this manner [ᳵ].

A fingle dot over a letter, thus अं, is called *anufwārah*, (अनुस्वारः) and denotes a final nafal.

THE numerical figures are १ २ ३ ४ ५ ६ ७ ८ ९ ०.
1 2 3 4 5 6 7 8 9 0.

THAT the learner may have an opportunity of exercifing himfelf in reading, part of the introduction to the हितोपदेश *Hitōpadēfa* is here given, both in *Dēva-nāgari* and Roman letters, together with a literal tranflation, with numerical references to the words in the original.

१

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।

ajarāmaravat prājnō vidyām arthancha chintayēt

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

grihīta iva kēsēſhu mrityunā dharmam āchārēt

२

विद्या ददाति विनयं विनयाद्याति पात्रतां ।

vidyā dadāti vinayam vinayād yāti pātratām

पात्रत्वाद्धनमाप्नोति धनाद्धर्मस्ततः सुखं ॥

pātratwād dhanam āpnōti dhanād dharmas tatah ſukham

३

सर्वद्रव्येषु विद्यैव वित्तमाहुरनुत्तमं ।

ſarva dravyēſhu vidyaiva vittam āhur anuttamam

अहार्यत्वादनर्घ्यत्वात् अक्षयत्वाच्च सर्वदा ॥

ahāryatwād anarghyatwāt akſhayatwāch cha ſarvadā

४

संगं नयति विद्यैव नीचगापि नरं सरित् ।

ſangam nayati vidyaiva nīchagāpi naram ſarit

समुद्रमिव दुर्धर्षम् नृपं भाग्यमतः परं ॥

ſamudramiva durdharſham nripam bhāgyamatah param.

TRANS-

TRANSLATION.

1.

A wife man[1] fhould confider[2] fcience[3] and[4] wealth[5] like one not fubject to ficknefs and death.[6] He fhould practife[7] the duties of religion[8] as one[9] by death[10] feized[11] by (in) the hairs of the head.[12]

2.

Knowledge[13] giveth[14] humility;[15] from humility[16] he attaineth[17] worthinefs;[18] from worthinefs[19] he obtaineth[20] wealth;[21] from wealth[22] (the power of performing acts of) religion;[23] thence[24] happinefs.[25]

3.

Of all things[26] knowledge alfo[27] is efteemed[28] the greateft[29] treafure,[30] from incapacity to be ftolen,[31] from incapacity to be given away,[32] and from incapacity ever to be deftroyed.[33]

6.

Knowledge alfo[34] conducteth[35] a man[36] to acquaintance,[37] as[38] the humble[39] ftream[40] to the ocean;[41] to the prince,[42] hard to be attained;[43] after this,[44] to good fortune.[45]

BESIDES the popular arrangement of the alphabet, as given p. 2, the grammarians clafs the letters in a more artificial, but not lefs fcientific, order for the convenience of forming concife rules of orthography. The following table has been felected before others becaufe of its fimplicity.

अ

अ इ उ ऋ लृ ए ऐ ओ औ
a, i, u, ri, li; e, ai ō, au;

ह य व र ल ञ ण न ङ म झ ढ ध घ भ
ha, ya, va, ra, la; ña, ṇa, na, nga, ma; jha, ḍha, dha, gha, bha;

ज ड द ग ब ख फ छ ठ थ च ट त क प
ja, ḍa, da, ga, ba; kha pha, ch'ha, ṭha, tha; cha, ṭa, ta, ka, pa;

श ष स
ṣa, ſha, ſa;

ANY two of the above letters, from firſt to laſt, being read together, form a ſort of *term* indicative of all the characters they may chance to embrace. Thus the vowel अ *a* being read with the conſonant ब *b*, is formed the claſs अब् *ab*; under which term is included every letter from अ *a* to ब *b*, namely, अ इ उ ऋ लृ; ए ऐ ओ औ; ह य व र ल; ञ ण न ङ म; झ ढ ध घ भ; ज ड द ग ब. In like manner the term चप् denotes the claſs च ट त क प; the term झभ् implies the claſs झ ढ ध घ भ; and by the term जब् is indicated the claſs ज ड द ग ब. By the term हल् is to be underſtood all the conſonants, or, indefinitely, a conſonant. In the ſame manner other terms and claſſes are to be formed, as occaſion requires.

THE alphabet is alſo, by ſome philologiſts, divided into two grand ſpecies of letters, which may with propriety be called *Surds* and *Sonants*. The term *ſurd* is applicable to ſuch letters as, in the firſt effort to form them, admit of no vocal ſound; and the term *ſonant*, to ſuch letters as are attended by an audible murmuring, as it were, of the voice. The *ſurds* are the two firſt letters of each of the five claſſes of conſonants, with

the

the three fibilants, and the afpirate; namely कख, चछ, टठ, तथ, पफ, शष, सह; and the *fonants* all the reft of the confonants, and all the vowels and diphthongs; namely, गघङ, जझञ, उढण, दधन, बभम, यरलव, अ आ, &c. An alphabet to be perfect fhould, fo far as refpects the confonants, be furnifhed with a correfponding *fonant* for every *furd*, (except ह) but all are defective in this point, and the *Sanfkrita* alphabet has no companion *fonants* for शषस, nor *furds* for the nafals and र ल व. य partakes too much of the nature of a vowel to admit of a *furd* companion, as does व alfo, when ufed as our *w*. In our application of the Roman alphabet, *k*, *ch*, *t*, *th* (in thing), *p*, *f*, *s*, *fh*, are *furds*, and g (hard), *j*, *d*, *th* (in this), *b*, *v*, *z*, *j* (French), their correfponding *fonants*.

THE part of Grammar given in this chapter is, in *Sanskrita*, technically called संज्ञा *sanjnā*, Signs, fymbols, characters, terms.

AS it is of great importance that the ftudent fhould learn to write the *Dēva-nāgarī* character, five pages from copper-plates are here inferted, which he may copy with advantage, provided he has the patience to proceed through them, in regular fucceffion, and make himfelf thorough mafter of the firft, which contains the rudiments of all the letters, before he attempts the reft.

CHAPTER

THE ELEMENTS
OF THE DEVANAGARI CHARACTER.



C. Wilkins LL.D. F.R.S. Scrip^t

The dots shew the beginning.

Engraved by J. Swaine.

THE DEVANAGARI ALPHABET.

Vowels: Initials		Vowels: Finals		Consonants				
अ ă	आ a	ă	ा a	क k	ख kh	ग g	घ gh	ङ ng
इ i	ई ī	ि i	ी ī	च ch	छ chh	ज j	झ jh	ञ ng
उ u	ऊ ū	ु u	ू ū	ट t	ठ th	ड d	ढ dh	ण n
ऋ ri	ॠ rī	ृ ri	ॄ rī	त t	थ th	द d	ध dh	न n
ऌ li	ॡ lī	ॢ li	ॣ lī	प p	फ ph	ब b	भ bh	म m
ए e	ऐ ai	े e	ै ai	य y	र r	ल l	व v & w	
ओ ō	औ au	ो ō	ौ au	श s	ष sh	स s	ह h	ळ ll

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु ऊकू ऋकृ

ॠकॄ ऌकॢ ॡकॣ एके ऐकै ओको औकौ

Other Forms.

अ	आ	ऊ	ऋ	ॠ	ए	ऐ	ओ	औ	ओ	औ	झ	ण
ă	ā	ū	ri	rī	ē	ai	ō	aū	ō	au	jh	ṇ

ण	न	भ	ल	श	स
ṇ	bh	bh	l	s	s

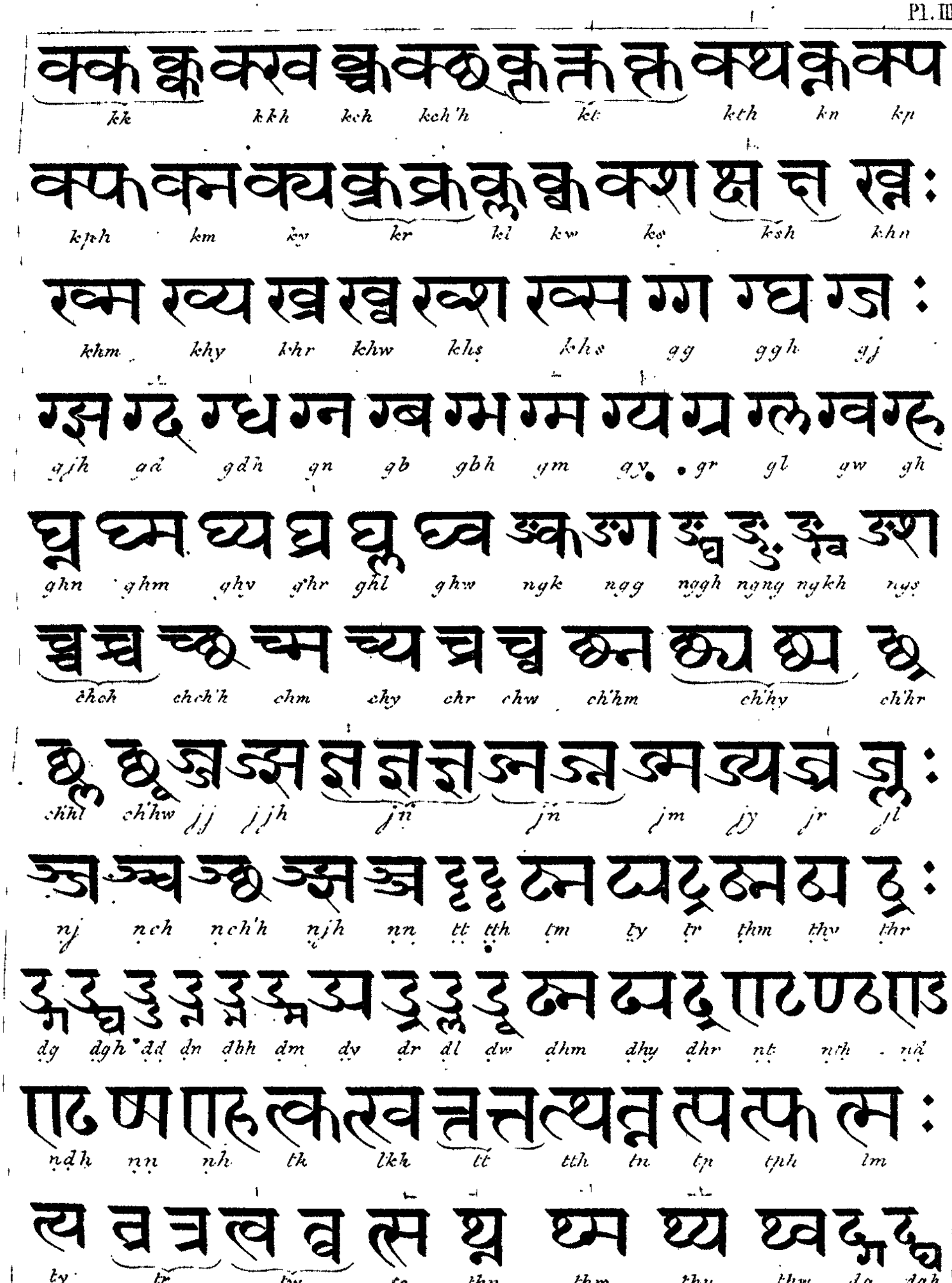
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Compound Consonants.

Double Letters.

Pl. III.



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Compound Consonants.

Double Letters Continued.

Pl. IV.

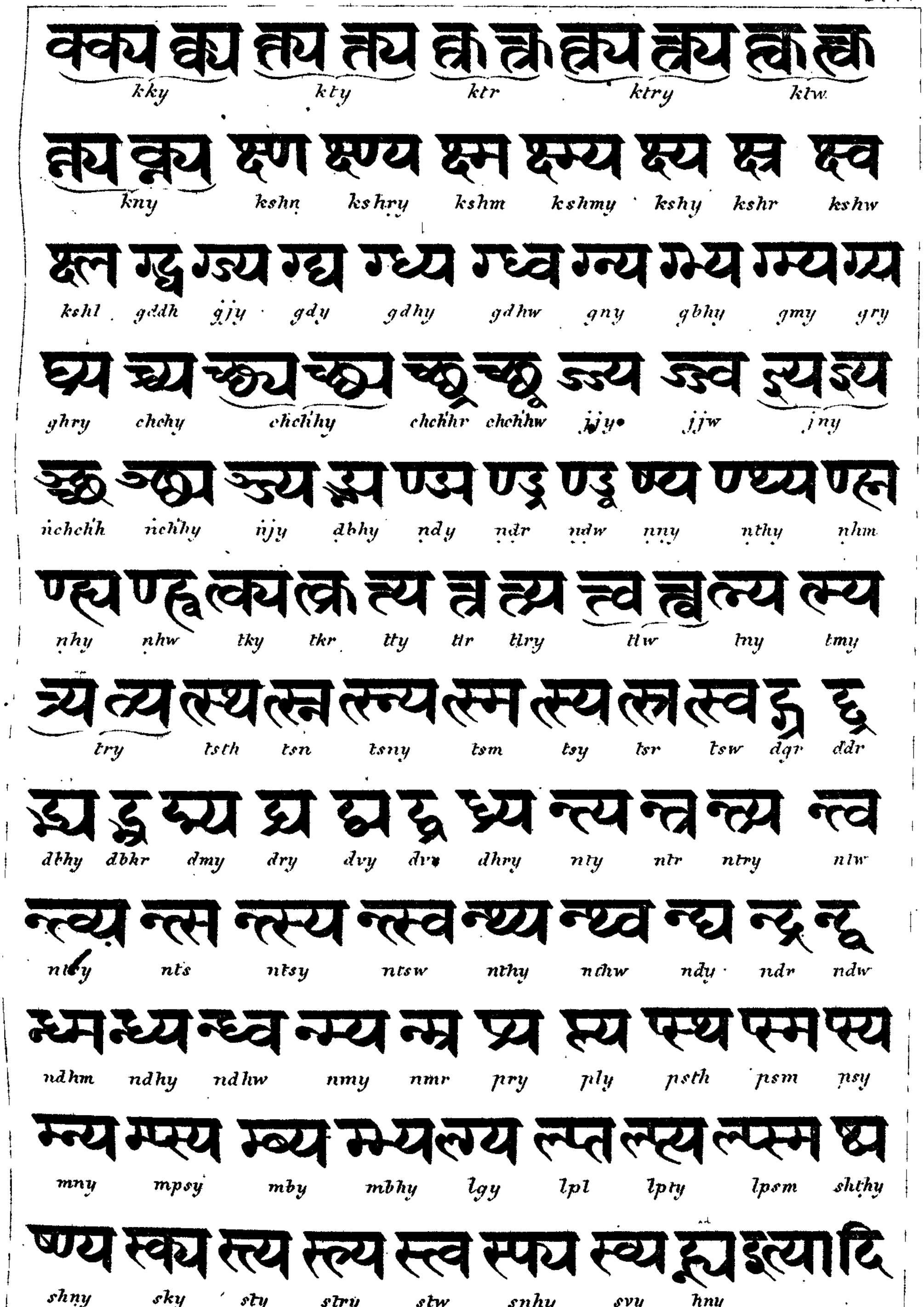
द्द	द्ध	द्न	द्भ	द्म	द्य	द्र	द्व	ध्न	ध्म	ध्य	ध्र :
dd	*ddh*	*dn*	*dbd*	*dm*	*dy*	*dr*	*dw*	*dhn*	*dhm*	*dhy*	*dhr*
ध्व	न्क	न्च	न्त	न्थ	न्द	न्न	न्ध	न्प	न्फ	न्म	
dhw	*nk*	*nch*	*nt*	*nth*	*nd*	*nn*	*ndh*	*np*	*nph*	*nm*	
न्य	न्र	न्व	न्स	न्ह	प्त	प्न	प्प	प्म	प्य	प्र :	
ny	*nr*	*nw*	*ns*	*nh*	*pt*	*pn*	*pp*	*pm*	*py*	*pr*	
प्ल	प्व	प्स	फ्म	फ्य	फ्व	ब्ग	ब्ज	ब्द	ब्ध	ब्न	
pl	*pw*	*ps*	*phm*	*phy*	*phw*	*bg*	*bj*	*bd*	*bdh*	*bn*	
ब्न	ब्भ	ब्म	ब्य	ब्र	ब्ल	ब्व	भ्न	भ्म	भ्य	भ्र	
bn	*bbh*	*bm*	*by*	*br*	*bl*	*bw*	*bhn*	*bhm*	*bhy*	*bhr*	
भ्ल	भ्व	म्न	म्प	म्फ	म्ब	म्भ	म्म	म्य	म्र	म्ल :	
bhl	*bhw*	*mn*	*mp*	*mph*	*mb*	*mbh*	*mm*	*my*	*mr*	*ml*	
म्व म्व	र्क	र्ख	र्ग	ल्क	ल्ग	ल्त	ल्प	ल्य	ल्ल		
mw	*rk*	*rkh*	*rg &c.*	*lk*	*lg*	*lt*	*lp*	*ly*	*ll*		
श्च	श्छ	श्म	श्य	श्र	श्ल	श्व श्व	श्श	ष्क	ष्ख		
sch	*sch'h*	*sm*	*sy*	*sr*	*sl*	*sw*	*ss*	*shk*	*shkh*		
ष्ट	ष्ठ	ष्ण ष्ण	ष्प	ष्फ	ष्म	ष्य	ष्व	ष्ष	स्क		
sht	*shth*	*shn*	*shp*	*shph*	*shm*	*shy*	*shw*	*shsh*	*sk*		
स्ख	स्त	स्थ	स्न स्न	स्प	स्फ	स्म	स्य	स्र	स्ल :		
skh	*st*	*sth*	*sn*	*sp*	*sph*	*sm*	*sy*	*sr*	*sl*		
स्व	स्स	ह्ण	ह्म	ह्य	ह्र	ह्ल	इति	शुभं	भूयात्		
sw	*ss*	*hn*	*hm*	*hy*	*hr*	*hl*	*iti*	*subham*	*bhūyāt.*		

C. Wilkins LL.D. F.R.S. Script. Engraved by J. Swaine.

Compound Consonants.

Double Letters Continued.

Pl. V.



C. Wilkins, LL.D. F.R.S. Script.

Engrav'd by J. Swaine.

CHAPTER II.

ORTHOGRAPHY.

1. THE perfection of the alphabet applicable to this language is ſuch, that, by a little practice, one may *read* with conſiderable facility, and exactneſs. The caſe, however, is very different when we would *ſpeak* or *write*; for ſo much attention has been paid to the preſervation of the harmony of ſpeech, that few letters can open upon each other, in the courſe of forming a word, or ſentence, but ſome change takes place, requiring a knowledge of the following rules for the permutation of vowels and conſonants.

2. THE general rules are of very extenſive uſe; they are, however, ſubject to many exceptions, and anomalous deviations, by poetical licenſe, or the authority of cuſtom; ſome of which will be pointed out in their proper places.

Permutation of Vowels.

3. WHEN any ſimple vowel opens upon another ſimple vowel, *ſimilar* to itſelf, the two ſhall be reſolved into one long. Thus, if अ opens upon अ or आ; or आ upon आ or अ, the two coaleſce and form one long vowel, namely आ. The ſame rule ſerves for इ and ई, उ and ऊ, ऋ and ॠ, ऌ and ॡ; for अ and आ, इ and ई, उ and ऊ, ऋ and ॠ,

 ॡ and

ऌ and ॡ are, each pair refpectively, confidered identically one power, differing only in duration of found.

Examples.

For दंड अगं write दंडागं A ftick's end.
सा आगता — सागता She (is) come.
दधि इह — दधीह Here (is) curd.
नदी ईहति — नदीहति The river flows.
भानु उदयः — भानूदयः Sun-rife.
मधु ऊहनं — मधूहनं Honey-feeking.
पितृ ऋद्धिः — पितॄद्धिः The father's property.

Examples in ऌ and ॡ can feldom occur; but as fome grammarians fay they are homogeneous to ऋ and ॠ, fo for होतृ ऌकारः they write होतॄकार The letter ऌ of the officiating prieft.

4. ANY fimple vowel, except अ आ, opening upon any *diffimilar* vowel, fimple or compound, is changed to a femivowel congenial to itfelf. Thus इ ई are changed to य्, उ ऊ to व्, ऋ ॠ to र्, and ऌ ॡ to ल्; as in the following examples:

For दधि आनय write दध्यानय Bring curd.
गौरी अत्र — गौर्यत्र *Gaurī* (is) here.
मनु अंतरं — मन्वंतरं The period or interval of a *Manu*.
पितृ अर्थः — पित्रर्थः For the fathers.
ऌ अनुबन्धः — लनुबन्धः The adjunct ऌ.

Obferve that rules will occur, among thofe for the permutation of confonants, for doubling a confonant coming in contact with another confonant, provided it be immediately preceded by a vowel, and alfo for doubling

doubling a consonant preceded by र्; and thus you may also write दध्यानय, गौर्य्यत्र, पित्रर्थः in the above examples, the rule not being absolute.

5. WHEN the compound vowels ए, ओ, ऐ, औ, open upon any other vowel, simple or compound, they are, in due order, changed to अय्, अव्, आय्, आव्; as in the following examples:

ए to अय्, as नयनं An eye, composed of नै and अनं.
ओ to अव्, as भवति He becomes, from भो and अति.
ऐ to आय्, as नायकः A leader, from नै and अकः.
औ to आव्, as नाविह Those two here, from नौ and इह.

6. THE simple vowels अ आ, coming in a state to unite with any *dissimilar* vowel, simple or compound, undergo the following changes:

अ or आ with इ or ई forms ए; as for तव इदं, तवेदं This is thine:—with उ or ऊ forms ओ; as for गंगा उदकं, गंगोदकं Ganges water:—with ऋ or ॠ forms अर्; as for तव ऋद्धिः, तवर्द्धिः Thy wealth:—with ऌ or ॡ forms अल्; as for तव ऌकारः, तवल्कारः Thy letter ऌ:—with ए or ऐ forms ऐ; as for तव एषा, तवैषा This is thine, and for तस्य ऐश्वर्य्यं, तस्यैश्वर्य्यं His riches:—with ओ or औ forms औ; as for तव ओदनं, तवौदनं Thy boiled rice; and for तव औचित्यं, तवौचित्यं Thy rectitude.

Exceptions and Anomalies.

7. गो An ox, requires the introduction of an अ before अक्षः An eye, इन्द्रः A chief, and अजिनं A hide; thus forming the compound terms गवाक्षः An ox eye, a small window, गवेन्द्रः An ox chief, a fine ox,

गवाजिनं

गवाजिनं An ox hide; inſtead of गवक्षः, गविन्द्रः, and गवजिनं, according to rule 5.

8. SOMETIMES the ſemivowel य, as an initial, has the influence of a vowel when the final vowel of a preceding word opens upon it, as in the compound गव्यूतिः A certain land meaſure, where the ओ of गो is changed to अव् by the influence of the य of यूतिः, as if it had been the vowel इ, according to rule 5. But when the word यूतिः means *a herd*, the word गो remains unaltered, as गो यूतिः A cow-herd.

9. AT the end of a word the य् and व् of अय्, अव्, आय्, and आव् may be entirely excluded in compoſition, notwithſtanding rule 5. Thus for ने आगताः you may write either नयागताः by rule 5, or न आगताः They (are) come, by this. In like manner for पटो इह They write both पटविह and पटइह Cloth here.

10. WHEN a letter has been abſolutely cut off from a word by a poſitive rule of grammar, no other rule of orthography ſhould afterwards apply for the coaliſion of that word with the next, though there may be a *hiatus* left between them, as in the caſe of पट इह and न आगताः in the preceding rule. But this, like many other rules, is often diſregarded, particularly in the *Vēdas*.

11. THE letters ए and ओ, being finals of perfect words, cauſe a letter अ at the beginning of a following word to be dropped; as नेत्र They here, for ने अत्र, पटोत्र Cloth here, for पटो अत्र. This is an exception to rule 5, as far as it relates to ए and ओ. In caſes where अ has been thus dropped, it is uſual to ſupply its place by a kind of apoſtrophe in this manner नेऽत्र.

12. SOMETIMES the final vowel, and laſt vowel with a following ſilent conſonant, if any, are dropped in compoſition; as in the inſtances

हलीषा

हलीषा A plough handle, or part by which it is guided, from हल and ईषा, (where the final अ of हल is dropped) and मनीषा Underſtanding, judgment, for मनस् and ईषा (where the final अस् is dropped.) See rule 6.

13. A final vowel with its conſonant, if followed by a vowel, is ſubject to eliſion in forming the following and ſimilar compounds, the irregularity of which cuſtom has ſanctioned: अद्योम् To-day the holy invocation, for अद्य ओम्, कर्कन्धुः A certain tree, for कर्क अन्धुः, कुलटा A proſtitute, from कुल अटा, सारंगः A certain bird, from सार अंगः सीमंतः The extreme limit, from सीमन् अंतः. See rules 3, 6.

14. अ or आ, with ऋ or ॠ, ſometimes makes आर्; as ऋणार्णं The loan of a loan, inſtead of ऋण ऋणं, and शीतार्तः Senſible of cold, for शीत ऋतः. Theſe are exceptions to rule 6. q. v.

15. अ or आ being the final of a word in a ſtate to form a compound with ओष्ठः Upper lip, lip, or ओतुः Cat, may either follow rule 6, and with the initial of either form औ, or be dropped; as विंबौष्ठः or बिंबोष्ठः Who hath lips beautifully red, like the *Bimba* fruit, for बिंब ओष्ठः, स्थूलोतुः or स्थूलौतुः A plump or fat cat, from स्थूल अतुः. But if the two words be of a nature not to admit of their forming a compound, the union takes place according to rule 6; as तवौष्ठः Thy upper lip, for तव Thy, and ओष्ठः An upper lip.

16. FOR प्र ऊढः they write प्रौढः Proud, haughty, inſtead of प्रोढः according to rule 6. In like manner cuſtom ſanctions that स्व and ईरिणी ſhould be written स्वैरिणी inſtead of स्वेरिणी A libertine female, and that we ſhould ſay अक्षौहिणी A large diviſion of an army, and not अक्षोहिणी, for अक्ष ऊहिणी. See rule 6.

17. THE word अमी Theſe, may not coaleſce with a following vowel, for

for it is ufual to fay अमी आदित्याः Thefe funs, अमी उष्ट्राः Thefe camels. अमी एडकाः Thefe goats. See rule 4.

18. THE vowels ई, ऊ, ए, being finals of nouns in the dual number, may not in general coalefce with a following vowel, as in the inftances of अग्नी अत्र Two fires here, पटू अत्र Two pieces of cloth called *paṭu* here, माले आनय Bring two necklaces. But notwithftanding this exception, they fay मणीव Two gems like, for मणी इव; रोदसीव Two rivers like, for रोदसी इव; दंपतीव Wife and husband like, for दंपती इव; जायापतीव Husband and wife like, for जाया पती इव; मायापतीव Both *Māyā* and her husband like, for मायापती इव. See rules 3, 4, 5.

19. CERTAIN particles in आ and ओ, words ufed in calling, crying, and exclamation, with interjections, and fuch as have but one vowel, do not fubmit to the general rules for the permutation and coalifion of vowels. Examples. आ एवं मन्यसे, Ah! doft thou think thus? नो अत्र स्थातव्यं Not to be ftanding here. अ अपेहि O begone! इ इन्द्रं पश्य O behold *Indra*! उ उत्तिष्ठ O ftand up! The following particles ending in ओ, being eight in number, do not coalefce: आहो What ho! अहो Oho! उताहो Is it not? नो No, not, हो Ho! अथो So, भो Sir! भो भो Sir, Sir!

20. A vowel, or vowel and confonant, at the end of a word in the vocative cafe, and which is directed to be held three times as long as a fhort vowel, as in finging, crying, and calling, may not be fubject to thefe rules; as देवदत्त एहि *Dēva-datta!* come. This prolated or elongated vowel is in grammars called प्लुत, and, in fome books, the fyllable to be held is diftinguifhed either by three lines drawn over it, or elfe by the figure of three put after it, as in thefe examples: यज्ञदत्त *Yajna-datta!* राम चन्द्र ३ आगच्छ *Rāma-chandra!* come.

21 THE

21. THE following Table exhibits at one view all the *regular* changes and combinations of the fourteen vowels according to the foregoing general rules.

		1	2	3	4	5	6	7	8	9	10	11	12	13	14
	and	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
1	अ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	अल्	अल्	ऐ	ऐ	औ	औ
2	आ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	अल्	अल्	ऐ	ऐ	औ	औ
3	इ	य	या	ई	ई	यु	यू	यृ	यॄ	यॢ	यॣ	ये	यै	यो	यौ
4	ई	य	या	ई	ई	यु	यू	यृ	यॄ	यॢ	यॣ	ये	यै	यो	यौ
5	उ	व	वा	वि	वी	ऊ	ऊ	वृ	वॄ	वॢ	वॣ	वे	वै	वो	वौ
6	ऊ	व	वा	वि	वी	ऊ	ऊ	वृ	वॄ	वॢ	वॣ	वे	वै	वो	वौ
7	ऋ	र	रा	रि	री	रु	रू	ॠ	ॠ	ॡ	ॡ	रे	रै	रो	रौ
8	ॠ	र	रा	रि	री	रु	रू	ॠ	ॠ	ॡ	ॡ	रे	रै	रो	रौ
9	ऌ	ल	ला	लि	ली	लु	लू	लृ	लॄ	ॡ	ॡ	ले	लै	लो	लौ
10	ॡ	ल	ला	लि	ली	लु	लू	लृ	लॄ	ॡ	ॡ	ले	लै	लो	लौ
11	ए	अय	अया	अयि	अयी	अयु	अयू	अयृ	अयॄ	अयॢ	अयॣ	अये	अयै	अयो	अयौ
12	ऐ	आय	आया	आयि	आयी	आयु	आयू	आयृ	आयॄ	आयॢ	आयॣ	आये	आयै	आयो	आयौ
13	ओ	अव	अवा	अवि	अवी	अवु	अवू	अवृ	अवॄ	अवॢ	अवॣ	अवे	अवै	अवो	अवौ
14	औ	आव	आवा	आवि	आवी	आवु	आवू	आवृ	आवॄ	आवॢ	आवॣ	आवे	आवै	आवो	आवौ

N. B. THE fourteen vowels, feen in perpendicular order, on the left of this Table, are fuppofed to be *finals*, and the fame repeated on the horizontal line, at the top of the Table, *initials*. Now when it may be required to know the confequence of any two vowels meeting in conftruction, fuppofe अ *a* and आ *ā*, look for अ *a* among the *fināls*, and आ *ā* among the *initials*, and the refult आ *ā*, will be found upon the fame line with the *final* आ, and in the column, at the head of which ftands the *initial* आ *ā*; for अ *a* and आ *ā* make आ *ā*, by rule 3. By purfuing the fame method, it may be found that इ *i* and ई *ī*, together make ई *ī*, अ *a* and ई *ī* together make *ē*, &c.

23. IN the compofition of words, exclufive of the foregoing rules, two changes take place with refpect to the vowels; one diftinguifhed by the term गुण, which means a *qualification* or *converfion* of a vowel, and the other वृद्धि, the *augmentation* of a vowel. When, therefore, the term *converfion* is ufed in this work, it means that इ muft be changed to ए, उ to ओ; ऋ to अर्, and लृ to अल्; and when the term *augmentation* is ufed, it denotes that अ muft be augmented to आ; इ to ऐ, उ to औ, ऋ to आर्, लृ to आल्, ए to ऐ; and ओ to औ.

24. IN compofing words alfo, a femivowel, together with its following vowel, is occafionally changed to its correfponding vowel; as य to इ, र to ऋ, ल to लृ, and व to उ, the original term for which is सम्प्रसारणं.

COALITION OF CONSONANTS.

25. WHEN two confonants meet together in conftruction, having no vowel between them, they coalefce, and form a compound, according to the following rules.

Mutations

Mutations of final Consonants.

26. THE first, second, third, or fourth letter of either of the five classes of consonants, as they stand in the alphabet, page 2, is changed to the first letter of its own class, when followed by the first or second letter of a class, or by श, ष, or स; and to the third when followed by the third or fourth; as in the following table:

क, ख, ग, or घ	becomes	क	before क, ख, च, छ, ट, ठ, त, थ, प, फ, श, ष, or स.
च, छ, ज, or झ	——	च	
ट, ठ, ड, or ढ	——	ट	
त, थ, द, or ध	——	त	
प, फ, ब, or भ	——	प	

क, ख, ग, or घ	becomes	ग	before ग, घ, ज, झ, ड, ढ, द, ध, ब, or भ.
च, छ, ज, or झ	——	ज	
ट, ठ, ड, or ढ	——	ड	
त, थ, द, or ध	——	द	
प, फ, ब, or भ	——	ब	

Obs. The intention of this very general rule is to shew three things: *first*, that of these consonants, a *sonant*, followed by a *surd*, must be changed to a *surd* of its own class; *second*, that a *surd*, followed by a *sonant*, must be changed to a *sonant* of its own class; *third*, that an aspirated letter before either an aspirated or non-aspirated letter, (being one of the first four letters of either of the five classes), must be changed to a non-aspirated letter of its own class. Exclusive of these general changes, certain of the above consonants are liable to others, which are about to be explained.

Mutations of क, च, ट, त, and प.

26[b]. THE firft letter of either of the five claffes of confonants, namely, क, च, ट, त, or प, being at the end of a word, is changed to the third of its own clafs, that is, in due order, to ग, ज, ड, द, or ब before any *fonant* letter whatever, whether vowel or confonant (v. p. 15); as in thefe examples: वाग्यथा Speech-like, for वाक् यथा; अजन्त Ending in अच्, for अच् अन्त; षडत्र Six here, for षट् अत्र; तदेतत् That this, for तत् एतत्; अब्ज Water-born, aquatic, for अप् ज; &c.

Obs. The intention of this rule is to fhew, that thefe letters are not only fubject to rule 26, but are alfo to be changed to their refpective *fonants* before all the other *fonant* letters not mentioned in that rule.

26[c]. क, च, ट, त, and प, may not only be changed to their refpective *fonants* before a nafal, by the preceding rule, but occafionally to their proper nafals; that is क to ग or ङ, च to ज or ञ, ट to ड or ण, त to द or न, and प to ब or म; as वाग्मात्रं or वाङ्मात्रं Speech only, for वाक् मात्रं; षड्मम or षण्मम Six of me, for षट् मम; तद्मुरारिः or तन्मुरारिः That *Murari*, for तत् मुरारिः; &c.

26[d]. BUT when क, च, ट, त, or प is followed by any affix beginning with a nafal, it can only be changed to its own proper nafal, notwithftanding the preceding rule; as चिन्मय Intelligent, rational, for चित् मय; वाङ्मय Endued with fpeech, eloquent, for वाक्मय; &c.

Mutations of त, थ, द, ध, *and* न.

27. THE fourth, or dental clafs of confonants, namely त, थ, द, ध, and न, befides being fubject to the above general rules, are changeable to palatals

palatals before palatals, and to cerebrals before cerebrals, except ष. The palatals are च, छ, ज, झ, ञ and श; and the cerebrals ट, ठ, ड, ढ, and ण, ष being excepted. Examples: तच्चित्रं That wonder, for तत् चित्रं; तच्शास्त्रं, or तच्छास्त्रं (v. r. 40.) That ordinance, for तत् शास्त्रं; तज्जीवति That lives, for तत् जीवति; शार्ङ्गिञ्जयः Victory of the horn-bow, for शार्ङ्गिन् जयः; तट्टकारः That letter ट, for तत् टकारः; तड्डिम्बं That egg, for तत् डिम्बं; तण्णकारः That letter ण, for तत् णकारः; &c. *Obs.* If the palatals or cerebrals precede the dentals, this rule of courſe does not take place; as विश्न from विश् न; षट् ते They ſix. But they write षण्णां Of ſix, for षट् नां; षण्णवति Ninety-ſix, for षट् नवति; षण्णगर्य्यः Six villages, for षट् नगर्य्यः; &c. which is anomalous. त, &c. are not changeable to ट, &c. before ष; as तत् षकारः that letter ष; सन् षष्ठः Being the ſixth.

28. त, थ, द, ध, or न, followed by ल, is changed to ल; as तल्लुनाति That cuts off, for तत् लुनाति; भवाँल्लिखति Your highneſs writes, for भवान् लिखति. *Obs.* When य, ल, or व are, by any rule, put for a naſal, it is uſual to denote it by placing the character ँ over it.

Mutations of ङ, ञ, ण, न, म.

30. ङ, ण, or न, being the final of a word, and preceded by a ſhort vowel, ſhould be doubled when followed by a word opening with a vowel; as प्रत्यङ्ङिदं This is weſt, for प्रत्यङ् इदं; राजन्निति *Rája*, thus, ſo far, for राजन् इति; सुगण्णत्र One of good account here, for सुगण् अत्र. *Obs.* In a compound word, the duplication ſeldom takes place, for they write सुगणाधिपः for सुगण् अधिपः A prince of a good or noble race.

31. न.

31. न, being the final of a word, followed by च, छ, ट, ठ, त, or थ, requires the introduction of a fibilant after it of the fame organ as the following letter; that is to fay, श before च or छ, ष before ट or ठ, and स before त or थ; and the न is ufually changed to ˙ *anufwāra*. Ex. भवांश्चरति His highnefs goes, for भवान् चरति; तेषांश्छाया Their fhadow, for तेषान् छाया; भवांष्टीकते His highnefs goes, for भवान् टीकते; भवांस्तरति His highnefs paffes over, for भवान् तरति.

32. न, being the final of a word, coming upon श, may have च interpofed, and be changed to ञ, the proper nafal of the palatal clafs. Thus it is correct to write either भवाञ्शूरः, by only changing the न to ञ, or भवाञ्छूरः (v. r. 40), for भवान् शूरः His highnefs is a brave man.

In like manner, if a final ण is followed by a fibilant, ट may be inferted between them; if ट or न final is followed by स, a त may be introduced; and if ङ final is followed by a fibilant, क may be inferted between them; as in the following examples;

सुगण्ट्षष्ठः or सुगण्षष्ठः The fixth of a good family, for सुगण् षष्ठ.
षट् त्सन्तः or षट् सन्तः Six good men, for षट् सन्तः.
प्राङ्क्षष्ठः, प्राङ्क्षष्ठः or प्राङ्षष्ठः The former fixth, for प्रां षष्ठः.

33. न, as the final of a word, coming upon an initial ल, is alfo changed to ल; as भवाँल्लेखज्ञः His highnefs is a judge of writing. See rule 28.

34. म, being the final of a perfect word, is generally reprefented by the dot ˙ *anufwāra*; alfo when it is followed by an initial confonant; as त्वं or त्वम् Thou; अहं or अहम् I; त्वं गच्छसि Thou goeft, for त्वम् गच्छसि; तं हसति He derides him, for तम् हसति. When म is followed by a vowel, there is no change; as अहमागतोस्मि I am come.

Obs.

Obs. In the compound, सम्राट् A univerſal ſovereign, the म् of सम् is not changed to ं *anuſwára.*

35. न and म are convertible into ं *anuſwára*, even in the internal ſtructure of a word, in contact with either of the firſt four letters of the five claſſes of conſonants, a ſibilant, or ह; as यशांसि for यशान्सि plural of यशस् Fame; पुंभ्यां for पुम् भ्यां By two males; कंसः for कम् सः A proper name.

35 b. न following ष, र, ऋ, or ॠ, is generally changed to ण, even though any letter of the firſt, or ſecond claſs of conſonants, any vowel, the ſemivowels य or व, the letter ह, : *viſarga*, or ं *anuſwára*, deduced from न or म, intervene. But if न be ſilent at the end of a word, as in the word राजन्, or be in a compound ſtate with any letter of its own claſs, except itſelf, as in the termination अन्ति, and the like, ण is not ſubſtituted for it. There are particular exceptions to this general rule.

Mutations of the Semi-vowels.

36. य, र, and व, with the annexed vowel, are occaſionally convertible into their correſponding vowels इ, ऋ, and उ, as will appear hereafter.

36 b. य, र, and व may, indifferently, cauſe any other conſonant, but a ſibilant or ह, which immediately precedes to be doubled or not. Thus it is uſual to write either दध्यत्र, or दद्ध्यत्र (r. 26); for दध् यत्र deduced from दधि अत्र by rule 4. So for युध्वा Having fought, ſome write युद्ध्वा; for मित्रं, मित्त्रं; for पुत्रः, पुत्त्रः; &c.

37. A ſilent र, preceded by a vowel, cauſes any conſonant, except श, ष, स, or ह, which happens to follow it in conſtruction, to be doubled; but

but this rule is optional, as they write either सर्व्व or सर्व All. र itself may never be doubled.

38. A radical र at the end of a word is convertible into ः *Visarga.* See r. 54 and 56.

39. य, ल, and व, as finals, suffer no change.

Mutations of Sibilants.

40. श, preceded by क, च, ट, त, or प, may be changed to छ or not. Thus for वाक्शूरः they also write वाक्छूरः Brave or bold in speech; and for तत् शूरः they write तच्छूरः That hero.

41. स, at the end of a word is changed to ः *visarga.* See r. 47.

42. स is changed to श before that letter, or the palatal class च, छ, ज, झ, and ञ; and to ष before ष, or the cerebral class ट, ठ, ड, ढ, and ण; as कश्चरति Who goes? for कस् (or कः) चरति; कश्शिवः Who (is) *Siva?* for कस् शिवः; कष्षष्ठः Who (is) the sixth? for कस् षष्ठः; &c. See r. 47.

स is sometimes changed to द, and ष to ड, immediately followed by the third or fourth letter of a class, ग, घ, ज, झ, &c.

A dental letter following ष, is changed to a cerebral.

Mutations of ह.

43. THE aspirate ह following in construction the third letter of a class, may, at pleasure, be converted to the fourth, or aspirate of the one which precedes it; as षड्हलानि or षड्ढलानि Six ploughs; तद्हविः or तद्धविः That oiled butter.

Mutations of छ.

44. THE letter छ, in a following state, preceded by a short vowel, should

should be doubled; but as by rule 26, two aspirates cannot combine, the first is changed to its non-aspirate च, and the two coalesce, and form the compound च्छ; as in this example: तवच्छत्रं Thy umbrella, for तव छत्रं. See rule 40. It is said that this rule takes place sometimes even after a long vowel, as in the word म्लेच्छः A foreigner, a barbarian.

Mutations of ं *anuswára.*

45. THE character ं *anuswára* before य, ल, and व, may be changed to each of those letters in due order; before any letter of the five classes, to the nasal of each class, respectively; and before a vowel to म, which seems to be its original character.

Examples.

तं करोति or तङ्करोति He does it.
तं तनोति or तन्तनोति He extends it.
संयन्ता or सय्ँयन्ता A constrainer. See rule 28.

46. IN the *Vedas*, the character for ं *anuswára*, before ष, स, ह, and र, is in this form ॐ; so for हंसः is written हॐसः.

Mutations of ः *visarga.*

47. THE character ः *visarga* is changed to स before a *surd* letter; which स is again liable to be changed to the other sibilants, according to rule 42. Example. कास्तनोति for कः तनोति Who extends.

48. ः *visarga* before श, ष, and स, may either be changed to स, according to the foregoing rule, or not. Thus you may write either कः शेते or कश्शेते Who sleeps? कःषष्ठः or कष्षष्ठः Who (is) the sixth? कः साधुः or कस्साधुः Who (is) a gentleman?

49. IN

49. IN some situations : *visarga* is represented by this character ᳵ, by some grammarians called गजकुंभः; but it seems to be little used in modern writing. When it should be pronounced from the root of the tongue, it is called जिह्वामूलीयः, as when followed by क or ख, and when from the palate उपध्मानीयः, as before प and फ. But this change is optional. Ex. कः करोति or कᳵकरोति Who is doing? कः पठति or कᳵपठति Who is reading? कः पचति or कᳵपचति Who cooks? : *visarga* is generally used before क, ख, प, and फ.

50. THE : *visarga* of the word अहः Day, being the final of that word, is changed to र before the initial of any word, except रात्र and a few others beginning with र, when it is changed to उ, which, with the final अ of अह, forms ओ, for अ and उ form ओ by rule 6. q. v.

Examples.

अहर्पतिः for अहः पतिः The day lord: the sun.

अहर्गणः for अहः गणः The day number, or number of days.

Exceptions.

अहोरात्रं for अहः रात्रं Day night, day and night.

अहोरूपं for अहः रूपं Day form.

अहोरथंतरं for अहः रथंतरं

51. : *visargah* preceded by अ, and followed by अ, ह, or any *sonant*, consonant, shall be changed to उ; and अ and उ make ओ by rule 6.

Examples.

कोऽर्थः for कः अर्थः What purpose?

को गतः for कः गतः Who gone?

देवो याति for देवः याति The god goes.

मनोरथः for मनः रथः The heart's delight.

52. AFTER

52. AFTER the letter आ, or the ओ of भोस्, भगोस् and अघोस्, : *visargah* is entirely omitted before any vowel, ह, or any *sonant* consonant.

Examples.

देवा अत्र for देवाः अत्र The gods here.
भो एहि for भोः एहि Sir, come.
भगो नमस्ते for भगोः नमस्ते Sir, salutation to thee.
अघो याहि for अघोः याहि Sir, go.

53. IF the preceding vowel be any other simple vowel, than अ आ, : *visargah* shall be changed to र्, when followed by any vowel, ह, or any *sonant* consonant.

Examples.

अग्निरत्र for अग्निः अत्र Fire here.
मनुर्गतः for मनुः गतः *Manu* (is) gone.

54. WHEN : *visargah* happens to be the substitute for र्, considered as the constitutional letter of a word, it may, optionally, be again turned into र्, provided the following letter be a first or second of either of the five classes. See rule 38.

Examples.

For गीः पतिः (radically गीर् and पतिः) write गीर्पतिः by this rule, or गीष्पतिः by rule 47; and for धूः पतिः (radically धूर् and पतिः), you may say either धूर्पतिः by this rule, or धूष्पतिः by rule 47.

55. WHEN : *visargah*, as substitute for र्, is followed by any vowel, ह, or a *sonant* consonant, it shall be restored to its former state, i. e. to र्.

Examples.

प्रातः अत्र (प्रातर् and अत्र) becomes प्रातरत्र.
अन्तः गतः (अन्तर् and गतः) becomes अन्तर्गतः.

 56. WHEN

56. WHEN र, which at the end of a word has been fubftituted for : *vifargah*, happens to be followed by another र, it fhall be dropped, and the preceding vowel made long. See 38.

Examples.

पुनः रमति (the : being changed to र्) becomes पुनारमति He fports again.

शुक्तिः रूप्यात्मना भाति becomes शुक्तीरूप्यात्मना भाति A fhell fhines with the nature of filver.

57. THE : *vifargah* of सः He, that, and एषः This (mafc.) is dropped before any confonant.

Examples.

स गच्छति He (abfent) goes, for सः गच्छति.
एष हसति He (prefent) laughs, for एषः हसति.

It is alfo dropped after thefe two pronouns, when in a compound ftate, thus सैषः; as in the following diftich:

सैष दाशरथी राम सैष राजा युधिष्ठिरः ।
सैष कर्णो महा त्यागी सैष भीमो महाबलः ॥

"He, this *Rāmu* fon of *Daṣaratha*. He, this *Rājā Yudhifhṭhhira*.
"He, this *Karna* of great generofity. He, this *Bhīma* of great
"ftrength."

But the ufe of two pronouns thus combined is confidered as a poetical redundancy.

58. ANY confonant, except the fibilants, the femivowels, and ह, may, optionally, be doubled when in a ftate to coalefce with a following य, र, or व. See rule 36. But according to fome authors it may be doubled before any other confonant.

59. IF two aſpirated conſonants meet, the firſt muſt be changed to its proper non-aſpirate. See 26.

60. न and ण are interchangeable, according to circumſtances. ण is generally ſubſtituted for न, when in the ſame word it happens to be preceded by र or ष; but not when न is at the end of a word.

61. स and ष are interchangeable. ष is ſubſtituted for स when preceded by कखगघङ, यरलवह, or any vowel but अ आ; as देवस्य Of a god, शिवस्य of *Siva*, भविष्यन्ति We will be.

62. BESIDE the foregoing rules, there are others which particularly affect the changes which take place in the final conſonants of words and verbal roots, in applying the terminations of declenſion and conjugation, which will be hereafter noticed as occaſions ariſe. See 8th declenſion.

63. THE term uſed by Grammarians for the ſubject of this chapter is संधिः.

CHAPTER III.

DECLENSION OF NOUNS.

64. NOUNS, of whatever denomination, whether radical or derivative, simple or compound, substantive, attributive, or participial, are all declinable upon the same principle; and are divisible into declensions, according to the final letters in their *crude* state, abstractedly from inflection; that is to say, from all such terminations as serve to denote case, gender, or number. But *pronouns*, and certain words which partake of the nature of pronouns, because they have a few peculiarities in the formation of some of their cases, are reserved for a distinct chapter.

65. SANSKRITA nouns are of three genders: the masculine, the feminine, and the neuter. They have three numbers: the singular, the dual, and the plural; and they are declinable through eight cases in each number.

66. THE cases are always arranged in the following order; and in naming them, it is usual to say the 1st, 2d, 3d, &c. case, *Singular*, *Dual*, or *Plural*.

The 1st is the *Nominative* case.

2d is the *Accusative* case.

3d may be denominated the *Implementive* case, having the force of the sign *by* or *with*.

4th is the proper *Dative* case, with the sign *to*.

5th is the *Ablative* case, with the sign *from*.

The

The 6th is the proper *Genitive* or *Possessive* case. with the sign *of*, or *belonging to.*

7th may be called the *Locative* case, with the sign *in* or *on*.

8th is the *Vocative* case.

67. THE number of declensions in this Grammar are eight.

The *First Declension* ends in अ and आ.

The *Second Declension* ends in इ and उ.

The *Third Declension* ends in ई and ऊ.

The *Fourth Declension* ends in ऋ.

The *Fifth Declension* ends in ऐ.

The *Sixth Declension* ends in ओ.

The *Seventh Declension* ends in औ.

The *Eighth Declension* ends in a silent consonant.

68. IN original grammars all nouns, however they may differ in radical formation and inflection, are, by forced rules, very unnaturally made to conform to one set of terminations, which are not applicable to any single word of any one declension, without the application of more than one special rule for the arbitrary change, insertion, or omission of letters. The following is the scheme most commonly followed:

	Sing.	Dual.	Plur.
Case 1.	सि	औ	जस्
2.	अम्	औ	शस्
3.	टा	भ्यां	भिस्
4.	ङे	भ्यां	भ्यस्
5.	ङसि	भ्यां	भ्यस्
6.	ङस्	ओस्	आम्
7.	ङि	ओस्	सुप

8. or vocative, is not noticed.

69. OF the letters which form these cases, or rather *signs* of cases, many are to be considered as *serviles* and redundant. स् in every case where it appears, except the 7th plur. represents ः *visargah;* ज्, श्, ट्, ङ् and प् are every where servile and redundant, as is the इ of सि and ङसि in the 1st and 5th sing. Deprived of these servile letters, the terminations will stand thus:

	Sing.	Dual.	Plur.
Case 1.	ः	औ	अः
2.	म् or ं	औ	अः
3.	आ	भ्यां	भिः
4.	ए	भ्यां	भ्यः
5.	अः	भ्यां	भ्यः
6.	अः	ओः	आं or आम्
7.	इ	ओः	सु

But even in this simple state, it may require the application of upwards of twenty special rules to suit them to the easiest of all the nouns, a noun masc. in अ, such as शिवः or देवः. As brevity, therefore, so far as may be consistent with perspicuity, is desirable in an elementary work like this, a shorter, and not less effective principle will be adopted, in declining nouns of every description; in which one word will be made the standard for declining others of the same order.

FIRST DECLENSION.

Nouns in अ *and* आ.

70. NOUNS masculine and neuter, which, in their uninflected state, terminate in अ, and feminine in आ, whether considered as substantive, or attributive, may be declined with the following terminations, by dropping the final vowel of the word to be inflected.

Masculine.

Masculine.

	Sing.	Dual.	Plur.
	अः	औ	आः
2.	अं	औ	आन्
3.	एन	आभ्यां	ऐः
4.	आय	आभ्यां	एभ्यः
5.	आन्	आभ्यां	एभ्यः
6.	अस्य	अयोः	आनां
7.	ए	अयोः	एषु See rule 61.
8.	अ	औ	आः

Feminine.

1.	आ	ए	आः
2.	आं	ए	आः
3.	अया	आभ्यां	आभिः
4.	आयै	आभ्यां	आभ्यः
5.	आयाः	आभ्यां	आभ्यः
6.	आयाः	अयोः	आनां
7.	आयां	अयोः	आसु
8.	ए	ए	आः

Neuter.

1.	अं	ए	आनि
2.	अं	ए	आनि
3.	एन	आभ्यां	ऐः
4.	आय	आभ्यां	एभ्यः
5.	आन्	आभ्यां	एभ्यः
6.	अस्य	अयोः	आनां
7.	ए	अयोः	एषु
8.	ए	ए	आनि

71. THE

71. THE noun शिव is a proper word to decline as an example for moſt other words of this declenſion, being uſed as a noun ſubſtantive in each of the three genders, and as an adjective in all three: for शिवः (among other meanings) in the maſc. gend. ſignifies the Divinity *Siva*, शिवा in the ſem. gend. his conſort *Sivā*, शिवं in the neut. gend. the quality *Good*, good fortune, happineſs, ſate, luck; and शिवः, शिवा, शिवं The attributive of *Good*, or of good fortune: fortunate, lucky, propitious.

शिव Declined.

Maſculine.

	Sing.	Dual.	Plur.	
Caſe 1.	शिवः	शिवौ	शिवाः	*Siva.*
2.	शिवं	शिवौ	शिवान्	*Siva.*
3.	शिवेन	शिवाभ्यां	शिवैः	By *or* with *Siva.*
4.	शिवाय	शिवाभ्यां	शिवेभ्यः	To *Siva.*
5.	शिवान्	शिवाभ्यां	शिवेभ्यः	From *Siva.*
6.	शिवस्य	शिवयोः	शिवानां	Of *Siva.*
7.	शिवे	शिवयोः	शिवेषु	In *or* on *Siva.*
8.	शिव	शिवौ	शिवाः	O *Siva*!

Feminine.

Caſe 1.	शिवा	शिवे	शिवाः	*Sivā.*
2.	शिवां	शिवे	शिवाः	*Sivā.*
3.	शिवया	शिवाभ्यां	शिवाभिः	By *or* with *Sivā.*
4.	शिवायै	शिवाभ्यां	शिवाभ्यः	To *Sivā.*
5.	शिवायाः	शिवाभ्यां	शिवाभ्यः	From *Sivā.*
6.	शिवायाः	शिवयोः	शिवानां	Of *Sivā.*
7.	शिवायां	शिवयोः	शिवासु	In *or* on *Sivā.*
8.	शिवे	शिवे	शिवाः	O *Sivā!*

Neuter.

Neuter.

	Sing.	Dual.	Plur.	
Cafe 1.	शिवं	शिवे	शिवानि	*Good fortune.*
2.	शिवं	शिवे	शिवानि	*Ditto.*
3.	शिवेन्	शिवाभ्यां	शिवैः	By *or* with *do.*
4.	शिवाय	शिवाभ्यां	शिवेभ्यः	To *do.*
5.	शिवात्	शिवाभ्यां	शिवेभ्यः	From *do.*
6.	शिवस्य	शिवयोः	शिवानां	Of *do.*
7.	शिवे	शिवयोः	शिवेषु	In *or* on *do.*
8.	शिवे	शिवाः	शिवानिः	O *good fortune!*

72. Thus, according to their genders, may any other nouns, which come within the defcription of the firft declenfion, be declined; fuch as the following words: In the mafculine gender, देवः A god, घटः A water-pot, स्तंभः A poft, कुंभः A jar, पुत्रः A fon, कालः Time, गजः An elephant, काकः A crow, and others innumerable: In the feminine gender, गंगा The river, and the goddefs, *Gangā*, or *Ganges*, श्रद्धा Faith, मेधा Underftanding, माला A necklace, दोला A fwing, शाला A hall, हेला Wantonnefs, विधवा A widow, जाया A mother, माया Illufion, magic, अजा A fhe-goat, with many others; particularly a confiderable clafs of abftract feminines terminating in ता; fuch as ब्राह्मणता The ftate or condition of a *Brāhman*, from ब्राह्मणः A *Brāhman*, जनता Mankind, the people collectively, from जनः A perfon: In the neuter gender, कुलं A family, फलं Fruit, मूलं A root, पत्रं A leaf, पुष्पं A flower; and, in general, all nouns in अ which form their nom. fing. in अं; particularly a very confiderable clafs of verbal nouns of action ending in णं or नं; fuch as करणं Doing, गमनं Going, वहनं Carrying, दानं Giving, स्थानं Standing, ftation, place; &c. &c.: In the three genders, mafculine, femi-

G nine,

nine, and neuter, कृतः कृता कृतं Done, made, आगतः आगता आगतं Come, arrived, विदितः or वेदितः वेदिता वेदितं Known, शान्तः शान्ता शान्तं Quiet, संस्कृतः संस्कृता संस्कृतं Composed, adorned; and a vast number of other participles and attributive nouns.

Anomalies.

73. CERTAIN feminines in आ make अ, instead of ए, in the voc. sing. such as अम्बा, अक्का, and अल्ला, all signifying *mother;* as हे अम्ब O mother! But अम्बाडा, अम्बाला, and अम्बिका follow the general rule.

74. THE word जरा Decay, when considered as a feminine in आ, is declined like शिवा; but when as a feminine in अस्, i. e. as जरस्, it follows this form:

Feminine.

	Sing.	Dual.	Plur.
Case 1.	जरा	जरसौ	जरसः
2.	जरसं	जरसौ	जरसः
3.	जरसा	जराभ्यां	जराभिः
4.	जरसे	जराभ्यां	जराभ्यः
5.	जरसः	जराभ्यां	जराभ्यः
6.	जरसः	जरसोः	जरसां
7.	जरसि	जरसोः	जरासु
8.	जरः	जरसौ	जरसः

See 8th Declension, nouns in स्.

75. THE same word, in a compound state, becomes an adjective of three genders, and may be declined like शिवः, शिवा, शिवं, in all cases; as निर्जरः निर्जरा निर्जरं *Free from decay;* or it assumes a स् before certain terminations, as in the above example.

76. THERE

76. THERE are a few attributive nouns in आ formed of ſuch verbal roots as पा *Drink, nouriſh*, ध्मा *Blow*, या *Go*, धा *Keep*, and हा *Quit*, which are ſingular in their inflections, and are the ſame in the maſculine and feminine genders. The word शंखध्मा (Shell-blow) *A male or female blower of a ſhell-trumpet*, may ſerve as an example.

Maſculine and *Feminine.*

	Sing.	Dual.	Plur.
Caſe 1.	शंख ध्माः	ध्मौ	ध्माः
2.	ध्मां	do.	ध्मः
3.	ध्मा	ध्माभ्यां	ध्माभिः
4.	ध्मे	do.	ध्माभ्यः
5.	ध्मः	do.	do.
6.	do.	ध्मोः	ध्मां
7.	ध्मि	do.	ध्मासु

8. Like the nominative, or 1ſt caſe.

In this manner may be declined कीलालपाः A water-drinker, सोमपाः Who drinks of the juice of the moon plant, and other ſimilar compounds. This form is analogous to that of ſome in the 8th declenſion, which are inflected from verbal roots in a ſimilar contracted way.

SECOND DECLENSION.

Nouns in इ *and* उ.

77. MASCULINES in इ are, for the moſt part, declined like हरिः A proper name.

हरिः

हरिः A proper name, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	हरिः	हरी	हरयः
2.	हरिं	do.	हरीन्
3.	हरिणा	हरिभ्यां	हरिभिः
4.	हरये	do.	हरिभ्यः
5.	हरेः	do.	do.
6.	do.	हर्य्योः	हरीणां
7.	हरौ	do.	हरिषु
8.	हरे	हरी	हरयः

In this manner are declined अग्निः *Fire,* गिरिः *A mountain,* रविः *The sun,* कविः *A bard, &c. &c.*

सखि A friend, a masculine in इ, differs so materially from हरि, that it may be proper to decline it in detail.

सखि A friend, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	सखा	सखायौ	सखायः
2.	सखायं	do.	सखीन्
3.	सख्या or सखिना	सखिभ्यां	सखिभिः
4.	सख्येः	do.	सखिभ्यः
5.	सख्युः	do.	do.
6.	do.	सख्योः	सखींनां
7.	सख्यौ	do.	सखिषुः
8.	सखे	सखायौ	सखायः

पतिः A maſter, is alſo anomalous: In the firſt and ſecond caſes it follows हरिः, but in all the reſt सखि. But when पतिः is the laſt member of a compound word, ſuch as प्रजापतिः A title of *Brahmā*, it is regularly declined like हरिः.

78. FEMININES in इ are declined like हरिः in all the caſes, except in the 4th, 5th, 6th, and 7th ſingular (where they take two forms), and in the 3d ſingular and 2d plural. The word मतिः Mind, opinion, may ſerve as an example.

मतिः Mind, opinion, declined.

Feminine.

	Sing.	Dual.	Plur.
Caſe 1.	मतिः	मती	मतयः
2.	मतिं	do.	मतीः
3.	मत्या	मतिभ्यां	मतिभिः
4.	मत्ये or मत्यै	do.	मतिभ्यः
5.	मतेः or मत्याः	do.	do.
6.	do. or do.	मत्योः	मतीनां
7.	मतौ or मत्यां	do.	मतिषु
8.	मते	मती	मतयः

With the ſame inflections may be declined a great many abſtract feminine nouns; ſuch as गतिः Movement, धृतिः Firmneſs, शान्तिः Quietneſs, बुद्धिः Wiſdom, knowledge, with रुचिः Beauty, ſplendour, &c.

79. NEUTERS in इ, whether ſubſtantive or adjective, are for the moſt part declined like वारि Water; and they admit of ण् or न् before the ſign of the caſe, in the 3d, 4th, 5th, 6th, and 7th ſingular, 1ſt, 2d, 6th, 7th and 8th dual; and 1ſt, 2d, 6th and 8th plural.

वारि

वारि Water, declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	वारि	वारिणी	वारीणि
2.	do.	do.	वारीणि
3.	वारिणा	वारिभ्यां	वारिभिः
4.	वारिणे	do.	वारिभ्यः
5.	वारिणः	do.	do.
6.	do.	वारिणोः	वारीणां
7.	वारिणि	do.	वारिषु
8.	वारे or वारि	वारिणी	वारीणि

After this example may be declined many adjectives, whose masculines end in ई long, and are of the third declension; among the rest the attributive ग्रामणि *n.* Belonging to a village; as ग्रामणि कुलं A village family. But this word has two forms in some cases.

ग्रामणि declined.

Neuter.

	Sing.	Dual.	Plur.
1.	ग्रामणि	ग्रामणिनी	ग्रामणीनि
2.	do.	do.	ग्रामणीनि or ग्रामणीनी
3.	ग्रामणिना or ग्रामण्या	ग्रामणिभ्यां	ग्रामणिभिः
4.	ग्रामणिने or ग्रामण्ये	do.	ग्रामणिभ्यः
5.	ग्रामण्यः or ग्रामणिनः	do.	do.
6.	do. or do.	ग्रामण्योः or ग्रामणिनोः	ग्रामणीनां
7.	ग्रामणि	do. or do.	ग्रामणिषु

A few

A few neuters in इ, which are nouns ſubſtantive, differ in ſome caſes from वारि Water, dropping the radical इ in ſeveral of the caſes which admit न् before the ſign of the caſe. The word अस्थि A bone, may ſerve as an example.

अस्थि *n.* A bone, declined.

Neuter.

	Sing.	Dual.	Plur.
Caſe 1.	अस्थि	अस्थिनी	अस्थीनि
2.	do.	do.	do.
3.	अस्थ्ना	अस्थिभ्यां	अस्थिभिः
4.	अस्थ्ने	do.	अस्थिभ्यः
5.	अस्थ्नः	do.	do.
6.	do.	अस्थ्नोः	अस्थ्नां
7.	अस्थ्नि or अस्थनि	do.	अस्थिषु
8.	अस्थे or अस्थि	अस्थिनी	अस्थीनि

After this example may be declined दधि Sour curd, सक्थि A thigh, and अक्षि An eye.

80. NOUNS maſculine, feminine, and neuter in उ are formed upon the ſame principles as thoſe in इ, changing उ to अव् or व् in thoſe caſes where इ was changed to अय् or य्.

81. MASCULINES in उ are declined like भानुः The ſun. See maſc. in इ, हरिः.

भानुः The ſun, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	भानुः	भानू	भानवः
2.	भानुं	do.	भानून्
3.	भानुना	भानुभ्यां	भानुभिः
4.	भानवे	do.	भानुभ्यः
5.	भानोः	do.	do.
6.	do.	भान्वोः	भानूनां
7.	भानौ	do.	भानुषु
8.	भानो	भानू	भानवः

With the ſame inflections may be declined विष्णुः A proper name, मनुः A proper name, वायु The wind, चारु Beautiful, pretty, गुरु Heavy, grave, लघु Light, not heavy, मृदु Soft, tender, पाण्डु Pale, &c. &c.

82. FEMININES in उ are declined like धेनुः A milch cow. See feminines in इ.

धेनुः A milch cow, declined.

Feminine.

	Sing.	Dual.	Plur.
Caſe 1.	धेनुः	धेनू	धेनवः
2.	धेनुं	do.	धेनूः
3.	धेन्वा	धेनुभ्यां	धेनुभिः
4.	धेनवे or धेन्वै	do.	धेनुभ्यः
5.	धेनोः or धेन्वाः	do.	do.
6.	do. or do.	धेन्वोः	धेनुनां
7.	धेनौ or धेन्वां	do.	धेनुषु
8.	धेनो	धेनू	धेनवः

There

There are but few feminines in ऊ, but of thoſe रज्जु A cord, is one.

83. NEUTERS in ऊ are inflected like मधु Honey. See neuters in इ, वारि Water.

मधु Honey, declined.

Neuter.

	Sing.	Dual.	Plur.
Caſe 1.	मधु	मधुनी	मधूनि
2.	do.	do.	do.
3.	मधुना	मधुभ्यां	मधुभिः
4.	मधुने	do.	मधुभ्यः
5.	मधुनः	do.	do.
6.	do.	मधुनोः	मधूनां
7.	मधुनि	do.	मधुषु
8.	मधु or मधो	मधुनी	मधूनि

There are many neuter adjectives in ऊ, whoſe maſculines end in ऊ or ऊ, which are declined after this example. But सानु The ridge of a mountain, makes either सानूनि or स्नूनि in the ſecond caſe plural.

THIRD DECLENSION.

Nouns in ई and ऊ.

84. NOUNS in ई and ऊ may be divided into two claſſes: Thoſe which change the ई to इय् and ऊ to उव् before ſuch caſes as begin with a vowel, and thoſe which change them to य् or व् only, before the ſame caſes.

85. MASCULINES in ई, the radical of which being of one ſyllable, or having a double conſonant, change that letter to इय् before thoſe terminations which begin with a vowel, and are declined like the compound attributive सुश्रीः Very fortunate, where श्रीः, a noun ſubſtantive of the feminine gender, from being in a compound ſtate, is uſed as an adjective.

सुश्रीः Very fortunate, declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	सुश्रीः	सुश्रियौ	सुश्रियः
2.	सुश्रियं	do.	do.
3.	सुश्रिया	सुश्रीभ्यां	सुश्रीभिः
4.	सुश्रिये	do.	सुश्रीभ्यः
5.	सुश्रियः	do.	do.
6.	do.	सुश्रियोः	सुश्रियां or सुश्रीणां
7.	सुश्रियि	do.	सुश्रीषु
8.	सुश्रीः	सुश्रियौ	सुश्रियः

In like manner may be declined सुधीः (A man) of good underftanding, and other fimilar compounds.

86. MASCULINES in ई, which contain more than one fyllable, and have not a double confonant in the root, change that letter to य् only, before terminations beginning with a vowel; and may be inflected after सेनानीः The leader of an army.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	सेनानीः	सेनान्यौ	सेनान्यः
2.	सेनान्यं	do.	do.
3.	सेनान्या	सेनानीभ्यां	सेनानीभिः
4.	सेनान्ये	do.	सेनानीभ्यः
5.	सेनान्यः	do.	do.
6.	do.	सेनान्योः	सेनान्यां
7.	सेनान्यां	do.	सेनानीषु
8.	सेनानीः	सेनान्यौ	सेनान्यः

In

In the ſame manner may be declined ग्रामनीः The head man of a village.

The word वातप्रमीः (who beats the wind) An antelope, differs from सेनानीः in three caſes, making वातप्रमीं in the 2d caſe ſing. वातप्रमीन् in the 2d caſe plur. and वातप्रमी in the 8th ſing.

87. FEMININES in ई which ſubſtitute इय् for ई upon the application of thoſe caſes which begin with a vowel, follow the example of श्रीः Proſperity, which is declined like सुश्रीः *m*. But it takes another form in five caſes.

श्री Proſperity, declined.

Feminine.

	Sing.	Dual.	Plur.
Caſe 1.	श्रीः	श्रियौ	श्रियः
2.	श्रियं	do.	do.
3.	श्रिया	श्रीभ्यां	श्रिभिः
4.	श्रिये or श्रियै	do.	श्रीभ्यः
5.	श्रियः or श्रियाः	do.	do.
6.	do. or do.	श्रीयोः	श्रियां or श्रीणां
7.	श्रियि or श्रियां	do.	श्रीषु
8.	श्रीः	श्रियौ	श्रियः

In this manner may be declined all feminines formed of verbal roots of one ſyllable ending in ई; or of more ſyllables than one, provided there be no double conſonants in them; ſuch as धीः Underſtanding, ह्रीः Modeſty, भीः Fear, and their compounds. But स्त्री A woman, a female, makes स्त्री in the firſt caſe ſing. and differs ſomewhat in other caſes; as,

स्त्री

स्त्री A female, declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	स्त्री	स्त्रियौ	स्त्रियः
2.	स्त्रियं or स्त्रीं	do.	स्त्रियः or स्त्रीः
3.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
4.	स्त्रिये	do.	स्त्रीभ्यः
5.	स्त्रियाः	do.	do.
6.	do.	स्त्रियोः	स्त्रीणां or स्त्रियां
7.	स्त्रियां	do.	स्त्रीषु
8.	स्त्रि	स्त्रियौ	स्त्रियः

88. FEMININES in ई, which fubftitute य् only before cafes beginning with a vowel, confift chiefly of fuch words as have been made feminine by the affix ई; and they may, for the moft part, be declined like नदी A river, from नदः *m.* A river.

Example.

Feminine.

Cafe 1.	नदी	नद्यौ	नद्यः
2.	नदीं	do.	नदीः
3.	नद्या	नदीभ्यां	नदीभिः
4.	नद्यै	do.	नदीभ्यः
5.	नद्याः	do.	do.
6.	do.	नद्योः	नदीनां
7.	नद्यां	do.	नदीषु
8.	नदि	नद्यौ	नद्यः

After this example may be declined देवी A goddefs, वाणी Speech, नारी A woman, गोपी A female cow-keeper, गौरी A young damfel, one of

of the names of the consort of शिवः, किशोरी A filly, a young female, सरस्वती One of the titles of the consort of *Brahmā*; कुमारी A young girl, one of the titles of the consort of *Siva*; ब्राह्मणी A female of the *Brāhman* cast, &c. and generally all similar words made feminine by the affix ई, and which did not originally end in that letter.

But लक्ष्मीः Prosperity, and the consort of *Vishnu*, तंत्रीः A stringed instrument, and तरीः A boat, being primitives of the feminine gender, are inflected with *visargah*, like श्रीः in the 1st and 8th cases sing.

89. THERE are no neuters in ई; for adjectives, which in the masculine and feminine end in ई long, make इ short in the neuter. See neuters in इ, rule 79.

90. NOUNS in ऊ are declined upon the same principles as those in ई, and may be divided into two classes; the first containing such words as substitute उव् for ऊ in certain cases, and the second those which change ऊ to व् only, in applying the same cases.

91. MASCULINES in ऊ of the first class are declined like the compound epithet स्वयंभू Self-existing, from स्वयं Self, and भू Be.

स्वयंभू Self-existing, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	स्वयंभूः	स्वयंभुवौ	स्वयंभुवः
2.	स्वयंभुवं	do.	स्वयंभुवः
3.	स्वयंभुवा	स्वयंभूभ्यां	स्वयंभूभिः
4.	स्वयंभुवे	do.	स्वयंभूभ्यः
5.	स्वयंभुवः	do.	do.
6.	do.	स्वयंभुवोः	स्वयंभुवां
7.	स्वयंभुवि	do.	स्वयंभूषु
8	स्वयंभूः	स्वयंभुवौ	स्वयंभुवः

In

In like manner are declined ſeveral compounds of भू, and other monoſyllabic verbal roots in ऊ. But वर्षाभूः A frog (rain-born), and दृन्भूः A ſerpent, पुनर्भूः Born again, काराभूः Priſon-born, and करभूः Hand-born, take व् only before a vowel in the affix; and ſo are of the ſecond claſs.

92. MASCULINES in ऊ of the ſecond claſs, ſubſtituting व् only for ऊ before terminations which do not begin with a conſonant, may be declined like खलपूः An under ſervant.

खलपूः A menial ſervant, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	खलपूः	खलप्वौ	खलप्वः
2.	खलप्वं	do.	do.
3.	खलप्वा	खलपूभ्यां	खलपूभिः
4.	खलप्वे	do.	खलपूभ्यः
5.	खलप्वः	do.	do.
6.	do.	खलप्वोः	खलप्वां
7.	खलप्वि	do.	खलपूषु
8.	खलपूः	खलप्वौ	खलप्वः

In the ſame manner may be declined the compounds वर्षाभूः A frog, and the other words noticed as exceptions to maſculines in ऊ of the 1ſt claſs.

हूहूः Chief of the celeſtial ſingers, called गन्धर्व्वाः, in the 2d ſing. makes हूहूं and 2d plur. हूहून्.

यवलूः A barley-cutter, (from यव Barley, and लू cut), makes in the 6th caſe plur. either यवल्वां or यवलूनां, and in the 7th ſing. यवल्वां.

93. FEMININES in ऊ of the 1ſt claſs may be declined like भूः The earth, and upon the ſame principles as श्रीः. (v. 87).

भू The

भूः The earth, declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	भूः	भुवौः	भुवः
2.	भुवं	do.	do.
3.	भुवा	भूभ्यां	भूभिः
4.	भुवे or भुवै	do.	भूभ्यः
5.	भुवः or भुवाः	do.	do.
6.	do.	भुवोः	भुवां or भूनां
7.	भुवि or भुवां	do.	भूषु
8.	भूः	भुवौ	भुवः

In like manner may be inflected भ्रू The eye-brow.

94. FEMININES in ऊ of the fecond clafs are declined like their mafculines, fuch as खलपू A female menial fervant. (v. 92.) But certain words permanently feminine, fuch as वधूः A wife, a woman, are thus declined.

वधूः A wife, declined.

Feminine.

Cafe 1.	वधूः	वध्वौ	वध्वः
2.	वधून्	do.	वधूः
3.	वध्वा	वधूभ्यां	वधूभिः
4.	वध्वै	do.	वधूभ्यः
5.	वध्वाः	do.	do.
6.	do.	वध्वोः	वधूनां
7.	वध्वां	do.	वधूषु
8.	वधु	वध्वौ	वध्वः

After the fame manner may be declined जंबूः A certain tree.

95. THERE

95. THERE are no neuters in ऊ; for attributives which in the masculine and feminine terminate in ऊ, form their neuters in उ.

FOURTH DECLENSION.

Nouns in ऋ.

96. NOUNS in ऋ may be divided into two classes: The first comprising words denoting relationship and family connexion, male and female; and the second participial attributives of agency.

97. MASCULINES of the first class in ऋ are declined after the following examples:

पितृ A father, declined.

	Sing.	Dual.	Plur.
Case 1.	पिता	पितरौ	पितरः
2.	पितरं	do.	पितॄन्
3.	पित्रा	पितृभ्यां	पितृभिः
4.	पित्रे	do.	पितृभ्यः
5.	पितुः	do.	do.
6.	do.	पित्रोः	पितॄणां
7.	पितरि	do.	पितृषु
8.	पितः	पितरौ	पितरः

According to this form may be declined भ्रातृ A brother, जामातृ A daughter's husband, and देवृ A husband's brother; but नप्तृ A grandson, makes नप्तारं in the 2d case singular, नप्तारौ in the 1st, 2d, and 8th dual, and नप्तारः in the 1st and 8th plural.

98. FEMININES in ऋ of the first class, such as मातृ A mother, दुहितृ A daughter, ननंदृ A husband's sister, and यातृ A husband's or wife's brother's wife are declined like पितृ in every case but the 2d plural

plural, where they make मातॄः, दुहितॄः &c. But स्वसृ A fifter, is declined like नप्तृ A grandfon, in every cafe but the 2nd plural, making स्वसा, स्वसारौ, स्वसारः, &c. &c.

99. MASCULINES of the fecond clafs in ऋ are inflected like कर्तृ A maker or doer, which differs not from नप्तृ A grandfon. See 97.

कर्तृ A maker, doer, or agent, declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	कर्ता	कर्तारौ	कर्तारः
2.	कर्तारं	do.	कर्तॄन्
3.	कर्त्रा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे	do.	कर्तृभ्यः
5.	कर्तुः	do.	do.
6.	do.	कर्त्रोः	कर्तॄणां
7.	कर्तरि	do.	कर्तृषु
8.	कर्तः	कर्तारौ	कर्तारः

Feminine.

In the feminine gender, कर्तृ makes कर्त्री in the 1ft cafe fing. and is then declined like feminines in ई. See 88.

In the neuter gender कर्तृ, and all other words of the fecond clafs in ऋ, are thus declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1.	कर्तृ	कर्तृणी	कर्तॄणि
2.	do.	do.	do.
3.	कर्त्रा or कर्तृणा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे or कर्तृणे	do.	कर्तृभ्यः
5.	कर्तुः or कर्तृणः	do.	do.
6.	do. or do.	कर्तृणोः or कर्त्रोः	कर्तॄणां
7.	कर्तरि or कर्तृणि	do. or do.	कर्तृषु
8.	कर्तः or कर्तृ	कर्तृणी	कर्तॄणि

After thefe examples of कर्तृ may be declined any other words of the fame kind; fuch as होतृ A facrificer, धातृ A preferver, दातृ A giver, प्रशास्तृ An ordainer, and numerous others, according to their genders.

क्रोष्टु A jackal, though, in its crude ftate, it terminates in उ, is neverthelefs declined like कर्तृ in feveral cafes.

क्रोष्टृ or क्रोष्टु A jackal, declined.

Mafculine.

Cafe 1.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
2.	क्रोष्टारं	do.	क्रोष्टून्
3.	क्रोष्ट्रा or क्रोष्टुना	क्रोष्टुभ्यां	क्रोष्टुभिः
4.	क्रोष्ट्रे or क्रोष्टवे	do.	क्रोष्टुभ्यः
5.	क्रोष्टुः or क्रोष्टोः	do.	do.
6.	do.	क्रोष्ट्रोः or क्रोष्ट्वोः	क्रोष्टूनां
7.	क्रोष्टरि or क्रोष्टौ	do.	क्रोष्टुषु
8.	क्रोष्टो	क्रोष्टारौ	क्रोष्टारः

नृ A man makes नृणां or नॄणां in the 6th cafe plural.

Obs. There are properly no nouns in ॠ long, ऌ, ॡ, or ए.

FIFTH DECLENSION.

Nouns in ऐ.

100. THERE are but few nouns terminating in ऐ. The word generally given as an example is रै Wealth, or its compounds, ſuch as सुरै and अतिरै Very rich. The ſame form is uſed for the maſculine and feminine, from which the neuter differs, as in the example.

रै A thing, wealth, declined.

Maſculine and *Feminine*.

	Sing.	Dual.	Plur.
Caſe 1.	राः	रायौ	रायः
2.	रायं	रायौ	रायः
3.	राया	राभ्यां	राभिः
4.	राये	do.	राभ्यः
5.	रायः	do.	do.
6.	do.	रायोः	रायां
7.	रायि	do.	रासु
8.			

Thus may be declined the compound सुरै Very rich, and others, which, in the neuter gender, are formed after the following example.

अतिरै

अतिरै Very rich, declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1.	अति रि	अति रिणी	अति रीणि
2.	do.	do.	do.
3.	राया or रिणा	राभ्यां or रिभ्यां	रिभिः
4.	राये or रिणे	do. or do.	रिभ्यः
5.	रायः or रिणः	do. or do.	do.
6.	do. or do.	रायोः or रिणोः	रीणां
7.	रायि or रिणि	do. or do.	रिषु
8.	As the 1ſt cafe.		

SIXTH DECLENSION.

Nouns in ओ.

101. MASCULINES and feminines in ओ are declined like गो One of the cow ſpecies, male or female.

गो declined.

Maſculine and *Feminine.*

Cafe 1.	गौ	गावौ	गावः
2.	गां	do.	गाः
3.	गवा	गोभ्यां	गोभिः
4.	गवे	do.	गोभ्यः
5.	गोः	do.	do.
6.	do.	गवोः	गवां or गोनां in the *Vēdas.*
7.	गवि	do.	गोषु
8.	Like the 1ſt cafe.		

The ſame word in a compound ſtate, when it becomes an attributive, is given as an example of the neuter form.

उपगो declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	उपगु	उपगुनी	उपगूनि
2.	do.	do.	do.
3.	गुना or गवा	गुभ्यां	गुभिः
4.	गुने	do.	गुभ्यः
5.	गुनः	do.	do.
6.	do.	गुनोः	गूनां
7.	गुनि	do.	गुषु
8. Like 1st case.			

After these two examples may be declined द्यो Heaven, and its compounds, 1st. द्यौ &c. सुद्यौ, &c.

SEVENTH DECLENSION.

Nouns in औ.

102. MASCULINES and feminines in औ may be declined like नौ A boat, which is considered of the feminine gender.

नौ A boat, declined.

Case 1.	नौः	नावौ	नावः
2.	नावं	do.	do.
3.	नावा	नौभ्यां	नौभिः
4.	नावे	do.	नौभ्यः
5.	नावः	do.	do.
6.	do.	नावोः	नावां
7.	नावि	do.	नौषु
8. Like the 1st.			

ग्लौः The moon, a noun masculine, is declined after the same manner.

नो

नौ, in a compound ſtate, becoming an attributive, may be declined in either of the three genders; and in the neuter अतिनौ Beyond or over the boat, (as अतिनु जलं), may ſerve as an example.

अतिनौ Over the boat, declined.

Neuter.

	Sing.	Dual.	Plur.
Caſe 1.	अति नु	अतिनुनी	अतिनूनि
2.	do.	do.	do.
3.	नुना or नावा	नुभ्यां	नुभिः
4.	नुने or नावे	do.	नुभ्यः
5.	नुनः or नावः	do.	do.
6.	do. or do.	नुनोः	नूनां
7.	नुनि	do.	नुषु
8.	As the 1ſt caſe.		

EIGHTH DECLENSION.

Nouns terminating in Conſonants.

103. NOUNS which in their uninflected ſtate end in ſilent conſonants, may be divided into fourteen claſſes, and declined accordingly.

Claſs I. Participial nouns formed by the affix अन्, and which in the 1ſt caſe ſing. end in अन् *m.* अन्ती *f.* and अत् *n.*

Claſs II. Participial, and other attributives, formed by the affixes वत्, मत्, and अत्, which in the 1ſt caſe ſing. make वान्, मान्, and आन् *m.* वती, मती, and अती *f.* वत्, मत्, and अत् *n.*

Claſs III. Attributives of poſſeſſion formed by the affixes इन्, मिन्, विन्, and आकिन्, which in the 1ſt caſe ſing. make ई, मी, वी, आकी *m.*—इनी, मिनी, विनी, आकिनी *f.*—इ, मि, वि, आकि *n.*

Claſs

Clafs IV. Participles, and other attributives, which are formed by the terminations वत् and ईयस्, making in the 1ſt cafe fing वान्, and ईयान् *m.*—उषी, and ईयसी *f.*—वः, वत्, and ईयः *n.*

Clafs. V. Mifcellaneous nouns in अन्, which in the 1ſt cafe fing. make आ *m.*—मी, अनी, आनी *f.*—अ *n.*

Clafs VI. Nouns in क्, ख्, ग्, and घ्.

Clafs VII. Nouns in च्, छ् ज्, and झ्.

Clafs VIII. Nouns in ट्, ठ्, ड्, and ढ्.

Clafs IX. Nouns in त्, थ्, द् and ध्.

Clafs X. Nouns in प्, फ्, ब्, and भ्.

Clafs XI. Nouns in य्, र्, ल्, and व्.

Clafs XII. Nouns in श्, ष्, and स्.

Clafs XIII. Nouns in ह्.

Clafs XIV. Nouns in ण्, न्, म्.

104. NOUNS ending in confonants of the 1ſt clafs are, for the moſt part, declined like पचत् Dreffing food, which in the 1ſt cafe fing. makes पचन् *m.* पचंती *f.* पचत् *n.* It is the form of the part. prefent of the 1ſt. active voice.

पचत् declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	पचन्	पचंतौ	पचंतः
2.	पचन्तं	do.	पचतः
3.	पचता	पचद्भ्यां	पचद्भिः
4.	पचते	do.	पचद्भ्यः
5.	पचतः	do.	do.
6.	do.	पचतोः	पचतां
7.	पचति	do.	पचत्सु

Feminine.

Feminine.

	Sing.	Dual.	Plur.
Case 1.	पचंती	पचंत्यौ	पचंत्यः
2.	पचतीं	do.	do.
3.	पचंत्या	पचंतीभ्यां	पचंतीभिः
4.	पचंत्यै	do.	पचंतीभ्यः
5.	पचंत्याः	do.	do.
6.	do.	पचंत्योः	पचंतीनां
7.	पंचत्यां	do.	पचंतीषु

Obs. The feminines of this class, as well as of others which form the 1st case sing. in ई, are of the 3d declension, and declined like नदी.

Neuter.

Case 1 and 2. पचत् पचंती पचंति

3, 4, 5, 6, 7, like the masculine.

In like manner may most other words of this description, together with the future imperfect participles of the first active voice, such as पचिष्यत् (shall or will be) dressing food, which makes पचिष्यन् *m.* पचिष्यंती *f.* पचिष्यत् *n.* &c.

But ददत् Giving, and a few others, where the verbal root is doubled, make 1. ददत, ददतौ, ददतः; 2. ददतं, ददतौ, ददतः masc. rest like पचन्, ददत्, ददती, ददन्ति or ददति in the 1st and 2d cases neuter, and ददती in the 1st case sing. fem. तुदत् Giving pain, makes either तुदती or तुदन्ती in the 1st and 2d dual neut. भात् Shining, भाती or भान्ती in the same cases.

105. NOUNS ending in silent consonants of the 2nd class, are formed by the affixes वत्, मत्, and अत्, making in the 1st case sing. वान्, मान्, आन्, *m.* वती, मती, अती, *f.* वत्, मत्, अत्, *n.* and they are

are declined like कृतवत्, Hath, had, or ſhall have made or done, (according to the tenſe of the auxiliary verb with which it may be uſed;) श्रीमत् Fortunate, proſperous, and महत् Great.

कृतवत् declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	कृतवान्	कृतवंतौ	कृतवंतः
2.	वंतं	do.	वतः
3.	वता	वद्भ्यां	वद्भिः
4.	वते	do.	वद्भ्यः
5.	वतः	do.	do.
6.	do.	वतोः	वतां
7.	वति	do.	वत्सु

Feminine.

Caſe 1.	कृतवती	कृतवत्यौ	कृतवत्यः

See नदी 3d declenſion, feminines in ई.

Neuter.

Caſe 1 and 2.	कृतवत्	कृतवती	कृतवंति

3, 4, 5, 6, 7, like the maſculine.

After this example may be declined a great many other ſimilar participles; alſo a ſet of attributives of poſſeſſion, terminating in वान् *m.* वती *f.* and वत् *n.* ſuch as लक्ष्मीवान् *m.* Fortunate, पुत्रवान् *m.* Having a ſon, धनवान् *m.* Wealthy, भगवान् *m.* Wealthy, powerful, illuſtrious, यसस्वान्, *m.* Fortunate, famous; and the like.

K श्रीमत्

श्रीमत् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	श्री मान्	श्री मंतौ	श्री मंतः
2.	मंतं	do.	मतः
3.	मता	मद्भ्यां	मद्भिः
4.	मते	do.	मद्भ्यः
5.	मतः	do.	do.
6.	do.	मतोः	मतां
7.	मति	do.	मत्सु

Feminine.

Case 1.	श्रीमती	श्रीमत्यौ	श्रीमत्यः

See नदी 3d declension, feminines in ई.

Neuter.

Case 1 and 2.	श्रीमत्	श्रीमती	श्रीमंति

3, 4, 5, 6, 7, like the masculine.

So may be declined a great many other adjectives of possession formed by the termination मान् *m.*—मती *f.*—मत् *n.* such as गोमान् Possessed of cattle, धीमान् One who possesses a good understanding, &c.

Obs. वान् *m.*—वती *f.*—वत् *n.* are applicable to nouns ending in अ, or a silent consonant; and मान् *m.*—मती *f.*—मत् *n.* to such as terminate in any other vowel than अ.

महत् Great, in all those cases where न् occurs before the radical त्, makes आ, instead of अ, after the radical ह, as in this example.

महत्

महत् Great, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	महान्	महान्तौ	महान्तः
2.	महान्तं	do.	महतः
3.	महता	महद्भ्यां	महद्भिः
4.	महते	do.	महद्भ्यः
5.	महतः	do.	do.
6.	do.	महतोः	महतां
7.	महति	do.	महत्सु
8.	महन्	महान्तौ	महान्तः

Feminine.

Case 1.	महती	महत्यौ	महत्यः

See नदी 3d declension, feminines in ई.

Neuter.

Case 1 and 2.	महत्	महती	महान्ति

3, 4, 5, 6, 7, 8, like the masculine.

106. NOUNS ending in consonants of the 3d class are formed by the affixes इन्, विन्, मिन्, and आकिन्, and may be declined in each gender like धनिन् Wealthy, an adjective derived from धन Wealth, by the affix इन्.

धनिन् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	धनी	धनिनौ	धनिनः
2.	धनिनं	do.	do.
3.	धनिना	धनिभ्यां	धनिभिः
4.	धनिने	do.	धनिभ्यः
5.	धनिनः	do.	do.
6.	do.	धनिनोः	धनिनां
7.	धनिनि	do.	धनिषु
8.	धनिन्	धनिनौ	धनिनः

Feminine.

Case 1.	धनिनी	धनिन्यौ	धनिन्यः
2.	धनिनीं	do.	धनिनीः

The rest like नदी. See feminines in ई, 3d declension.

Neuter.

Case 1, 2.	धनि	धनिनी	धनीनि

The rest like the masculine.

After this example may be declined a great many attributive nouns; such as कामी *m.*—कामिनी *f.*—कामि *n.* Lustful, छत्री *m.*—छत्रिणी *f.*—छात्रे *n.* Who carries an umbrella, दंडी *m.*—दंडिनी *f.*—दंडि *n.* Who carries a staff, a kind of pilgrim, तपस्वी *m.*—तपस्विनी *f.*—तपस्वि *n.* A zealot, मेधावी *m.*—मेधाविनी *f.*—मेधावि *n.* Of a good understanding, वाग्मी *m.*—वाग्मिनी *f.*—वाग्मि *n.* Verbose, eloquent, एकाकी *m.*—एकाकिनी *f.*—एकाकि *n.* Who is alone, lonely, single.

Anomalies

Anomalies in इन्.

The word पथिन् *m.* A road, मथिन् *m.* A churn-ſtaff, and ऋभुक्षिन् *m.* A title of *Indra*, are anomalous. They make the 1ſt caſe ſingular in आः inſtead of ई, and aſſume न् in the firſt five places immediately before the radical थ and क्ष, as alſo in the ſeventh caſe plural, and 8th dual and plural.

पथिन् declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	पन्थाः	पन्थानौ	पन्थानः
2.	पन्थानं	do.	पथः
3.	पथा	पथिभ्यां	पथिभिः
4.	पथे	do.	पथिभ्यः
5.	पथः	do.	do.
6.	do.	पथोः	पथान्
7.	पथि	do.	पथिषु
8.	पथिन्	पन्थानौ	पन्थानः

107. NOUNS ending in conſonants of the 4th claſs include participles and other attributives formed by the terminations वस् and ईयस्, and which reſpectively form their 1ſt caſe in वान् or ईयान् *m.*—उषी or ईयसी *f.* and वः वन् or ईयः *n.* The word ययाचिवस् Who formerly ſought, or was ſeeking, which is the proper form of the participle of the 1ſt paſt tenſe, in the 1ſt or common active voice, may ſerve as an example of ſuch as end in वस्.

ययाचिवस् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	ययाचिवान्	ययाचिवांसौ	ययाचिवांसः
2.	ययाचिवांसं	do.	ययाच्युषः
3.	ययाच्युषा	ययाचिवद्भ्यां	ययाचिवद्भिः
4.	ययाच्युषे	do.	ययाचिवद्भ्यः
5.	ययाच्युषः	do.	do.
6.	do.	ययाच्युषोः	ययाच्युषां
7.	ययाच्युषि	do.	ययाचिवत्सु

Feminine.

Case 1.	ययाच्युषी	ययाच्युष्यौ	ययाच्युष्यः

The rest regular like नदी in the 3d declension.

Neuter.

Case 1 and 2.	ययाचिवन् or ययाचिवः	ययाच्युषी	ययाच्यूंषि

The rest like the masculine.

In like manner may be declined the attributive विद्वस् Learned, derived from विद् Know, and वस्.

विद्वस् declined.

Masculine.

Case 1.	विद्वान्	विद्वांसौ	विद्वांसः
2.	विद्वांसं	do.	विदुषः
3.	विदुषा	विद्वद्भ्यां	विद्वद्भिः
4.	विदुषे	do.	विद्वद्भ्यः
5.	विदुषः	do.	do.
6.	do.	विदुषोः	विदुषां
7.	विदुषि	do.	विद्वत्सु
8.	विद्वन्	विद्वांसौ	विद्वांसः

Feminine.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	विदुषी	विदुष्यौ	विदुष्यः

The reft like feminines of the 3d declenfion, नदी.

Neuter.

Cafe 1 and 2.	विद्वत्	विदुषी	विद्वांसि

The reft like the mafculine.

पुंस् Male, mafculine, though not ftrictly formed by the affix वस्, is neverthelefs declined, for the moft part, like the above examples, in the mafculine gender only.

Mafculine.

पुंस् declined.

Cafe 1.	पुमान्	पुमांसौ	पुमांसः
2.	पुमांसं	do.	पुंसः
3.	पुंसा	पुंभ्यां	पुंभिः
4.	पुंसे	do.	पुंभ्यः
5.	पुंसः	do.	do.
6.	do.	पुंसोः	पुंसां
7.	पुंसि	do.	पुंक्षु or पुंस्सु
8.	पुमन्	पुमांसौ	पुमांसः

Such words of this clafs as end in इयस् are adjectives in the fuperlative degree, and may be declined like गरीयस् Heavieft, very heavy, from गुरु Heavy, important, grave, and the affix ईयस्.

गरीयस् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	गरीयान्	गरीयांसौ	गरीयांसः
2.	गरीयांसं	do.	गरीयसः
3.	गरीयसा	गरीयद्भ्यां	गरीयद्भिः
4.	गरीयसे	do.	गरीयद्भ्यः
5.	गरीयसः	do.	do.
6.	do.	गरीयसोः	गरीयसां
7.	गरीयसि	do.	गीयत्सु

Feminine.

Case 1. गरीयसी &c. like feminines in ई 3d declension.

Neuter.

Case 1 and 2. गरीयः गरीयसी गरीयांसि

The rest like the masculine.

After this last example may be declined any other adjectives, which take the same form in the superlative degree; such as यवीयस् Youngest, exceedingly young, लघीयस् Lightest, exceedingly light, मनियस् Most intelligent, वर्षीयस् Oldest, दवीयस् Most distant, &c.

108. NOUNS terminating in silent consonants of the 4th class, in their crude state end in अन्, and, for the most part, make their first case sing. if masculine, in आ, and if neuter, in अ. Those of this class which end in वन् or मन्, the व or म being combined with the preceding consonant, may be declined like ब्रह्मन्, which, as a masculine, signifies God the creator, and as a neuter, God abstractedly from all qualities: but others, where the termination is not preceded by conjunct consonants, differ in several cases, and are therefore anomalous. There are not a great many words of the 4th class.

ब्रह्मन्

ब्रह्मन् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	ब्रह्मा	ब्रह्माणौ	ब्रह्माणः
2.	ब्रह्माणं	do.	ब्रह्मणः
3.	ब्रह्मणा	ब्रह्मभ्यां	ब्रह्मभिः
4.	ब्रह्मणे	do.	ब्रह्मभ्यः
5.	ब्रह्मणः	do.	do.
6.	do.	ब्रह्मणोः	ब्रह्मणां
7.	ब्रह्मणि	do.	ब्रह्मसु
8.	ब्रह्मन्	ब्रह्माणौ	ब्रह्माणः

Obs. Such feminines as may occur, formed from masculines in अन् of this class, are declined like feminines in ई, as ब्रह्माणी The consort of *Brahmā*, राज्ञी A queen, ब्राह्मणी A female of the *Brāhman* tribe. See नदी 3d declension.

Neuter.

Case 1 and 2.	ब्रह्म	ब्रह्मणी	ब्रह्माणि
3, 4, 5, 6, 7, like the masculine.			
8.	ब्रह्मन् or ब्रह्म	ब्रह्मणी	ब्रह्माणि

After these examples, according to their genders, are declined the following words: अध्वन् *m.* A road, आत्मन् *m.* Air, spirit, soul, self, कर्म्मन् Work, अथर्व्वन् *m.* A *Brāhman*, अथर्व्वन् *n.* One of the *Vēdas*, सद्मन् *n.* A place of abode, नर्म्मन् *n.* Sport, pleasure. जन्मन् *m.* Birth, वर्म्मन् *m.* Armour, लक्ष्मन् *n.* Mark, distinction, भर्म्मन् *n.* Cane, reed, sugar-cane, पर्व्वन् *n.* Joint, knot, division of a book, चर्म्मन् *n.* Leather, skin, वर्त्मन् *n.* Road, path, eyelid, छद्मन् Cover, lid, secret, यज्वन् *m.* Who sacrifices, and a few others, with their compounds; such as

अग्रजन्मन् A *Brāhman*, an elder brother. When placed adjectively they may be declined in three genders.

Anomalies in अन्.

राजन्, A king, one of the military order, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	राजा	राजानौ	राजानः
2.	राजानं	do.	राज्ञः
3.	राज्ञा	राजभ्यां	राजभिः
4.	राज्ञे	do.	राजभ्यः
5.	राज्ञः	do.	do.
6.	do.	राज्ञोः	राज्ञां
7.	राज्ञि or राजनि	do.	राजसु
8.	राजन्	राजानौ	राजानः

Obs. The feminine of राजा is राज्ञी. See 3d declension.

श्वन् A dog, declined.

Masculine.

Case 1.	श्वा	श्वानौ	श्वानः
2.	श्वानं	do.	शुनः
3.	शुना	श्वभ्यां	श्वभिः
4.	शुने	do.	श्वभ्यः
5.	शुनः	do.	do.
6.	do.	शुनोः	शुनां
7.	शुनि	शुनोः	श्वसु
8.	श्वन्	श्वानौ	श्वानः

Obs. The feminine of श्वा is शुनी declined like feminines in ई of the 3d declension. See नदी.

युवन्

युवन् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	युवा	युवानौ	युवानः
2.	युवानं	do.	यूनः
3.	यूना	युवभ्यां	युवभिः
4.	यूने	do.	युवभ्यः
5.	यूनः	do.	do.
6.	do.	यूनोः	यूनां
7.	यूनि	do.	युवसु
8.	युवन्	युवानौ	युवानः

Obs. The feminine of युवा is युवती or युवति.

Neuter.

Case 1 and 2.	युव	युवणी	युवाणि

3, 4, 5, 6, 7, like the masculine.

मघवन् A title of *Indra*, is declined like श्वन्, except that in those cases where the radical व of श्वन् is changed to उ, that of this word is, with the preceding vowel अ, changed to ओ, thus making मघोनः, मघोना &c. मघवन् A title of *Indra*, declined.

Masculine.

Case 1.	मघवा	मघवानौ	मघवानः
2.	मघवानं	do.	मघोनः
3.	मघोना	मघवभ्यां	मघवभिः
4.	मघोने	do.	मघवभ्यः
5.	मघोनः	do.	do.
6.	do.	मघोनोः	मघोनां
7.	मघोनि	do.	मघवसु
8.	मघवन्	मघवानौ	मघवानः

अर्व्वन् A horfe, declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	अर्व्वा	अर्व्वन्तौ	अर्व्वन्तः
2.	अर्व्वन्तं	do.	do.
3.	अर्व्वना	अर्व्वभ्यां	अर्व्वभिः
4.	अर्व्वने	do.	अर्व्वभ्यः
5.	अर्व्वनः	do.	do.
6.	do.	अर्व्वनोः	अर्व्वनां
7.	अर्व्वनि	do.	अर्व्वत्सु
8.	अर्व्वन्	अर्व्वन्तौ	अर्व्वन्तः

पूषन् An epithet of the fun, declined.

Mafculine.

Cafe 1.	पूषा	पूषणौ	पूषणः
2.	पूषणं	do.	पूष्णः or पूषः
3.	पूष्णा or पूषा	पूषभ्यां	पूषभिः
4.	पूष्णे or पूषे	do.	पूषभ्यः
5.	पूष्णः or पूषः	do.	do.
6.	do. or do.	पूष्णोः or पूषोः	पूष्णां or पूषां
7.	पूष्णि, पूषणि or पूषि	do. or do.	पूषसु
8.	पूषन्	पूषणौ	पूषणः

अर्य्यमन् The ſun, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	अर्य्यमा	अर्य्यमणौ	अर्य्यमणः
2.	अर्य्यमणं	do.	do.
3.	अर्य्यमणा	अर्य्यमभ्यां	अर्य्यमभिः
4.	अर्य्यमणे	do.	अर्य्यमभ्यः
5.	अर्य्यमणः	do.	do.
6.	do.	अर्य्यमणोः	अर्य्यमणा
7.	अर्य्यमणि	do.	अर्य्यमसु
8.	अर्य्यमन्	अर्य्यमणौ	अर्य्यमणः

ब्रह्महन् Who kills a *Brāhman*, and other compounds with the verbal root हन् Smite, ſlay, ſubſtitute घ for ह before the 2nd plur. 3d, 4th, and 5th ſing. 6th ſing. 6th dual and plur. and 7th ſing. and dual.

ब्रह्महनु declined.

Maſculine.

Caſe 1.	ब्रह्महा	ब्रह्महणौ	ब्रह्महणः
2.	हणं	do.	घ्नः
3.	घ्ना	हभ्यां	हभिः
4.	घ्ने	do.	हभ्यः
5.	घ्नः	do.	do.
6.	do.	घ्नोः	घ्नां
7.	घ्नि	do.	हसु
8.	हन्	हणौ	हणः

So may be declined वृत्रहन् A title of the god *Indra*, &c.

Nouns of number, which in their crude ſtate end in अन्, are declined after one form for all genders, and in the plural number only.

पंचन् Five, declined.

Plural.

Cafe 1. पंच 2. पंच 3. पंचभिः 4. पंचभ्यः
5. पंचभ्यः 6. पंचानां 7. पंचसु 8. पंच

Thus may alfo be declined सप्तन् Seven, अष्टन् Eight, नवन् Nine, दशन् Ten. But अष्टन् Eight, has two forms.

अष्टन् Eight, declined.

Cafes 1. अष्ट or अष्टौ 2. अष्ट or अष्टौ 3. अष्टभिः or अष्टाभिः
4. अष्टभ्यः or अष्टाभ्यः 5. अष्टभ्यः or अष्टाभ्यः 6. अष्टानां
7. अष्टसु or अष्टासु 8. अष्ट or अष्टौ

अहन् *n.* Day, makes अहः (for अहर्) in the 1ft cafe fingular, अहो before the figns of the cafes beginning with भ्, अह्न् or अहन् before fuch as begin with a vowel, and अहस् or अहः before सु or the 7th cafe plural; as in the following example:

अहन् declined.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1, 2, 8.	अहः	अह्नी or अहनी	अहानि
3.	अह्ना	अहोभ्यां	अहोभिः
4.	अह्ने	do.	अहोभ्यः
5.	अह्नः	do.	do.
6.	do.	अह्नोः	अह्नां
7.	अह्नि or अहनि	do.	अहःसु or अहस्सु

109. NOUNS of the 6th clafs ending in क्, ख्, ग्, or घ्, make their 1ft cafe fingular in क् or ग्, and fubftitute ग् for either of thofe radical letters before the figns of the 3d, 4th, and 5th cafe dual and plural, which begin with भ्, and क् before that of the 7th cafe plural, which has

स् for

स् for its initial. In all the other cafes the radical final is preferved. They may be declined like the compound term सर्व्वशक् An attributive of three genders derived from सर्व्व All, and the verbal root शक् Able.

सर्व्वशक् Omnipotent, declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	सर्व्वशक् or शग्	सर्व्वशकौ	सर्व्वशकः
2.	शकं	do.	do.
3.	शका	शग्भ्यां	शग्भिः
4.	शके	do.	शग्भ्यः
5.	शकः	do.	do.
6.	do.	शकोः	शकां
7.	शकि	do.	शक्सु
8.	शक्	शकौ	शकः

Feminine.

The feminine is like the mafculine; or if made to terminate in ई, it is declined like feminines of the 3d declenfion.

Neuter.

Cafe 1 and 2. सर्व्वशक् or शग् सर्व्वशकी सर्व्वशंकि

The reft like the mafculine.

After this example may be declined चित्रलिख् Who writes wonderfully well.

चित्रलिख्

चित्रलिख् declined.

Mafculine,

	Sing.	Dual.	Plur.
Cafe 1.	चित्रलिक् or लिग्	चित्रलिखौ	चित्रलिखः
2.	लिखं	do.	do.
3.	लिखा	लिग्भ्यां	लिग्भिः
4.	लिखे	do.	लिग्भ्यः
5.	लिखः	do.	do.
6.	do.	लिखोः	लिखां
7.	लिखि	do.	लिक्षु
8.	Like the nominative.		

Feminine.

The feminine is like the mafculine.

Neuter.

Cafe 1 and 2. चित्रलिक् or लिग् चित्रलिखी चित्रलिंखि

The reft like the mafculine.

If any words fhould occur in ग् or घ्, which can feldom happen, they may be inflected upon the fame principles as thefe two examples, which may ferve for moft of the other claffes which follow this in due fucceffion.

110. IT may be obferved as a general rule, applicable to this, and moft of the following claffes, that fuch words as form their 1ft cafe fing. mafc. in क् or ग्, ट् or ड्, त् or द्, प् or ब्, refpectively fubftitute for the radical finals ग्, ड्, द्, and ब्, before the fix cafes beginning with भ्, as भ्यां, भिः &c. and क्, ट्, त्, and प्, before सु, the 7th cafe plural; but before all the other cafes, which begin with a vowel, fuch as औ, अः, अं, &c. the radical final, whatever it may chance to be, is refumed. Such as are neuter affume a nafal before the final radical in the 1ft and 2d cafes plural.

NOUNS

111. NOUNS of the 7th clafs, ending in च्, छ्, ज्, or झ्, of which fome make their 1ft cafe fingular by fubftituting क् or ग् for their radical finals, others ट or ड, and a few are anomalous. The former are for the moft part declined like words of the preceding clafs, and are त्वच् Skin, वाच् Speech, रुज् *f.* Difeafe, असृज् *n.* Blood, ऋत्विज् A fort of prieft; with compounds, formed with fuch verbal roots as मुच् Shed, युज् Join, couple, ऊर्ज् Grow ftrong, and a few others. But thofe which form the nominative fingular in ट् or ड्, fuch as compounds with भ्राज्, व्राज्, राज्, &c. may be declined like देवभ्राज्, What enlightens the Gods or celeftials, an epithet of the fun.

देवभ्राज् declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	देवभ्राट् or भ्राड्	देवभ्राजौ	देवभ्राजः
2.	भ्राजं	do.	do.
3.	भ्राजा	भ्राड्भ्यां	भ्राड्भि &c.

Feminine.

The feminine is either like the mafculine, or makes देवभ्राजी, and is then regularly declined like नदी, a feminine in ई of the 3d declenfion.

Neuter.

Cafe 1. 2.	देवभ्राट् or भ्राड्	देवभ्राजी	देवभ्रांजि

The reft like the mafculine.

After this example are declined विभ्राज् Particularly fplendid, सम्राज् Who fhines or reigns univerfally (the fupreme fovereign), and other fimilar compounds; with परिव्राज् One who moves about, or one who has renounced all wordly things, विश्वसृज् Who creates the univerfe, परिमृज् Who fweeps or cleanfes about, देवेज् Who worfhips the Gods

M with

with offerings; and a few others derived from the ſame roots; except विश्वराज् An univerſal ſovereign, which lengthens the final vowel of विश्व wherever the radical ज् of राज् is altered, as in 1ſt ſing. विश्वाराट् or विश्वाराड्, &c. But विश्वसृज्, according to ſome authors, ſhould be declined like nouns in ज् which end the 1ſt caſe ſing. in क् or ग्.

Anomalies in च्, छ्, ज्, झ्.

Of words ending in च् there is a certain number compounded of the verbal root अञ्च् Move, which make their 1ſt caſe in ङ्, dropping the radical च्. The words principally to be conſidered under this head are प्राञ्च् Eaſtern, अवाञ्च् Southern, प्रत्यञ्च् Weſtern, and उदञ्च् Northern; which terms are, by ſome authors, ſaid to be compoſed of अञ्च्, and the inſeparable prepoſition प्र For, forth, forward, अव From, or down, प्रति Back, backward, and उत् Up, upward. The *Hindus* make the Eaſt their firſt point, and imagining themſelves facing the riſing ſun, uſe the terms forward and backward for eaſt and weſt. The north they conſider as upwards, and the ſouth as downwards.

प्राञ्च् Eaſtern, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	प्राङ्	प्रांचौ	प्रांचः
2.	प्रांचं	do.	प्राचः
3.	प्राचा	प्राग्भ्यां	प्राग्भिः
4.	प्राचे	do.	प्राग्भ्यः
5.	प्राचः	do.	प्राग्भ्यः
6.	do.	प्राचोः	प्राचां
7.	प्राचि	do.	प्राक्षु

Feminine.

Feminine.

	Sing.	Dual.	Plur.
Case 1.	प्राची	प्राच्यौ	प्राच्यः

The rest regular like नदी in the 3d declension.

Neuter.

Case 1. 2.	प्राक्	प्राची	प्रांचि

The rest like the masculine.

अवाञ्च् Southern, is, by analogy, declined like प्राञ्च्.

प्रत्यञ्च् Western, declined.

Masculine.

Case 1.	प्रत्यङ्	प्रत्यंचौ	प्रत्यंचः
2.	प्रत्यंचं	do.	प्रतीचः
3.	प्रतीचा	प्रत्यग्भ्यां	प्रत्यग्भिः
4.	प्रतीचे	do.	प्रत्यग्भ्यः
5.	प्रतीचः	do.	do.
6.	do.	प्रतीचोः	प्रतीचां
7.	पतीचि	do.	प्रत्यक्षु

Feminine.

Case 1.	प्रतीची	प्रतीच्यौ	प्रतीच्यः
2.	प्रतीची	do.	प्रतीचीः

The rest like नदी 3d declension.

Neuter.

Case 1, 2.	प्रत्यक्	प्रतीची	प्रत्यंचि

The rest like the masculine.

उदञ्च् Northern, is declined like प्रत्यञ्च्

When the verbal root अञ्च्, forming the last member of a compound, signifies honour, worship, or respect, it is thus declined:

प्राञ्च्

प्राञ्च् Who worſhips, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	प्राङ्	प्राञ्चौ	प्राञ्चः
2.	प्राञ्चं	do.	do.
3.	प्राञ्चा	प्राङ्भ्यां	प्राङ्भिः
4.	प्राञ्चे	do.	प्राङ्भ्यः
5.	प्राञ्चः	do.	do.
6.	do.	प्राञ्चोः	प्राञ्चां
7.	प्राञ्चि	do.	प्राङ्षु or प्राङ्क्षु

Feminine.

The feminine is either the ſame as the maſculine, or may be declined like feminines in ई, making in the 1ſt caſe प्राञ्ची, प्राञ्च्यौ, प्राञ्च्यः, like नदी 3d declenſion.

Neuter.

Caſe 1. 2.	प्राङ्	प्राञ्ची	प्राञ्चि

The reſt like the maſculine.

तिर्यञ्च् Moving awry, another compound with the root अञ्च्, differs from प्रत्यञ्च् Weſtern, in the 3d, 4th, 5th, 6th, and 7th ſingular, 6th and 7th dual, and 2nd and 6th plural, in all which caſes श is introduced before the radical final.

तिर्यञ्च् declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	तिर्यङ्	तिर्यञ्चौ	तिर्यञ्चः
2.	तिर्यञ्चं	do.	तिरश्चः
3.	तिरश्चा	तिर्यग्भ्यां	तिर्यग्भिः
4.	तिरश्चे	do.	तिर्यग्भ्यः
5.	तिरश्चः	do.	do.
6.	do.	तिरश्चोः	तिरश्चां
7.	तिरश्चि	do.	तिर्यक्षु

Feminine.

Caſe 1.	तिरश्ची	तिरश्च्यौ	तिरश्च्यः

The reſt like नदी 3d declenſion.

Neuter.

Caſe 1. 2.	तिर्यक्	तिरश्ची	तिर्यञ्चि

The reſt like the maſculine.

There are ſeveral other compounds of अञ्च्; ſuch as सम्यञ्च् Moving together, alike, or equally, देवद्र्यञ्च् Worſhipping the Gods, विश्वद्र्यञ्च् Moving univerſally, and सध्र्यञ्च् Moving along with, where the firſt members of theſe compounds are reſpectively changed from सम्, देव, विश्व, and सह, to समि, देवद्रि, विश्वद्रि, and सध्रि. They are declined like प्रत्यञ्च् Weſtern.

Compounds with प्राछ् Aſk, beſides being inflected like देवभाज्, according to ſome authors, ſubſtitute श् for छ् before certain caſes.

तत्व

नत्व प्राछ् Who aſks the particulars, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	नत्व प्राट् or प्राड्	नत्व प्राछौ or प्राशौ	नत्व प्राछः or प्राशः
2.	प्राछं or प्राशं	do.	do.
3.	प्राछा or प्राशा	प्राड्भ्यां	प्राड्भि
4.	प्राछे or प्राशे	do.	प्राड्भ्यः
5.	प्राछः or प्राशः	do.	do.
6	do. or do.	प्राछोः or प्राशोः	प्राछां or प्राशां
7.	प्राछि or प्राशि	do.	प्राट्सु

Feminine.

The feminine is either like the maſculine, or makes नत्वप्राछी and is declined like नदी, declenſion 3d.

Neuter.

Caſe 1. 2.	नत्वप्राक्	नत्वप्राछी or प्राशी	नत्वप्रांछि

The reſt like the maſculine.

Of nouns in ज्, असृज् *n.* Blood, खञ्ज् Limping, and अवयाज् An inferior worſhipper, are anomalous in ſome caſes.

असृज् Blood, declined.

Neuter.

Caſe 1.	असृक् or असृग्	असृजी	असृंजि
2.	do.	do.	do. or असानि
3.	असृजा or अस्ना	असृग्भ्यां	असृग्भिः
4.	असृजे or अस्ने	do.	असृग्भ्यः
5.	असृजः	do.	do.
6.	do.	असृजोः	असृजां
7.	असृजि	do.	असृक्षु

खञ्ज्

खञ्ज् Limping, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	खन्	खंजौ	खंजः
2.	खंजं	do.	do.
3.	खंजा	खन्भ्यां	खन्भिः
4.	खंजे	do.	खन्भ्यः
5.	खंजः	do.	do.
6.	do.	खंजोः	खजां
7.	खंजि	do.	खन्सु

अवयाज् An inferior worshipper, declined.

Masculine.

Case 1.	अवयाः	अवयाजौ	अवयाजः
2.	अवयाजं	do.	do.
3.	अवयाजा	अवयोभ्यां	अवयोभिः
4.	अवयाजे	do.	अवयोभ्यः
5.	अवयाजः	do.	do.
6.	do.	अवयाजोः	अवयाजां
7.	अवयाजि	do.	अवयाक्षु

112. NOUNS of the 8th class ending in ट् ठ् ड् or ढ् can seldom appear; but should any occur, they make their 1st case singular in ट् or ड्, and may be regularly declined like those of the preceding class which form the 1st case singular in the same letters.

113. NOUNS of the 9th class ending in त्, थ्, द्, or ध्, change the radical final to त् or द् in the 1st case singular, to द् in the 3d, 4th, and 5th cases dual and plural, and to त् in the 7th case plural; and they are, for the most part, inflected after the example of हरित् Green, a noun of three genders.

हरित्

हरित् Green, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	हरित् or हरिद्	हरितौ	हरितः
2.	हरितं	do.	do.
3.	हरिता	हरिद्भ्यां	हरिद्भिः
4.	हरिते	do.	हरिद्भ्यः
5.	हरितः	do.	do.
6	do.	हरितोः	हरितां
7.	हरिति	do.	हरित्सु

Feminine.

The feminine is like the masculine.

Neuter.

Case 1. 2.	हरित्	हरिती	हरिन्ति

The rest like the masculine.

After one or other of these forms, according to the gender, may be declined all regular words of the above description; such as मरुत् *m.* The wind; विद्युत् *f.* Lightning, lightless; सम्पत् *f.* Wealth; जगत् *n.* The world; अग्निचित् *m.* A fire-place, a funeral pile; अग्निमथ् Who excites fire (by friction); हृद् *n.* The chest; क्रव्याद् Flesh-eater; वृत् *f.* A couplet, or verse; कुमुद् A hump; ककुद् *f.* A hump; नवद् *f.* A certain bird, नरद् *f.* A mountain; दृषद् *f.* A kind of stone used as a muller; भसद् *f.* The womb; शरद् *f.* A season of the year; संविद् *f.* Acknowledgment, consent; प्रतिपद् *f.* The 1st and 15th of the lunar month; उपनिषद् *f.* The mysteries of the Hindu religion; with compounds of which the root विद् Know, is the last member; such as धर्मविद् One who is acquainted with the religious and moral duties. But compounds

with

with the root बुध् Know, though otherwise regular, have the peculiarity of changing the ब् to भ् in the 1st case singular, 3d, 4th, and 5th cases dual and plural, and 7th plural; as तत्त्वबुध् Who knows the principle, which in those cases makes तत्त्वभुद्भ्यां &c. समिध् *f.* Firewood, fuel, and others in ध् are in all cases regular.

Obs. With respect to words of this class ending in न्, care must be taken not to confound with them those of the 1st and 2nd classes.

यकृत् *n.* A disease of the spleen, and शकृत् *n.* Ordure, are either regular, like हरित्, or have another form in some cases.

यकृत् declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	यकृत्	यकृती	यकृन्ति
2.	do.	do.	do. or यकानि
3.	यकृता or यक्ना	यकृद्भ्यां or यकभ्यां	यकृद्भिः or यकभिः
4.	यकृते यक्ने	do. or do.	यकृद्भ्यः or यकभ्यः
5.	यकृतः or यक्नः	do. or do.	do. or do.
6.	do. or do.	यकृतोः or यक्नोः	यकृतां or यक्नां
7.	यकृति or यक्नि	do. or do.	यकृत्सु

Compounds with पाद् Foot, such as सुपाद् Having a beautiful foot, and व्याघ्रपाद् Tiger-foot, the name of a plant, make पद् in the masc. and feminine, before the 2nd plural, and following cases; except the 7th plural, where the radical आ is resumed. In the neuter gender पाद् makes पाद् or पात्, पदी and पन्दि in the 1st and 2nd cases singular, dual, and plural; but the rest like the masculine.

दत् for दन्त A tooth, sometimes makes 1. दन्त, दन्तौ, दन्तः 2. दन्तं, दन्तौ, दतः and drops the radical न in all the other cases. Or the word may be regularly declined, as in the 1st declension.

114. NOUNS of the 10th clafs ending in प्, फ्, ब् and भ् form the 1ft cafe fingular in प् or ब्, and change the radical final to ब्, in applying the 3d, 4th, and 5th cafes dual and plural, and to प् in the 7th cafe plural. There are not many words of this defcription; but fhould any occur, they may be declined, in the mafculine and feminine, like ककुभ् *f.* A relative point in the horizon, with the exception of अप् *f.* which is anomalous.

ककुभ् declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	ककुप् or ककुब्	ककुभौ	ककुभः
2.	ककुभं	do.	do.
3.	ककुभा	ककुब्भ्यां	ककुब्भिः
4.	ककुभे	do.	ककुब्भ्यः
5.	ककुभः	do.	do.
6.	do.	ककुभोः	ककुभां
7.	ककुभि	do.	ककुप्सु

अप् *f.* Water, is thus declined in the plural number only.

अप् declined.

Feminine.

	Plur.
Cafe 1.	आपः
2.	अपः
3.	अद्भिः
4.	अद्भ्यः
5.	अद्भ्यः
6.	अपां
7.	अप्सु

Compounds

Compounds, of which the fecond member is अप्, may be regularly declined according to the general rule, in three genders; as स्वप् Poffeffing good water; making, however, in the 1ft and 2nd plural, in the neuter स्वंपि or स्वांपि.

115. NOUNS of the 11th clafs ending in य्, र्, ल्, व्. There are none in य्. In र् are गिर् *f.* Speech, language; पुर् City; धुर् *f.* A burthen; and द्वार् *f.* A door; with वार् *n.* Water, and चतुर् Four. If any occur in ल् they are regular, the radical final undergoing no change. In व् there are very few; among which are दिव् *f.* The fky, and its compounds: fuch as सुदिव् Having a good fky (as a day).

गिर् Speech, declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	गीः	गिरौ	गिरः
2.	गिरं	do.	do.
3.	गिरा	गीर्भ्यां	गीर्भिः
4.	गिरे	do.	गीर्भ्यः
5.	गिरः	do.	do.
6.	do.	गिरोः	गिरां
7.	गिरि	do.	गीर्षु

So पुर्, धुर्, and द्वार्, which in the 1ft cafe fingular make पूः, धूः, and द्वाः.

वार् *n.* Water, declined.

Neuter.

Cafe 1. 2.	वाः	वारी	वारि
3.	वारा	वार्भ्यां	वार्भिः

The reft regular like गिर्.

चतुर्

चतुर् Four, in its primitive ſtate, is inflected in the plural number only; making in the maſculine 1. चत्वारः, 2. चतुरः, 3. चतुर्भिः, 4. चतुर्भ्यः, 5. ditto, 6. चतुर्णां, 7. चतुर्षु. In the feminine चतसृ is ſubſtituted; as 1. चतस्रः, 2. do. 3. चतसृभिः, 4. चतसृभ्यः, 5. do. 6. चतसृणां or चतसॄणां, 7. चतसृषु. In the neuter gender it makes, in its 1ſt and 2d caſes, चत्वारि, and in the reſt like the maſculine. But if the ſame word be the laſt of a compound, bearing an attributive ſignification, it may be declined in each gender and number.

प्रियचतुर् Who hath four favourites, declined.

Maſculine and *Feminine.*

	Sing.	Dual.	Plur.
Caſe 1.	प्रिय चत्वाः	प्रिय चत्वारौ	प्रिय चत्वारः
2.	चत्वारं	do.	चतुरः
3.	चतुरा	चतुर्भ्यां	चतुर्भिः
4.	चतुरे	do.	चतुर्भ्यः
5.	चतुरः	do.	do.
6.	do.	चतुरोः	चतुरां
7.	चतुरि	do.	चतुर्षु
8.	चतुः	चत्वारौ	चत्वारः

Neuter.

Caſe 1. 2.	प्रिय चतुः	प्रिय चत्वारी	प्रियचत्वारि

The reſt like the maſculine.

दिव् *f.* Sky, heaven, makes, द्यौः in the 1ſt caſe ſingular, द्यु before the ſeven caſes which begin with a conſonant, and दिव् in every other place.

दिव्

दिव् declined.

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	द्यौः	दिवौ	दिवः
2.	दिवं	do.	do.
3.	दिवा	द्युभ्यां	द्युभिः
4.	दिवे	do.	द्युभ्यः
5.	दिवः	do.	do.
6.	do.	दिवोः	दिवां
7.	दिवि	do.	द्युषु

So सुदिव् Having a fine fky (epithet of a fine day), in the mafculine and feminine is declined like the primitive word; but in the neuter thus:

सुदिव् declined.

Neuter.

Cafe 1. 2.	सुद्यु	सुदिवी	सुदीवि

The reft like the mafculine and feminine.

116. NOUNS of the 12th clafs in श्, ष्, स्.

Of fuch of this clafs as end in श्, fome form the 1ft cafe fingular in क् or ग्, and others in ट् or ड्. Of the former are दिश् *f.* Any relative point, or fituation in the horizon; दृश् *f.* Sight, eye; and compounds with the verbal roots दिश् Point, fhow; दृश् See, स्पृश् Touch, and मृश् Confult, advife; and of the latter are compounds with विश् Enter, and नश् Perifh, be loft. But नश् changes its radical final to either क् or ग्, or ट् and ड्, at the option of the writer. By a due obfervance of the rule laid down, p. 80. 116, the declination of nouns in श् will be found eafy.

मर्म्म स्पृश्

मर्म्म स्पृश् What touches the heart, declined.

Mafculine and *Feminine.*

	Sing.	Dual.	Plur.
Cafe 1.	मर्म्म स्पृक् or ग्	मर्म्म स्पृशौ	मर्म्म स्पृशः
2.	स्पृशं	do.	do.
3.	स्पृशा	स्पृग्भ्यां	स्पृग्भिः
4.	स्पृशे	do.	स्पृग्भ्यः
5.	स्पृशः	do.	do.
6.	do.	स्पृशोः	स्पृशां
7.	स्पृशि	do.	स्पृक्षु
8.	As the 1ft.		

Neuter.

Cafe 1. 2.	मर्म्म स्पृक्	मर्म्म स्पृशी	मर्म्म स्पृंशि

The reft like the mafculine.

After the above example may be declined compounds with दिश्, दृश् and मृश्, in every gender; and दिश्, and दृश्, confidered as nouns fubftantive, in the feminine gender only, which is the fame as the mafculine.

गृहविश् Who enters a houfe, declined.

Mafculine and *Feminine.*

Cafe 1.	गृहविट् or ड्	गृहविशौ	गृहविशः
2.	विशं	do.	do.
3.	विशा	विड्भ्यां	विड्भिः
4.	विशे	do.	विड्भ्यः
5.	विशः	do.	do.
6.	do.	विशोः	विशां
7.	विशि	do.	विट्सु
8.	As the 1ft cafe.		

Neuter.

Neuter.

	Sing.	Dual.	Plur.
Case 1. 2.	गृह्विद्	गृह्विशी	गृह्वींशि

The rest like the masculine.

Nouns of the 12th class in ष्, for the most part, substitute ः for the radical final in the 1st case singular, र् in the 3d, 4th, and 5th cases dual and plural: and, optionally, ः in the 7th plural; and if the vowel preceding the final consonant be इ or उ, it is usually made ई or ऊ in those cases, except in the 1st neuter.

सजुष् A companion, is thus declined.

Masculine and Feminine.

Case 1.	सजूः	सजुषौ	सजुषः
2.	सजुषं	do.	do.
3.	सजुषा	सजूर्भ्यां	सजूर्भिः
4.	सजुषे	do.	सजूर्भ्यः
5.	शजुषः	do.	do.
6.	do.	सजुषोः	सजुषां
7.	सजुषि	do.	सजूःषु or सजूष्षु
8.	As the 1st case.		

Neuter.

Case 1. 2.	सजुः	सजुषी	सजूंषि

The rest like the masculine.

After this example, according to the gender, may be declined आशिष् *f.* A blessing; हेविष् *n.* Clarified butter; धनुष् *n.* A bow; and चक्षुष् *n.* An eye.

दोष्

दोष् *m.* The arm, may likewiſe be ſo inflected; but as it is optional to ſubjoin a naſal to the radical ष् in ſome of the caſes; the following example will explain it.

दोष् The arm, declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	दोः	दोषौ	दोषः
2.	दोषं	do.	do. or दोष्णः
3.	दोषा or दोष्णा	दोर्भ्यां	दोर्भिः
4.	दोषे or दोष्णे	do.	दोर्भ्यः
5.	दोषः or दोष्णः	do.	do.
6.	do.	दोषोः or दोष्णोः	दोषां or दोष्णां
7.	दोषि or दोष्णि	do.	दोःषु or दोष्षु
8.	Like the 1ſt caſe.		

चिकिर्ष् A derivative of volition, ſignifying Who wants to do, makes 1. चिकीः, चिकिर्षौ, चिकिर्षः. 2. चिकिर्षं, चिकिर्षौ, चिकिर्षः. 3. चिकिर्षा, चिकीर्भ्यां. चिकीर्भिः, and ſo on, dropping the ष् before every termination beginning with a conſonant, and reſuming it before thoſe which begin with a vowel.

Verbal radicals in ष्, unconnected with क्, as in the character क्ष, ſuch as त्विष् Flame, मुष् Steal, and the like, forming the laſt member of a compound, ſubſtitute ट् or ड् in the 1ſt ſingular, and conſequently ड् before the ſix terminations beginning with भ्; and ट् in the 7th plural. धान्यमुष् Who ſteals grain, may ſerve as an example.

Maſculine.

Masculine and *Feminine*.

	Sing.	Dual.	Plur.
Case 1.	धान्यमुट् or मुड्	धान्यमुषौ	धान्यमुषः
2.	मुषं	do.	do.
3.	मुषा	मुड्भ्यां	मुड्भिः
4.	मुषे	do.	मुड्भ्यः
5.	मुषः	do.	do.
6.	do.	मुषोः	मुषां
7.	मुषि	do.	मुट्सु
8.	As the 1st case.		

Neuter.

Case 1. 2.	धान्यमुट्	धान्यमुषी	धान्यमुंषि

The rest like the masculine.

Compound epithets, whereof the last term is a verbal radical ending in ष् connected with क्, so as to form क्ष्, are subject to change that double character to ट् or ड्; क् or ग् in the usual places. गोरक्ष् Who guards cattle, being subject to both forms (according to some grammarians) may serve as an example. गोरक्ष् declined.

Masculine and *Feminine*.

Case 1.	गोरक् or रग्, रट् or रड्	गोरक्षौ	गोरक्षः
2.	गोरक्षं	do.	do.
3.	गोरक्षा.	गोरग्भ्यां or गोरड्भ्यां	गोरग्भिः or गोरड्भिः
4.	गोरक्षे	do. or do.	गोरग्भ्यः or गोरड्भ्यः
5.	गोरक्षः	do. or do.	do. or do.
6.	do.	गोरक्षोः	गोरक्षां
7.	गोरक्षि	do.	गोरक्षु or गोरट्सु

The

The verbal root नक्ष् Pare, forming ſimilar compounds, is alſo declined after both theſe forms.

पिपक्ष् Wiſhing to cook, makes पिपक् or ग्, &c. only; as do दिदक्ष् Wanting to burn, and विवक्ष् Wanting to ſay; but विविक्ष् Wanting to enter, makes विविद् or ड्, &c.

The word षष् Six, makes षट् in the 1ſt and 2d caſes plural, is declinable in the plural number only, and preſerves one form in all genders; as 1. षट् 2. षट् 3. षड्भिः 4. षड्भ्यः 5. षड्भ्यः 6. षण्णां 7. षट्सु.

Nouns of the 12th claſs in स्, excluſive of thoſe already noticed in the 4th claſs, (p. 69. 107.) are declined according to the following rules:

Such as end in अस्, if maſculine or feminine, for the moſt part, make आः in the 1ſt caſe ſingular, and change the अस् to ओ before thoſe caſes which begin with भ, but are in other reſpects regular. The compound attributive सुवचस् Of good ſpeech, from सु Good, well, and वचस् Speech, may ſerve as an example.

सुवचस् declined.

Maſculine and *Feminine.*

	Sing.	Dual.	Plur.
Caſe 1.	सुवचाः	सुवचसौ	सुवचसः
2.	सुवचसं	do.	do.
3.	सुवचसा	सुवचोभ्यां	सुवचोभिः
4.	सुवचसे	do.	सुवचोभ्यः
5.	सुवचसः	do.	do.
6.	do.	सुवचसोः	सुवचसां
7.	सुवचसि	do.	सुवचस्सु
8.	सुवचस्	सुवचसौ	सुवचसः

Neuter.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1. 2.	सुवचः	सुवचसी	सुवचांसि

The reft like the mafculine.

After this example, according to their genders, may be declined fuch words as the following: वेधस् *m.* A title of *Brahmā*; चन्द्रमस् *m.* The moon; सुवासस् Having fine garments; भास् *m.* Light; मास् *m.* Month, moon; तेजस् Glory, ardour, zeal, valour; नभस् *n.* Sky; ओकस् *n.* Abode, habitation; पयस् *n.* Water, milk; and many others. But उशनस् A title of the planet Venus, makes उशना in the 1ft fingular, and उशनः, उशनन्, or उशन in the 8th fingular. पुरंदशस् A title of *Indra;* and अनेहस् Time, alfo drop the : in the 1ft cafe fingular, but are regular in the 8th cafe.

If the laft member of a compound in अस् be a verbal root, the penultimate vowel fhould remain fhort in the 1ft cafe fingular. Thus the word आसनवस् Who fits on a feat, from आसन A feat, and the verbal root वस् Sit, makes as follows:

Mafculine and *Feminine.*

Cafe 1.	आसनवः	आसनवौ	आसनवः

Neuter.

Cafe 1. 2.	आसनवः	असनवसी	आसनवंसि

In like manner may fimilar compounds be declined.

When the laft member of a compound be a verbal root ending in न्स्, as in सर्व्वहिन्स् Who injures all, the final स is dropped in the 1ft cafe fingular, and before भ and स्, but refumed in every other place; thus making सर्व्वहिन्, सर्व्वहिन्सौ, सर्व्वहिन्सः, सर्व्वहिन्सं, &c. सर्व्वहिन्भ्यां, सर्व्वहिन्सु.

Compound

Compound words in इस् and उस्, the last member being a verbal root, lengthen the vowels in the first case singular, before the six cases beginning with भ, and before the 7th plural, and change the स to र before भ, as सुपिस् Who moves well, which make 1. सुपीः सुपिसौ सुपिसः 2. सुपिसं सुपिसौ सुपिसः 3. सुपिसा सुपीर्भ्यां सुपीर्भिः 4. सुपिसे सुपीर्भ्यां सुपीर्भ्यः &c. 7. Plur. सुपीष्षु or सुपीःषु.

117 NOUNS of the 13th class end in ह, and for the most part consist of compound attributives, the last member of which is a verbal root. As they do not all form their 1st, or nominative case singular masculine, alike, it will be necessary to divide them according as they change the radical ह in that case to क् or ग्, ट् or ड्, :, and आन्.

Compounds with दुह Milk, and others, the initial of which is द्, make क् or ग् in the 1st singular, and are regularly inflected according to rule 110, p. 80.

गोदुह Who milks a cow, declined.

Masculine and *Feminine.*

	Sing.	Dual.	Plur.
Case 1	गोधुक् or ग्	गोदुहौ	गोदुहः
2	दुहं	do.	do.
3	दुहा	धुग्भ्यां	धुग्भिः
4.	दुहे	do.	धुग्भ्यः
5.	दुहः	do.	do.
6.	do.	दुहोः	दुहां
7.	दुहि	do.	धुक्षु
8.	धुक्	दुहौ	दुहः

Neuter.

Neuter.

	Sing.	Dual.	Plur.
Cafe 1. 2.	गोधुक्	गोदुही	गोधुंहि

The reft like the mafculine.

Obs. The radical द् of verbal roots is, by a general rule, changed to its proper afpirate ध् in thofe cafes where the radical ह् is changed to क् or ग्.

The verbal roots द्रुह् Hate, मुह् Be infenfible, स्नुह् (for ष्णुह्) Vomit, and स्निह् Be kind, forming the laft members of compound epithets, may make either क् and ग्, or ट् and ड् in the firft cafe fingular, and fo be declined like the तत्त्वमुह् One who is infenfible of the true principle.

तत्त्वमुह् declined.

Mafculine and *Feminine*.

Cafe 1.	तत्त्वमुक्, ग्, ट् or ड्	तत्त्वमुहौ	तत्त्वमुहः
2.	मुहं	do.	do.
3.	मुहा	मुग्भ्यां or मुड्भ्यां	मुग्भिः or मुड्भिः
4.	मुहे	do.	मुग्भ्यः or मुड्भ्यः
5.	मुहः	do.	do.
6.	do.	मुहोः	मुहां
7.	मुहि	do.	मुक्षु or मुत्सु
8.	मुक् or मुट्	मुहौ	मुहः

Neuter.

Cafe 1. 2.	तत्त्वमुक् or मुट्	तत्त्वमुही	तत्त्वमुंहि

The reft like the mafculine.

Thus

Thus may be declined मित्रद्रुह् Who hates a friend, अन्नस्नुह् Who vomits rice; मित्रस्निह् Who is kind to friends; and other ſimilar compounds.

तुरासाह् A title of *Indra*, forms its 1ſt caſe ſing. in ट् and ड्, and is ſo far regularly declined; but it alſo ſubſtitutes ष् for the radical स् in every caſe where the final ह् is changed; as

	Sing.	Dual.	Plur.
1.	तुराषाट् or षाड्	तुरासाहौ	तुरासाहः
2.	तुरासाहं	do.	do.
3.	तुरासाहा	तुराषाड्भ्यां	तुराषाड्भिः
4.	तुरासाहे &c. &c.		

The compound epithet मधुलिह् A bee, from मधु Honey, and the verbal root लिह् Lick, changes the radical final to ट् or ड् in the 1ſt caſe ſingular, as do other compounds of this root, and are regularly inflected according to rule 110, p. 80.

मधुलिह् declined.

Maſculine and *Feminine.*

Case			
Case 1.	मधुलिट् or ड्	मधुलिहौ	मधुलिहः
2.	लिहं	do.	do.
3.	लिहा	लिड्भ्यां	लिड्भिः
4.	लिहे	do.	लिड्भ्यः
5.	लिहः	do.	do.
6.	do.	लिहोः	लिहां
7.	लिहि	do.	लिड्सु or लिट्सु

Neuter.

Case			
Case 1. 2.	मधुलिट्	मधुलिही	मधुलिंहि

The reſt is like the maſculine.

The

The root वाह् Bear, carry, being the laſt of a compound, in general changes the final ह् to ट् or ड् in the nominative ſingular, and is ſo far declined like the preceding example; but it alſo changes वा to ओ, if the preceding word terminate in अ or आ, and to ऊ after any other letter in the 2d caſe plural, and all the following caſes beginning with a vowel. Thus the compounds विश्ववाह् Who ſupports the univerſe, and भारवाह् Who bears a burthen, make विश्वौहः &c. and भारौहः &c. in thoſe caſes; where the final अ of the firſt member of the compound uniting with the ओ, for which the वा has been changed, forms औ, according to rule 6. p. 19. So in the compound भूवाह् Who ſupports the earth, the वा, preceded by ऊ, is changed to ऊ, and with it coaleſcing, forms one ऊ by rule 3, p. 17. But श्वेत वाह् A title of *Indra*, makes श्वेतवाः in the 1ſt caſe ſingular, and has two forms in the 2nd plural, and following caſes, beginning with a vowel. It is alſo anomalous in the ſix caſes beginning with भ्.

श्वेतवाह् declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	श्वेतवाः	श्वेतवाहौ	श्वेतवाहः
2.	श्वेतवाहं	do.	do. or श्वेतौहः
3.	श्वेतौहा or श्वेतवाहा	श्वेतवोभ्यां	श्वेतवोभिः
4.	श्वेतौहे or श्वेतवाहे	do.	श्वेतवोभ्यः
5.	श्वेतौहः or श्वेतवाहः	do.	do.
6.	do. or do.	श्वेतौहोः or श्वेतवाहोः	श्वेतौहां or श्वेतवाहां
7.	श्वेतौहि or श्वेतवाहि	do.	श्वेतवःसु
8.	श्वेतवः or श्वेतवा	श्वेतवाहौ	श्वेतवाहः

अनडुह् An ox, makes अनड्वान् in the 1ſt ſing. and is thus declined.

Maſculine.

	Sing.	Dual.	Plur.
Caſe 1.	अनड्वान्	अनड्वाहौ	अनड्वाहः
2.	अनड्वाहं	do.	अनडुहः
3.	अनडुहा	अनडुद्भ्यां	अनडुद्भिः
4.	अनडुहे	do.	अनडुद्भ्यः
5.	अनडुहः	do.	do.
6.	do.	अनडुहोः	अनडुहां
7.	अनडुहि	do.	अनडुत्सु

After this example may be declined the compound स्वनडुह् Who hath good oxen, which in the neuter makes

Caſe 1. and 2. स्वनडुत् or स्वनडुद्, स्वनडुही, स्वनड्वांहि

The reſt like the maſculine.

उपानह् *f.* A ſhoe, makes, उपानद् or नत् in the 1ſt caſe ſingular, and is thus declined:

Feminine.

Caſe 1.	उपानत् or द्	उपानहौ	उपानहः
2.	उपानहं	do.	do.
3.	उपानहा	उपानद्भ्यां	उपानद्भिः
4.	उपानहे	do.	उपानद्भ्यः
5.	उपानहः	do.	do.
6.	do.	उपानहोः	उपानहां
7.	उपानहि	do.	उपानत्सु
8.	उपानत्	उपानहौ	उपानहः

118. NOUNS of the 14th claſs ending in ण्, न्; and म्.

There are but few words in ण्. The word uſually given as an example

is

is सुगण् Of good account, or Who counts well, from सु and the verbal root गण् Count, reckon, number; which, as it never changes its radical final, is regular in all its inflections; but in the 7th case plural it makes सुगण्सु or सुगण्ट्सु.

सुगण् declined.

Masculine and *Feminine.*

	Sing.	Dual.	Plur.
Case 1.	सुगण्	सुगणौ	सुगणः
2.	सुगणं	do.	do.
3.	सुगणा	सुगण्भ्यां	सुगण्भिः
4.	सुगणे	do.	सुगण्भ्यः
5.	सुगणः	do.	do.
6.	do.	सुगणोः	सुगणां
7.	सुगणि	do.	सुगण्सु or सुगण्ट्सु
8.	सुगण्	सुगणौ	सुगणः

Neuter.

Case 1. 2.	सुगण्	सुगणी	सुगणि

The rest like the masculine.

If any similar compounds occur, they may be declined after the same manner.

Of nouns in न्, such as are formed by particular affixes, as well as others, have been already noticed in the 3d and 5th classes of this the eighth declension.

When the last word in a compound is a verbal root, or a modification of a verbal root, in म्, such as शाम् (for शम्) Quiet, that letter is changed to न् in the 1st singular, and in all the cases beginning with a consonant. The word प्रशाम् Very quiet, may serve as an example.

प्रशान् declined.

Masculine and *Feminine.*

	Sing.	Dual.	Plur.
Case 1.	प्रशान्	प्रशामौ	प्रशामः
2.	प्रशामं	do.	do.
3.	प्रशामा	प्रशान्भ्यां	प्रशान्भिः
4.	प्रशामे	do.	प्रशान्भ्यः
5.	प्रशामः	do.	do.
6.	do.	प्रशामोः	प्रशामां
7.	प्रशामि	do.	प्रशान्सु or प्रशान्त्सु
8.	Like the 1st case.		

Neuter.

Case 1. 2.	प्रशान्	प्रशामी	प्रशामि

The rest like the masculine.

118. THE conclusion of this chapter seems a fit place for introducing a few observations on the *genders of nouns*. In this language, as in some others, genders are not only used to distinguish the sexes of animals, but attributed to every other species of nouns, apparently without any other theory than what has arisen from custom or caprice; so that though some rules might be given on the subject, they are liable to so many exceptions and deviations upon the authority of learned men, that perhaps the shortest and easiest path to pursue, will be in the study of the popular synonymous vocabulary called अमरसिंह, wherein the gender of every word is particularly marked. But as far as termination has any thing to do with the genders of words, may be seen in the chapter upon the etymology of nouns.

CHAPTER

CHAPTER IV.

DECLENSION OF PRONOUNS AND PRONOMINAL ATTRIBUTIVES.

119. PRONOUNS commonly so called, with certain words partaking of the nature of pronouns, are here diſtinguiſhed by the terms *Pronouns* and *Pronominals*.

120. THE primitive pronouns are as under:

Demonſtratives.

तद् That. *Nom.* सः *m.* सा *f.* तद् *n.*

त्यद् That. *Nom.* स्यः *m.* स्या *f.* त्यद् *n.* (little uſed).

अदस् This or that, indefinitely. *Nom.* असौ *m.* असौ *f.* अदः *n.*

एतद् This. *Nom.* एषः *m.* एषा *f.* एतद् *n.*

इदम् This. *Nom.* अयं *m.* इयं *f.* इदम् *n.*

Relative.

यद् What. *Nom.* यः *m.* या *f.* यद् *n.*

Interrogative.

किम् What? *Nom.* कः *m.* का *f.* किं *n.*

Perſonals.

युस्मद् Thou. *Nom.* त्वं *m. f. n.*

अस्मद् I. *Nom.* अहं *m. f. n.*

THE

121. THE *Pronominals* are comprifed in the following lift:

1. सर्व All.
2. विश्व All.
3. उभ Both. In the dual only.
4. उभय Both. In the fingular and plural only.
5. अन्य Other, different.
6. अन्यतर Other, either, different.
7. इतर Other, either.
8. कतर Which? (of two).
9. कतम Which? (of many).
10. यतर Which (of two *relative*).
11. यतम Which (of many *relative*).
12. ततर That (of two *demonftrative*).
13. ततम That (of many *demonftrative*).
14. एक One.
15. एकतर One (of two).
16. एकतम One (of many).
17. सम All.
18. सिम Not in ufe.
19. नेम All.
20. त्व Other, different.
21. पूर्व Former, prior, eaft.
22. पर After (in time and fpace), other, fubfequent.
23. अपर Behind, after, another.
24. अवर After, behind.
25. अधर Lower.
26. दक्षिण Right, dexter, fouth.

27. उत्तर

27. उत्तर Upper, north.
28. स्व Own.
29. अन्तर Without.
30. प्रतम First.
31. चरम Last.
32. द्वय Two.
33. त्रय Three.
34. द्वितय Two.
35. त्रितय Three.
36. अर्द्ध Half.
37. अल्प Little.
38. कतिपय Few. How many?
39. द्वितीय Second.
40. तृतीय Third.

122. ALL these words, of both distinctions, are, with the exception of युस्मद् and अस्मद्, declinable in the three genders, according to the substantive with which they may be required to agree; and the cases in which they differ mostly from common nouns, are the 4th, 5th and 7th singular, and 1st, 3d, and 6th plural; as will be seen in the examples.

123. WHEN any of these words are used as substantives, or form the last member of a compound word, they are no longer to be considered of this class, and are inflected like common nouns.

124. सम having any other meaning than *all*, such as *same*, *equal*, is not of this class; so अन्तर is not always considered so, when it means *without* any thing but a house.

125. THE pronouns are thus inflected;

तद् That, declined.

Masculine.

	Sing.	Dual.	Plur.
1.	सः He, &c.	तौ	ते
2.	तं	do.	तां
3.	तेन	ताभ्यां	तैः
4.	तस्मै	do.	तेभ्यः
5.	तस्मात्	do	do.
6.	तस्य	तयोः	तेषां
7.	तस्मिन्	do.	तेषु

Feminine.

Case 1.	सा She, &c.	ते	ताः
2.	तां	do.	do.
3.	तया	ताभ्यां	ताभिः
4.	तस्यै	do.	ताभ्यः
5.	तस्याः	do.	do.
6.	do.	तयोः	तासां
7.	तस्यां	do.	तासु

Neuter.

Case 1. 2.	तद् That, &c.	ते	तानि

The rest like the masculine.

After the same form is declined त्यद् That (seldom used), and the relative यद् Which, as in the following example:

यद्

यद् declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	यः Who, &c.	यौ	ये
2.	यं	do.	यान्
3.	येन	याभ्यां	यैः
4.	यस्मै	do.	येभ्यः
5.	यस्मात्	do.	do.
6.	यस्य	ययोः	येषां
7.	यस्मिन्	do.	येषु

Feminine.

Case 1.	या Who, &c.	ये	याः
2.	यां	do.	do.
3.	यया	याभ्यां	याभिः
4.	यस्यै	do.	याभ्यः
5.	यस्याः	do.	do.
6.	do.	ययोः	यासां
7.	यस्यां	do.	यासु

Neuter.

Case 1. 2.	यद् Which, &c.	ये	यानि

The rest like the masculine.

एतद् This, is also declined like तद् That; but as in certain cases it has two forms, in one of which न् is substituted for त्, it may be useful to decline it.

एतद्

एतद् This, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	एषः	एतौ	एते
2.	एतं or एनं	एतौ or एनौ	एतान् or एनान्
3.	एतेन or एनेन	एताभ्यां	एतैः
4.	एतस्मै	do.	एतेभ्यः
5.	एतस्मात्	do.	do.
6.	एतस्य	एतयोः or एनयोः	एतेषां
7.	एतस्मिन्	do. or do.	एतेषु

Feminine.

	Sing.	Dual.	Plur.
Case 1.	एषा	एते	एताः
2.	एतां or एनां	एते or एने	एताः or एनाः
3.	एतया or एनया	एताभ्यां	एताभिः
4.	एतस्यै	do.	एताभ्यः
5.	एतस्याः	do.	do.
6	do.	एतयोः or एनयोः	एतासां
7.	एतस्यां	do. or do.	एतासु

Neuter.

	Sing.	Dual.	Plur.
Case 1.	एतद्	एते	एतानि
2.	एतद् or एनद्	एते or एने	एतानि or एनानि

The rest like the masculine.

इदम् This, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	अयं	इमौ	इमे
2.	इमं or एनं	इमौ or एनौ	इमान् or एनान्
3.	अनेन or एनेन	आभ्यां	एभिः
4.	अस्मै	do.	एभ्यः
5.	अस्मात्	do.	do.
6.	अस्य	अनयोः or एनयोः	एषां
7.	अस्मिन्	do. or do.	एषु

Feminine.

	Sing.	Dual.	Plur.
Case 1.	इयं	इमे	इमाः
2.	इमां or एनां	इमे or एने	इमाः or एनाः
3.	अनया or एनया	आभ्यां	आभिः
4.	अस्यै	do.	आभ्यः
5.	अस्याः	do.	do.
6.	do.	अनयोः or एनयोः	आसां
7.	अस्यां	do or do.	आसु

Neuter.

	Sing.	Dual.	Plur.
Case 1.	इदम्	इमे	इमानि
2.	do.	इमे or एने	इमानि or एनानि

The rest like the masculine.

अदस् This or That, declined.

Masculine.

	Sing.	Dual.	Plur.
Cafe 1.	असौ	अमू	अमी
2.	अमुं	अमू	अमून्
3.	अमुना	अमूभ्यां	अमीभिः
4.	अमुष्मै	do.	अमीभ्यः
5.	अमुष्मात्	do.	do.
6.	अमुष्य	अमूयोः	अमीषां
7.	अमुष्मिन्	do.	अमीषु

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	असौ	अमू	अमूः
2.	अमून्	do.	do.
3.	अमुया	अमूभ्यां	अमूभिः
4.	अमुष्यै	do.	अमूभ्यः
5.	अमुष्याः	do.	do.
6.	do.	अमूयोः	अमूषां
7.	अमुष्यां	do.	अमूषु

Neuter.

	Sing.	Dual.	Plur.
Cafe 1. 2.	अदः	अमू	अमूनि

The reft like the mafculine.

किम्

किम् What? declined.

Mafculine.

	Sing.	Dual.	Plur.
Cafe 1.	कः	कौ	के
2.	कं	do.	कान्
3	केन	काभ्यां	कैः
4.	कस्मै	do.	केभ्यः
5.	कस्मात्	do.	do.
6.	कस्य	कयोः	केषां
7.	कस्मिन्	do.	केषु

Feminine.

	Sing.	Dual.	Plur.
Cafe 1.	का	के	काः
2.	कां	do.	do.
3.	कया	काभ्यां	काभिः
4.	कस्यै	do.	काभ्यः
5.	कस्याः	do.	do.
6.	do.	कयोः	कासां
7.	कस्यां	do.	कासु

Neuter.

	Sing.	Dual.	Plur.
Cafe 1. 2.	किं	के	कानि

The rest is like the mafculine.

युस्मद् Thou, declined.

Masculine and *Feminine.*

	Sing.	Dual.	Plur.
Case 1.	त्वं	युवां	यूयं
2.	त्वां occas. त्वा	युवां or वां	युष्मान् or वः
3.	त्वया	युवाभ्यां	युष्माभिः
4.	तुभ्यं do. ते	do. or वां	युष्मभ्यं वः
5.	त्वत् do. त्वत्तः	do.	युष्मत्
6.	तव do. ते	युवयोः or वां	युष्माकं वः
7.	त्वयि	do.	युष्मासु

अस्मद् I, declined.

Masculine and *Feminine.*

Case 1.	अहं	आवां	वयं
2.	मां occas. मा	do. occas. नौ	अस्मान् occas. नः
3.	मया	आवाभ्यां	अस्माभिः
4.	मह्यं do. मे	do. do. नौ	अस्मभ्यं do. नः
5.	मत् do. मत्तः	do.	अस्मत्
6.	मम do. मे	आवयोः do. नौ	अस्माकं do. नः
7.	मयि	do.	अस्मासु

126. SOME authors place the word भवत् among the pronouns, because used as an attributive of respect in speaking to, or of, a person of distinction; as भवानागतः Sir, or master, is come.

भवत् Master, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	भवान्	भवंतौ	भवंतः
2.	भवंतं	do.	भवतः
3.	भवता	भवद्भ्यां	भवद्भिः
4.	भवते	do.	भवद्भ्यः
5.	भवतः	do.	do.
6.	do.	भवतोः	भवतां
7.	भवति	do.	भवत्सु

Feminine.

Case 1.	भवती	भवंत्यौ	भवत्यः
2.	भवत्यं	do.	भवत्य
3.	भवता	भवतीभ्यां	भवतीभिः
4.	भवत्यैः	do.	भवतीभ्यः
5.	भवत्याः	do.	do.
6.	do.	भवत्योः	भवत्यां
7.	भवत्यां	do.	भवतीषु

Neuter.

Case 1, 2.	भवत्	भवंती	भवंति

The rest like the masculine.

127. OF the *Pronominals* given in the foregoing list, (p. 108,) the first twenty are declined like सर्व All, which stands the first in the series. But नेम makes either नेमे or नेमाः in the 1st plural, masc. gender.

सर्व

सर्व All, declined.

Masculine.

	Sing.	Dual.	Plur.
Cafe 1.	सर्वः	सर्वौ	सर्वे
2.	सर्वं	do.	सर्वान्
3.	सर्वेन	सर्वाभ्यां	सर्वैः
4.	सर्वस्मै	do.	सर्वेभ्यः
5.	सर्वस्मात्	do.	do.
6.	मर्वस्य	सर्वयोः	सर्वेषान्
7.	सर्वस्मिन्	do.	सर्वेषु
8.	सर्व	सर्वौ	सर्वे

Feminine.

Cafe 1.	सर्वा	सर्वे	सर्वाः
2.	सर्वां	do.	do.
3.	सर्वया	सर्वाभ्यां	सर्वाभिः
4.	सर्वस्मै	do.	सर्वाभ्यः
5.	सर्वस्याः	do.	do.
6.	do.	सर्वयोः	सर्वासां
7.	सर्वस्यां	do.	सर्वासुः
8.	सर्वे	सर्वे	सर्वाः

Neuter.

Cafe 1.	सर्वं	सर्वे	सर्वाणि
2.	do.	do.	do.
3.	सर्वेन	सर्वाभ्यां	सर्वैः
4.	सर्वस्मै	do.	सर्वेभ्यः
5.	सर्वस्मात्	do.	do.
6.	सर्वस्य	सर्वयोः	सर्वेषां
7.	सर्वस्मिन्	do.	सर्वेषु
8.	सर्व	सर्वे	सर्वाणि

128. उभ Both, is declinable in the dual number only, where it agrees with सर्व or शिव; but उभय rejects the dual number, and is declined in the ſingular and plural only.

129. अन्य, अन्यतर, इतर, कतर and कतम make अन्यत्, अन्ये, अन्यानि &c. in the firſt and ſecond caſes neuter; but are regularly declined like सर्व in all other places.

130. नेम may alſo be declined like शिव in the firſt caſe plural, maſculine gender; and ſo make नेमे or नेमाः.

131. THE next nine words, of which पूर्व is the firſt, are alſo declinable like सर्व; but in the 1ſt caſe plural, maſculine gender, and the 5th and 7th caſes ſingular, maſculine and neuter; they may alſo be declined like common nouns in अ; as पूर्वे or पूर्वाः, पूर्वस्मात् or पूर्वात्, पूर्वस्मिन् or पूर्वे.

132. प्रतम First, चरम Laſt, with the nine following words, are declined like सर्व; but in the 1ſt caſe plural maſc. they may alſo be declined like शिव; as प्रतमे or प्रतमाः.

133. द्वितीय Second, and तृतीय Third, are regularly inflected like सर्व; but in the 4th, 5th, and 7th caſes ſingular, maſculine and neuter, they may occaſionally follow common nouns in अ.

CHAPTER

CHAPTER V.

CONJUGATION OF VERBS.

Different kinds of Verbs.

134. THE verbs may, in the firſt place, be conſidered as divided into theſe three ſpecies, *Primitives*, *Derivatives*, and *Nominals.*

135. THE *Primitives* are ſuch verbs as have for their theme their own radical ſyllable, or ſyllables, taken abſtractedly from ſuch additions, or changes, as they may be ſubject to in the courſe of inflection. Thus the ſyllable याच् is the theme or root of the primitive verb याचति He ſeeketh, याचितुं To ſeek. Theſe ſimple themes, or roots, are to be found in many original works upon grammar, methodically arranged, and furniſhed with certain ſervile letters to denote their ſpecies, conjugation, and other accidents. They amount, in ſome liſts, to upwards of two thouſand.

136. THE term *Derivatives* is uſed to denote ſuch verbs as are formed from *primitives*, and are of three kinds; *Causals*, *Reiteratives*, and *Volitiles.*

137. A CAUSAL verb is a derivative formed upon its primitive by the introduction of the ſyllable अय before the termination; and thus from याचति He ſeeketh, is formed the cauſal याचयति He cauſeth to ſeek, याचयितुं To cauſe to ſeek.

138. A REITERATIVE verb is a derivative from its primitive made by doubling and modifying the original root, according to certain rules; as from भू भवति भवितुं To be, is derived बोभूयते He is, or becomes, often or repeatedly.

139. A VOLITIVE derivative is formed upon its primitive by doubling and modifying its root, and introducing a ſibilant letter before the termination. Thus from the ſimple root भू is formed the primitive verb भवति He is, भवितुं To be; and thence is derived बुभूष्, बुभूषति He wants to be, बुभूषितुं To want to be.

140. THE term *nominal* is applicable to ſuch verbs as have for their root or theme a noun. From the noun श्येनः A kite, for inſtance, may be formed श्येनायते He acts like a kite; श्येनायितुं To act like a kite: श्येनायते काकः The crow acts like a kite; *i. e.* affects the actions of a kite.

Voices.

141. VERBS have two voices, the *active* and the *paſſive.*

142. THERE are two diſtinct forms of conjugation for the active voice, in original works denominated आत्मनेपदी and परस्मैपदी, which we may, for the purpoſes of this work, call by the more familiar terms, *proper* and *common.*

143. THE *proper* form is ſaid to be uſed when the fruit of the action reverts to the agent, and the *common* form when it paſſes to another; but theſe diſtinctions do not appear to be much adhered to. Some roots are confined to one form, and ſome to the other; while many may be inflected in either.* The latter, however, more ſtrictly comply with the above definition.

144. THE *passive* voice is inflected with the terminations of the *proper* active form, by the introduction of य before the terminations of the first four tenses, and occasionally a modification of the root; as of याचते He solicits, is formed याच्यते He is solicited.

Impersonals.

145. INTRANSITIVE verbs, and verbs of motion, are often made to take the passive form in the first (our third) person singular, when they are used in an impersonal way peculiar to this language, particularly in conversation. Thus from भू, भवति, भवितुं To be, is formed भूयते There is being; as भूयते भवता There is being, by Sir (by you, Sir), *i. e.* You are, or are becoming. This mode of using the verb is called भाववाच्य or the *substantive voice.*

Conjugations.

146. THE primitive roots are divided into *ten* classes or conjugations, each named after the particular root which, in original systems, happens to stand first in its proper class. Thus the term भ्वादि signifies that class of which the root भू is the first.

147. THE following table exhibits the order, original name, signification of the name, particular letter used in the lists of roots to denote the conjugation, and the form which each conjugation takes in the first person singular of the active voice.

148. BESIDES the servile letters applied as signs of the principal conjugations as here enumerated, others are to be found, in original lists of roots, used to denote subordinate classes, or certain peculiarities in their inflection, which it will not be necessary to mention in this place.

Table

Table of conjugations.

Order.	Name.	Signification of Name.	Sign.	Form in the 1st person singular, in the active voice and *common* form.
1.	भ्वादि	भू &c.	None.	भवति He is.
2.	अदादि	अद् &c.	ल	अत्ति He eats.
3.	जुहोत्यादि	हु &c.	लि	जुहोति He offers up.
4.	दिवादि	दिव् &c.	य	दिव्यति He games, he plays.
5.	स्वादि	सु &c.	न	सुनोति He ſtirs.
6.	तुदादि	तुद् &c.	श	तुदति He goads.
7.	रुधादि	रुध् &c.	ध	रुणद्धि He confines.
8.	तनादि	तन् &c.	द	तनोति He ſpreads, ſtretches.
9.	क्र्यादि	क्री &c.	ग	क्रीणाति He barters, or buys.
10.	चुरादि	चुर &c.	क	चोरयति He thieves, or ſteals.

Numbers and Perſons.

149. THERE are three numbers, the ſingular, the dual, and the plural; with three perſons in each number, as in other languages; but in this the order of them is changed, the third being counted the firſt, and the firſt the laſt.

Moods and Tenſes.

150. BESIDES the infinitive, which is an indeclinable word generally ending in तुं or इतुं; as कर्तुं To do, and भवितुं To be, there are five moods, which we may denominate the *indicative*, the *imperative*, the *potential*, the *precative*, and the *conditional*.

151. IN

151. IN the indicative mood are ſix tenſes: namely, one preſent, three paſt, and two future.

152. THE other moods conſiſt but of one tenſe each.

153. BESIDES the above ſimple tenſes, others may be formed at pleaſure with the participles, and the tenſes of the two auxiliaries भू Become, and अस् Be. But theſe need not be further noticed at preſent.

154. THE order of inflecting will be as follows:

1. The preſent tenſe, denoting time now paſſing; as करोति He does, or is now doing; क्रियते He is done, or is now doing, (paſſively).
2. The potential mood; as भवेत् He may, might, could, would, ſhould, &c. be, according to the context.
3. The imperative mood; as भवतु Let him be, be he.
4. The firſt preterit, denoting time paſt before any portion of the current day; as ह्योऽभवत् He was yeſterday.
5. The ſecond preterit, uſed to denote time, not only paſſed before the commencement of the current day, but remotely ſo; as बभूव He was; बलि र्बलवान् बभूव *Bali* was (formerly) a powerful man. *Obs.* Theſe two preterits are much uſed in narration, and very much confounded in their application.
6. The firſt future, defined to mark time to come, excluding every portion of the preſent day; as श्वो भविता राज्यभारः कुमारस्य To-morrow the load of government will be the prince's; or, in other words, To-morrow the prince will have charge of the government,
7. The ſecond future, called the future of to-day. It anſwers to the future indefinite and imperfect; as भविष्यति He ſhall or will be.

8. The

8. The precative mood; as भूयात् May he be!

9. The conditional mood; as अभविष्यत्. It is ſeldom uſed ſingly, being uſually followed by another word in the ſame tenſe; and in conſtruction with the particles यदि If, and तदा Then, expreſſed or underſtood. Ex. यदि सुवृष्टिः सुराज्यं चाभविष्यत् तदा सुभक्षमभविष्यत् If there were good rain, and a good government, then there would be good food.

10. The third preterit, defined to be the preterit of to-day. It is uſed to denote time recently and indefinitely paſſed; as अभूत् वृष्टिः There was rain, or it rained. *Obs.* It is not ſo much uſed as the two former; but is ſometimes confounded with them.

155. THE following ſcheme exhibits, in the foregoing order, all the terminations applicable to verbs in the two active forms. It is the artificial and technical mode uſed in ſome original works, wherein redundant letters have been introduced, either as ſigns to denote certain changes to be effected, or merely to help the pronunciation. The letter प्, as in तिप्, सिप्, &c. being one of theſe ſervile redundant letters, is every where to be dropped in conjugating; and every final स्, as in थस्, वस्, मस्, &c. is regularly changed to *viſarga* ः. The इ, (as well as the प्) of दिप्, सिप्, and अमिप्, is alſo a redundant letter, uſed only to give utterance to the conſonants द्, स्, and म्. The द् in दिप् is converted into त्, and the स् as before, into *viſarga* ः. The ण् of णप् in two perſons of the ſecond preterit, is alſo a ſervile letter, which, with the प् being dropped, leave अ only for the real termination. The स of सीत् and सीस् in the third preterit of the *common* form is also redundant. The त् of तत् is alſo a ſervile letter.

Scheme

Scheme of Terminations.

Active Voice.

Common Form. | Proper Form.

1. Present Tense.

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	तिप्	तस्	अन्ति	ते	आते	अन्ते
2.	सिप्	थस्	थ	से	आथे	ध्वे
3.	मिप्	वस्	मस्	ए	वहे	महे

2. The Potential.

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	यात्	यातां	युस्	ईत	ईयातां	ईरन्
2.	यास्	यातं	यात	ईथास्	ईयाथां	ईध्वं
3.	यां	याव	याम	ईय	ईवहि	ईमहि

3. The Imperative.

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	तुप्	तां	अन्तु	तां	आतां	अन्तां
2.	हि	तं	त	स्व	आथां	ध्व
3.	आनिप्	आवप्	आमप्	ऐप्	आवहैप्	आमहैप्

4. First Preterit.

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	दिप्	तां	अन्	तन्	आतां	अन्त
2.	सिप्	तं	त	थास्	आथां	ध्वं
3.	अमिप्	व	म	इ	वहि	महि

5. Second Preterit.

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	णप्	अतुस्	उस्	ए	आते	इरे
2.	थप्	अथुस्	अ	से	आथे	ध्वे
3.	णप्	व	म	ए	वहे	महे

Scheme

Scheme continued.

Active Voice.

Pers.	Common Form. Sing.	Dual.	Plur.	Proper Form. Sing.	Dual.	Plur.
			6. First Future.			
1.	ता	तारौ	तारस्	ता	तारौ	तारस्
2.	तासि	तास्थस्	तास्थ	तासे	तासाथे	ताध्वे
3.	तास्मि	तास्वस्	तास्मस्	ताहे	तास्वहे	तास्महे
			7. Second Future.			
1.	स्यतिप्	स्यतस्	स्यन्ति	स्यते	स्याते	स्यन्ते
2.	स्यसिप्	स्यथस्	स्यथ	स्यसे	स्याथे	स्यध्वे
3.	स्यामिप्	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे
			8. The Precative.			
1.	यात्	यास्तां	यासुस्	सीष्ट	सीयास्तां	सीरन्
2.	यास्	यास्तं	यास्त	सीष्टास्	सीयास्थां	सीध्वं
3.	यासं	यास्व	यास्म	सीय	सीवहि	सीमहि
			9. The Conditional.			
1.	स्यत्	स्यतां	स्यन्	स्यत	स्येतां	स्यन्त
2.	स्यस्	स्यतं	स्यत	स्यथास्	स्येथां	स्यध्वं
3.	स्यम्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि
			10. Third Preterit.			
1.	सीत्	स्ताम्	सुस्	स्त	सातां	सत
2.	सीस्	स्तं	स्त	स्थास्	साथां	ध्वं
3.	सम्	स्व	स्म	सि	स्वहि	स्महि

Obs. Different authors vary in the order of the tenses, and ufe of redundant letters. This fcheme, being a fort of *memoria technica* of each perfon in every mood and tenfe, fhould be got by heart.

156. THE

156. THE foregoing terminations may be divided into two diſtinct claſſes. The firſt claſs to conſiſt of the firſt four tenſes in each form, and the ſecond claſs the laſt ſix tenſes. The diſtinctive ſign of each of the ten conjugations is preſerved throughout every perſon, in the firſt claſs; while in the ſecond, the peculiar character of the conjugation being dropped, all diſtinction is loſt, and the ſame rules ſerve for verbs of every conjugation. For inſtance, the diſtinctive mark of the firſt conjugation is the introduction of अ between the root, and the terminations of the firſt four tenſes in both forms; and of the fourth the ſyllable य *ya*; but theſe ſigns are omitted in the ſix following. Some Grammarians have named the firſt of theſe two claſſes of terminations सार्वधातुक Belonging to all roots; and the ſecond आर्द्धधातुक Belonging to half the roots. But as neither of theſe terms is ſatisfactory, no further uſe will be made of them. The firſt four tenſes will therefore be diſcuſſed, throughout each of the ten conjugations, in due order, before any particular notice will be taken of the other ſix, which will afterwards be fully conſidered, abſtractedly from the idea of there being more than one conjugation.

But before we proceed with the firſt conjugation, attention muſt be paid to the few following general rules. Others, and ſome of a more particular kind, will be found as occaſions for their application ariſe.

157. IN forming the fourth, ſeventh, and tenth tenſes of every conjugation, the vowel अ is required to be prefixed to the root.

158. IN forming the fith tenſe, or ſecond preterit, of every conjugation, a kind of reduplication of the root takes place; ſubject, however, to certain modifications. If the initial of the root be a ſimple conſonant, it is repeated, together with its vowel, which, if long, is made ſhort; but if the initial be a vowel, that only is doubled, and, if long, is made ſhort. The following ſcheme will explain this more fully.

1. The

1. The initial letter of a root being a confonant, the substituted consonant of reduplication will be thus:

च् for क्, ख्, च्, छ्.
ज् for ग्, घ्, ज्, झ्, ह्.
ट् for ट्, ठ्.
ड् for ड्, ढ्.
त् for त्, थ्.
द् for द्, ध्.
न् for न्, ण्.
प् for प्, फ्.

ब् for ब्, भ्.
म् for म्.
य् for य्.
र् for र्.
ल् for ल्.
व् for व्, and fometimes उ.
श् for श्.
ष् for ष्.
स् for स्.

2. If the root begin with double confonants, the firft in the compound is generally to be preferred in the reduplication; except when श्, ष्, or स् are the firft members in conjunction with क्, ख्, च्, छ्, ट्, ठ्, त्, थ्, प् or फ्; (i. e. with either of the firft two letters of the five feries of confonants) when the fecond letter is ufed, fubject to the foregoing changes.

3. If the initial be a vowel, the reduplication will be thus:

अ for अ, आ, ऋ or ॠ.
इ — इ, ई, ए or ऐ.
उ — उ, ऊ, ओ or औ.

Obs. Thefe three vowels, अ, इ, उ, are, of courfe, fubject to the rules of coalition given in the fecondchapter.

4. When the reduplicated letter is a confonant, the following radical vowel is to be ufed with it, fubject to the fame changes as are given in the preceding rule for initial vowels: अ for अ, आ, &c. as

याच्, याचितुं To ſeek, ſolicit; ययाच He ſought. *Obs.* There are some exceptions to this.

159. WHEN, in the courſe of inflecting a verb, either of theſe letters, क्, ख्, ग्, घ्, ङ्, इ, ई, उ, or ऊ, happens to open upon a termination beginning with स्, स्त्, or स्थ, the latter ſhall, in due order, be changed to ष्, ष्ट, or ष्ठ.

160. THE initial of a root, as it appears in the popular liſts, being ष्, ष्ट, ष्ठ, ष्ण्, or ण्, muſt, in due order, be changed to the dental स्, स्त्, स्थ्, स्न्, or न्, in conjugating a verb; as सहति He suffers, from the root षह; स्तौति He praiſes, from the root ष्टु; स्थाता He shall ſtand, from ष्ठा; स्नाति He bathes, from ष्णा; नह्यति He binds, from णह. But the root ष्ठिव् makes ष्ठीवति He ſpits.

161. ROOTS diſtinguiſhed by a redundant ſervile इ, uniformly aſſume a naſal before the final conſonant. Thus the root मुडि (मुड् इ), being modified according to this rule, becomes मुंड्, which may be conſidered as its natural form; as मुंडते He ſhaves, मुंडते मुंडं जलेन नापितः The barber ſhaves the head with water. *Obs.* The reaſon for omitting the naſal as a component part of the root itſelf, was probably to diſtinguiſh this claſs from another, which, though it has the naſal inſerted in the radical, nevertheleſs drops it in certain perſons, while thoſe of this claſs never do.

OF

OF THE FIRST CONJUGATION.

OF THE FIRST FOUR TENSES.

162. VERBS of the firſt conjugation are very numerous, conſiſting of about one thouſand ſimple roots.

163. IN the firſt four tenſes of this conjugation, आ is required to be prefixed, by way of augment, to every termination which, in the foregoing ſcheme, begins with म् or व्, and the ſhort अ before every other; except ſuch as have already that letter, ए or ऐ for their initial.

164. IN the ſecond tenſe, or potential mood, *common* form, of this conjugation, a ſhort इ is ſubſtituted for the या of यात्, यातां, यास्, यातं, यात, याव, याम; but the इ is prefixed to युस्, making इयुः and यां is changed to इयं. The augment अ, of the foregoing rule, coaleſcing with the ſubſtitute इ of this, by rule 6. p. 19. becomes ए.

165. THE हि, or ſign of the ſecond perſon ſingular of the third tenſe, or imperative mood, *common* form, is dropped after the inſertion of the augment अ; and in the *proper* form of the ſame tenſe, इतां and इथां are ſubſtituted for आतां and आथां, in the firſt and ſecond perſons dual number; which, with the aforeſaid augment अ, duly joined, become एतां and एथां by rule 6. p. 19.

166. IN the fourth tenſe of this conjugation, the perſons यातां and याथां become इतां and इथां; which, with the augment अ duly prefixed, make एतां and एथां. See rule 6. p. 19.

167. THE following table exhibits, at one view, all the terminations of the firſt four tenſes in each of the two forms of the active voice, as rectified by the foregoing rules for roots of the firſt conjugation.

Verb

Active Voice.

	Common Form.			*Proper* Form.		
			1. *Present Tense.*			
Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	अति	अतः	अन्ति	अते	एते	अन्ते
2.	असि	अथः	अथ	असे	एथे	अध्वे
3.	आमि	आवः	आमः	ए	आवहे	आमहे
			2. *The Potential.*			
1.	एत्	एतां	एयुः	एत	एयातां	एरन्
2.	एः	एतं	एत	एथाः	एयाथां	एध्वं
3.	एयं	एव	एम	एय	एवहि	एमहि
			3. *The Imperative.*			
1.	अतु	अतां	अन्तु	अतां	एतां	अन्तां
2.	अ	अतं	अत	अस्व	एथां	अध्वं
3.	आनि	आव	आम	ऐ	आवहै	आमहै
			4. *The First Preterite.*			
1.	अत्	अतां	अन्	अत	एतां	अन्त
2.	अः	अतं	अत	अथाः	एथां	अध्वं
3.	अं	आव	आम	ए	आवहि	आमहि

Obs. This tenſe is conjugated with अ before the root in each form. See r. 157. p. 121.

168. MOST roots of the firſt conjugation require certain modifications to render them fit for inflection; after which little more remains to be done, than to ſubjoin to them the foregoing terminations, according to the rules of orthography. Attention to the ſucceeding laws of mutation will render this eaſy.

Of Verbs of the first Conjugation ending in Vowels.

169. THE final letter of a root of the first conjugation being इ or ई, is changed to ए; if उ or ऊ, to ओ; if ऋ or ॠ, to अर्, before any termination of the first four tenses beginning with a vowel. But, by the rules of orthography, ए becomes अय्, and ओ becomes अव् before a vowel. See rule 5. p. 19.

Examples.

जि १. c. जेतुं To conquer.

जि, by this rule, being changed to जय्, and duly prefixed to the foregoing terminations, may be thus inflected in the *common* form, to which it is confined, as denoted by the small c. put after it. The figure १. serves to shew that the root is of the first conjugation.

1. *Present Tense.*

Pers. Sing.	Dual.	Plur.
1. जयति	जयतः	जयन्ति
He conquers.	They two conquer.	They conquer.
2. जयसि	जयथः	जयथ
Thou conquerest.	You two conquer.	You conquer.
3. जयामि	जयावः	जयामः
I conquer.	We two conquer.	We conquer.

2. *The Potential.*

1. जयेत्	जयेतां	जयेयुः
He may conquer.	They two may conquer.	They may conquer.
2. जयेः	जयेतं	जयेत
Thou mayest conquer.	You two may conquer.	You may conquer.
3. जयेयं	जयेव	जयेम
I may conquer.	We two may conquer.	We may conquer.

3. *The*

3. *The Imperative.*

Pers. Sing.	Dual.	Plur.
1. जयतु	जयतां	जयन्तु
Let him conquer.	Let the two conquer.	Let them conquer.
2. जय	जयतं	जयत
Conquer thou.	Conquer you two.	Conquer you.
3. जयामि	जयाव	जयाम
Let me conquer.	Let us two conquer.	Let us conquer.

Obs. The firſt and ſecond ſing. when a benediction is implied, make जयतात् May he, or mayſt thou, be victorious. This being common to many verbs, need not be again mentioned.

4. *Firſt Preterit.*

Obs. By rule 157. p. 128, this tenſe requires अ to be put before the root.

1. अजयत्	अजयतां	अजयन्
He conquered.	They two conquered.	They conquered.
2. अजयः	अजयतं	अजयत
Thou conqueredſt.	You two conquered.	You conquered.
3. अजयं	अजयाव	अजयाम
I conquered.	We two conquered.	We conquered.

स्मि ẋ. ṗ. (for ष्मि v. r. 160. p. 130.) स्मेतुं To ſmile.

Obs. This root, by the ſmall ṗ. is denoted to be confined to the *proper* active voice. स्मि, by this rule, makes स्मय्.

Proper

Proper Form.

1. *Present Tense.*

Pers. Sing.	Dual.	Plur.
1. स्मयते	स्मयेते	स्मयन्ते
He smiles.	They two smile.	They smile.
2. स्मयसे	स्मयेथे	स्मयध्वे
Thou smilest.	You two smile.	You smile.
3. स्मये	स्मयावहे	स्मयामहे
I smile.	We two smile.	We smile.

2. *The Potential.*

1. स्मयेत	स्मयेयातां	स्मयेरन्
He may smile.	They two may smile.	They may smile.
2. स्मयेथाः	स्मयेयाथां	स्मयेध्वं
Thou mayst smile.	You two may smile.	You may smile.
3. स्मयेय	स्मयेवहि	स्मयेमहि
I may smile.	We two may smile.	We may smile.

3. *The Imperative.*

1. स्मयतां	स्मयेतां	स्मयन्तां
Let him smile.	Let the two smile.	Let them smile.
2. स्मयस्व	स्मयेथां	स्मयध्वं
Smile thou.	Smile you two.	Smile you.
3. स्मयै	स्मयावहै	स्मयामहै
Let me smile.	Let us two smile.	Let us smile.

4. *The*

4. *The First Preterit.*

Pers. Sing.	Dual.	Plur.
1. अस्मयत	अस्मयेतां	अस्मयन्त
He smiled.	They two smiled.	They smiled.
2. अस्मयथाः	अस्मयेथां	अस्मयध्वं
Thou smiledst.	You two smiled.	You smiled.
3. अस्मये	अस्मयावहि	अस्मयामहि
I smiled.	We two smiled.	We smiled.

N. B. For the sake of brevity, in future, the English of each person will be omitted; and much space will be preserved for other purposes, by contracting the examples, where it may not be absolutely necessary to give them at full length.

नी [1. c.] (for णी v. r. 160. p. 130,) नेतुं To conduct.

Obs. This root is denoted to be of the *common* active voice; and, by this rule, makes नय् before a vowel.

1. *Present Tense.*

1. नयति	नयतः	नयन्ति &c.

2. *Potential.*

1. नयेत्	नयेतां	नयेयुः &c.

3. *Imperative.*

3. नयतु	नयतां	नयन्तु &c.

4. *First Preterit.*

1. अनयत्	अनयतां	अनयन् &c.

Obs. This verb governs two accusatives; as कृष्णं मथुरां नयत्यक्रूरः *Akrūra* conducts *Krishna* to *Mathurā*.

अ

श्रु [1.c.] श्रोतुं To leak.

Obs. श्रु, by this rule, makes श्रव् before a vowel.

Common Active Voice.

1. *Present Tense.*

1. श्रवति श्रवतः श्रवन्ति &c.

2. *Potential.*

1. श्रवेत् श्रवेतां श्रवेयुः &c.

3. *Imperative.*

1. श्रवतु श्रवतां श्रवन्तु &c.

In blessing, first and second persons sing. make श्रवतात्.

4. *First Preterit.*

1. अश्रवत् अश्रवतां अश्रवन् &c.

Ex. श्रवत्यामघटाज्जलं Water leaks from a crude jar.

भू [1. c.] भवितुं To be, or become.

भू, by this rule, makes भव्. This, as an auxiliary verb, is of very frequent recurrence.

Common Active Voice.

1. *Present Tense.*

1. भवति भवतः भवन्ति &c.

2. *Potential.*

1. भवेत् भवेतां भवेयुः &c.

3. *Imperative.*

1. भवतु भवतां भवन्तु &c.

Obs. If a benediction be implied, भवतात् is used for भवतु and भव.

4. *First Preterit.*

1. अभवत्   अभवतां   अभवन् &c.

गॄ 1. c. गरितुं To sprinkle.

गॄ, by this rule, makes गर् before a vowel.

Common Active Voice.

1. *Present Tense.*

1. गरति   गरतः   गरन्ति &c.

2. *Potential.*

1. गरेत्   गरेतां   गरेयुः &c.

3. *Imperative.*

1. गरतु   गरतां   गरन्तु &c.

4. *First Preterit.*

1. अगरत्   अगरतां   अगरन् &c.

Ex. गरति मेघो भूमिं The cloud sprinkles the earth.

तॄ 1. c. तरितुं To traverse, to cross.

तॄ, by this rule, makes तर् before a vowel.

Common Active Voice.

1. *Present Tense.*

1. तरति   तरतः   तरन्ति &c.

2. *Potential.*

1. तरेत्   तरेतां   तरेयुः

3. *Imperative.*

3. *Imperative.*

1. नरतु नरतां नरन्तु

Obs. The 1st and 2d sing. make नरतात् when a blessing is implied.

4. *First Preterit.*

1. अनरत् अनरतां अनरन् &c.

Ex नरति गंगां धीवरः The boatman crosses the *Ganges*.

170. THE final of a root of the first conjugation being ए, is changed to अय् before the vowel of a termination; and if ऐ, it becomes आय्.

दे ¹·ᵃ· दयितुं To have affection for, to cherish.

दे, by this rule, becomes दय् before a vowel.

Proper Active Voice.

1. *Present Tense.*

1. दयते दयेते दयन्ते &c.

2. *Potential.*

1. दयेत दयेयातां दयेरन् &c.

3. *Imperative.*

1. दयतां दयेतां दयन्तां &c.

4. *First Preterit.*

1. अदयत अदयेतां अदयन्त &c.

Ex. दीनं दयते He cherishes the afflicted.

गै ¹·ᶜ· गातुं To sing.

गै makes गाय् before the vowel of a termination by this rule.

Common Active Voice.

1. *Present Tense.*

1. गायति गायतः गायन्ति &c.

2. *Potential.*

2. Potential.

1. गायेत्	गायेतां	गायेयुः &c.

3. Imperative.

1. गायतु	गायतां	गायन्तु &c.

4. First Preterit.

1. अगायत्	अगायतां	अगायन् &c.

171. THERE are not properly any roots of the first conjugation in ओ, औ, or अ; and the few in आ are inflected by substitutes, as follows:

स्था 1. c. (for ष्ठा r. 160), स्थातुं To stop, stay, stand.

स्था makes तिष्ठ in the first four tenses.

Common Active Voice.

1. Present Tense.

1. तिष्ठति	तिष्ठतः	तिष्ठन्ति &c.

2. Potential.

1. तिष्ठेत्	तिष्ठेतां	तिष्ठेयुः &c

3. Imperative.

1. तिष्ठतु	तिष्ठतां	तिष्ठन्तु &c.

4. First Preterit.

1. अतिष्ठत्	अतिष्ठतां	अतिष्ठन् &c.

ध्मा 1. c. ध्मातुं To blow, as the fire or a wind instrument.

ध्मा makes धम् in the first four tenses.

Common Active Voice.

1. Present Tense.

1. धमति	धमतः	धमन्ति &c.

2. Potential

2. Potential.

1. धमेत्   धमेतां   धमेयुः &c.

3. Imperative.

1. धमतु   धमतां   धमन्तु &c.

4. First Preterit.

1. अधमत्   अधमतां   अधमन् &c.

म्ना 1. c. म्नातुं To learn by heart, study, mind.

Common Active Voice.

म्ना makes मन्.

1. Present Tense.

1. मनति   मनतः   मनन्ति &c.

2. Potential.

1. मनेत्   मनेतां   मनेयुः &c.

3. Imperative.

1. मनतु   मनतां   मनन्तु &c.

4. First Preterit.

1. अमनत्   अमनतां   अमनन् &c.

पा 1. c. पातुं To drink.

पा makes पिव्.

Common Active Voice.

1. Present Tense.

1. पिवति   पिवतः   पिवन्ति

2. Potential.

1. पिवेत्   पिवेतां   पिवेयुः

3. Imperative.

3. *Imperative.*

1.	पिवतु	पिवतां	पिवन्तु

4. *First Future.*

1.	अपिवत्	अपिवतां	अपिवन्

घ्रा i. e. घ्रातुं To ſmell, ſcent, (trans.)

घ्रा makes जिघ्र.

Common Active Voice.

1. *Preſent Tenſe.*

1.	जिघ्रति	जिघ्रतः	जिघ्रन्ति

2. *Potential.*

1.	जिघ्रेत्	जिघ्रेतां	जिघ्रेयुः

3. *Imperative.*

1.	जिघ्रतु	जिघ्रतां	जिघ्रन्तु

4. *Firſt Preterit.*

1.	अजिघ्रत्	अजिघ्रतां	अजिघ्रन्

172. ROOTS of the firſt conjugation, conſiſting of a ſingle vowel only, are ſubject to the ſame rules as thoſe terminating in vowels. Thus उ अवितुं To bleat, makes अव् before a vowel, by rule 169. p. 133, as अवति अवः The ſheep bleats; and it is inflected like भू भवितुं To be, throughout the firſt four tenſes of the two active voices.

173. THE following liſt contains moſt of the verbal roots of the firſt conjugation ending in vowels, all of which may be conjugated by one or other of the foregoing examples.

ज्रि r. p. Defeat, conquer, overcome. ज्रयते धर्म्मं कलिः The *Kali*, or preſent age, overcomes juſtice.

श्रि

श्रि 1.c.p. Serve. श्रयति or श्रयते विष्णुं बुधः The wise man serves *Vishnu.*

श्वि 1.c. Prosper. श्वयति धर्म्मेण राजा With justice a king prospers.

क्षि 1.p. Waste, decay, consume, perish. क्षयते It perishes.

डी 1.p. Pass in the air, fly. डयते पक्षी The bird flies. *Obs.* This root is also of the fourth conjugation.

उ 1.p. Make a noise. अवते अविः The sheep bleats.

कु 1.p. Make a particular noise. कवते He makes a noise.

खु 1.p. Sound, make a noise. खवते He makes a noise.

गु 1.p. Sound, make a noise. गवते He makes a noise.

च्यु 1.p. Drop, leak, waste. च्यवते It leaks.

श्चु 1.p. Leak, drop, waste. श्चवते It leaks.

ज्यु 1.p. Waste, drop, leak. ज्यवते It wastes.

जु 1.p. Make haste, hasten. जवते He hastens. जवः Speed.

दु 1.c. Move, run. दवति He runs.

द्रु 1.c. Move, run. द्रवति He runs.

ध्रु 1.c. Stand fast, be fixed. ध्रवति ध्रुवः The polar star is fixed.

प्रु 1.p. Move, glide. प्रवते He moves.

प्लु 1.p. Move, glide, slide, float, swim. प्लवते He floats.

रु 1.p. Be angry. रवते चोराय राजा The prince is angry at the thief.

षु, सु 1.c. Bring forth, bear children. With the preposition प्र—प्रसवति पुत्रं नारी A woman brings forth a son.

मृ 1.p. Bind. मवते चोरं राजा The prince binds the thief.

गृ 1.c. Sprinkle, shed water. गरति मेघो भूमिं The cloud sprinkles the earth.

घृ 1.c. Sprinkle, shed water. घरति मेघः The cloud sprinkles.

धृ 1.c.p. Hold, stand fast, be firm. धरति and धरते He holds, he stands fast.

भृ 1.c.p. Bear, support, sustain, fill. भरति and भरते भिक्षुरुदरं The beggar fills the belly.

वृ 1.c.p. Shut, close, cover. वरति and वरते.

सृ 1.c. Move, go. सरति तीर्थं मुनिः The contemplative devotee visits the object of pilgrimage.

स्मृ 1.c. Remember, recollect, think of, contemplate. स्मरति हरिं यतिः The penitent remembers *Hari*.

हृ 1.c.p. Take, seize, bear away. हरति and हरते गन्धं वायुः The wind bears away the scent.

धे 1.c. Drink, suck. धयति वत्सो धेनुं The calf sucks the cow.

मे 1.c. Change, exchange, barter. मयते तिलै धान्यं He barters grain for sesamum.

वे 1.c.p. Weave. वयति and वयते वस्त्रं तंत्रवायः The weaver weaves cloth.

व्ये 1.c.p. Cover, hide, conceal. With the preposition सं—संव्ययते and संव्ययति स्तनं वस्त्रेन नारी A woman covers the breast with a garment.

ह्वे 1.c.p. Insult with words. ह्वयति and ह्वयते चाणूरः कृष्णं *Chānūra* insults *Chrishna*. With the preposition आ To, it means, Call to; as आह्वयते पुत्रं पिता The father calls to the son.

कै 1.c. Emit sound, sing. कायति He sings.

क्षै 1.c. Waste, decay. क्षायति.

गै 1.c. Sing. गायति गानं He sings a song.

ग्लै 1.c. Mourn, be melancholy, be gloomy. ग्लायति He mourns.

दै 1.c. Purify, wash, clean with water. दायति जलेन देहं He purifies the body with water.

ध्यै 1.c. Despise. ध्यायति खलं साधुः A gentleman despises a mean wretch.

द्रै 1.c. Sleep. द्रायति रात्रौ लोकः The world sleeps in the night.

ध्यै

ध्यै 1.c. Think, meditate, consider. ध्यायति बुधः The wise man meditates.
ध्रै 1.c. Be satisfied. ध्रायति He is satisfied.
पै 1.c. Dry, wither. पायति हिमेन वृक्षः The tree withers with the frost.
प्यै 1.P. Increase, prosper, flourish. प्यायते He prospers.
म्लै 1.c. Fade. म्लायति पुष्पं वातेन The flower fades with the wind.
रै 1.c. Emit sound, sing. रायति He sounds, makes a noise.
वै 1.c. Dry, wither. वायति वृक्षः The tree withers.
श्रै 1.c. Sweat, perspire, reak, steam, exude. श्रायति.
श्रै 1.c. Boil. श्रायति दुग्धं He boils the milk.
श्यै 1.c. Go, move. श्याति He moves.
सै 1.c. for षै, Waste, decay, be lost. सायति It wastes.
स्नै 1.c. for ष्णै, Entwine, bind. स्नायति He entwines.
स्त्यै 1.c. for ष्ट्यै Make a great noise, shout. स्त्यायति लोकः The people shout.
स्नै 1.c. Boil. स्नायति It boils.
गा 1.P. Go. गाते He goes.
ध्मा 1.c. Blow, as the fire, or a wind instrument. धमति शंखं अर्जुनः *Arjuna* blows the shell trumpet. धमति अग्निं लोहकारः The smith blows the fire.
पा 1.c. Drink. पिवति पानं He drinks water.
म्ना 1.c. Study, learn by heart. मनति वेदं शिशुः. The scholar studies the *Vēda*.
स्था 1.c. for ष्ठा, stand, stop, stay, dwell, remain. तिष्ठति विरले मुनिः contemplative recluse stays in a private place.

Of Roots of the first Conjugation terminating in Consonants.

174. ROOTS of the first conjugation, ending in a silent consonant, undergo no change in the final letter before the terminations of the first

U four

ſour tenſes; but the vowel, which immediately precedes it, is ſubject to mutation, according to the following rule:

175. THE ſhort vowels इ, उ, ऋ, preceding a final ſingle conſonant, are changed to ए, ओ, अर्, in conjugating the firſt four tenſes; but if either of theſe ſhort vowels, by its poſition before a conjunct conſonant, make a long ſyllable, no change takes place; nor are long vowels or diphthongs, as penultimates, liable to change.

Examples.

पिट् i. e. पेटितुं To pound.

पिट् makes पेट् by this rule.

Common Active Voice.

1. *Preſent Tenſe.*

1.	पेटति	पेटतः	पेटन्ति &c.

2. *Potential.*

1.	पेटेत्	पेटेतां	पेटेयुः &c.

3. *Imperative.*

1.	पेटतु	पेटतां	पेटन्तु &c.

4. *Firſt Preterit.*

1,	अपेटत्	अपेटतां	अपेटन् &c.

बुध् i. e. बोधितुं To learn, to underſtand.

बुध् makes बोध् by this rule.

Common Active Voice.

1. *Preſent Tenſe.*

बोधति	बोधतः	बोधन्ति &c.

The other three tenſes are equally regular.

घृष्

घृष् 1.c. घर्षितुं To rub.

घृष् makes घर्ष् by this rule.

Common Active Voice.

1. *Preſent Tenſe.*

1.	घर्षति	घर्षतः	घर्षन्ति &c.

The other three tenſes are equally regular.

चूष् 1.c. चूषितुं To ſuck.

The radical vowel being a penultimate long by nature, remains unaltered by this rule.

Common Active Voice.

1. *Preſent Tenſe.*

1.	चूषति	चूषतः	चूषन्ति &c.

2. *Potential.*

1.	चूषेत्	चूषेतां	चूषेयुः &c.

3. *Imperative.*

1.	चूषतु	चूषतां	चूषन्तु &c.

4. *Firſt Preterit.*

1.	अचूषत्	अचूषतां	अचूषन् &c.

चुब् 1.c. (for चुबि) चुंबितुं To kiſs.

The उ of चुंब्, forming a long ſyllable by its poſition before a conjunct conſonant, is not, by this rule, altered in the firſt four tenſes. See rule 161. p. 130.

Common Active Voice.

1. *Preſent Tenſe.*

1.	चुंबति	चुंबतः	चुंबन्ति &c.

The other three tenſes are equally regular.

एध् 1. P. एधितुं To increase, prosper.

The ए of एध्, being by nature long, is not by this rule changeable.

Proper Active Voice.

1. *Present Tense.*

1.	एधते	एधेते	एधन्ते
2.	एधसे	एधेथे	एधध्वे
3.	एधे	एधावहे	एधामहे

2. *Potential.*

1.	एधेत	एधेयातां	एधेरन्
2.	एधेत	एधेयातां	एधेध्वं
3.	एधेय	एधेवहि	एधेमहि

3. *Imperative.*

1.	एधतां	एधेतां	एधन्तां
2.	एधस्व	एधेथां	एधध्वं
3.	एधै	एधावहै	एधामहै

4. *First Preterite.*

176. IF the initial of a root be a vowel, the augment अ (157. p. 128.) must of course coalesce with it according to the rules of orthography; and in the present instance, अ and ए make ऐ. See rule 177.

1.	ऐधत	ऐधेतां	ऐधन्त
2.	ऐधथाः	ऐधेथां	ऐधध्वं
3.	ऐधे	ऐधावहि	ऐधामहि

ईक्ष्

ईक्ष् 1.P. ईक्षितुं To ſee.

Tbe ई of ईक्ष् being, both by nature and poſition, long, is not mutable by rule 175.

Proper Active Voice.

1 *Preſent Tenſe.*

1. ईक्षते ईक्षेते ईक्षन्ते &c.

2. *Potential.*

1. ईक्षेत ईक्षेयातां ईक्षेरन् &c.

3. *Imperative.*

1. ईक्षतां ईक्षेतां ईक्षन्तां &c.

4. *Firſt Preterit.*

177. WHEN the initial be a vowel, the augment अ ſhould be applied twice. Thus, in the preſent caſe, the augment अ coaleſcing with the radical ई makes ए, to which the अ being applied a ſecond time, the two form ऐ.

1. ऐक्षत ऐक्षेतां ऐक्षन्तां &c.

पच् 1.C.P. पक्तुं To cook.

178. THE penultimate of a root of the firſt conjugation being अ or आ, is not ſubject to change before the terminations of the firſt four tenſes.

Common Active Voice.

1. *Preſent Tenſe.*

1. पचति पचतः पचन्ति &c.

2. *Potential.*

1. पचेत् पचेतां पचेयुः &c.

3. *Imperative.*

1. पचतु पचतां पचन्तु &c.

Obs. In wiſhing, 1. 2. ſing. make पचतात्.

4. *First Preterit.*

1. अपचत् अपचतां अपचन् &c

Proper Active Voice.

1. *Present Tense.*

1. पचते पचेते पचन्ते &c.

The other three tenses are equally regular.

कास् [1.P.] कासितुं To cough.

Proper Form.

1. *Present Tense.*

1. कासते कासेते कासन्ते &c.

The other three tenses are equally regular. कासते रोगी The sick man coughs. In the same manner may be conjugated, in either of the two active forms, याच् [1.C.P.] याचितुं to solicit, seek, and others of the same form.

179. THE following roots of the first conjugation ending in a consonant, are inflected by substitutes, in the first four tenses:

दृश् [1.C.] द्रष्टुं To see, makes पश्य्; as पश्यति, पश्यतः, पश्यन्ति &c.
शद् [1.P.] शत्तुं To fall, makes शीय्; as शीयते, शीयेते, शीयन्ते &c.
शीयते वृक्षात् पत्रं The leaf falls from the tree.
सद् [1.C.] (for षद्) सत्तुं To give way, sink under affliction, yield, fail, makes सीद्; as सीदति, सीदतः, सीदन्ति &c.
गम् [1.C.] गन्तुं To go, makes गच्छ्; as गच्छति, गच्छतः, गच्छन्ति &c.
यम् [1.C.] यन्तुं To refrain, cease, makes यच्छ्; as यच्छति, यच्छतः, यच्छन्ति &c. यच्छति पापात् साधुः A good man refrains from evil.
इष् [1.C.] इष्टुं To desire, makes इच्छ्; as इच्छति, इच्छतः, इच्छन्ति.

180. THE

180. THE roots ष्वंज् [1.C.P.] स्वंक्तु To embrace, drops its nasal before the terminations of the firſt four tenſes; as स्वजते पुत्रं पिता The father embraces (his) ſon. With the prepoſition परि About—परिष्वजति पांचाली मध्यमं पांडुनंदनं The daughter of *Panchāla* thoroughly embraces the middle (or third) ſon of *Pāndu*. The naſal is alſo dropped in the ſame places of दन्श् [1.C.] दंष्टुं To bite; as दशति, दशतः, दशन्ति, &c. So रंज् [1.C.P.] रंक्तुं To attach, have affection, makes रजति or रजते, &c. and षंज् [1.C.] संक्तुं To attach one's ſelf to another, to fix, makes सजति, सजतः, सजन्ति, &c. सजति तरुण्यां तरुणः A young man fixes (his affections) on a young woman. Theſe roots are otherwiſe regular.

181. FROM the number of roots of the firſt conjugation terminating in conſonants, the following, beſides thoſe before mentioned, have been ſelected as ſome of the moſt uſeful.

अट् [1.C.] अटितुं To wander about from place to place, to travel. अटति He travels.

अंच् [1.C.] अंचितुं To move, to worſhip. अंचति He moves, he worſhips.

अर्च् [1.P.] अर्चितुं To worſhip, glorify. अर्चते He worſhips.

अर्ह् [1.C.] अर्हितुं To merit, be worthy, fit, proper. त्वं गंतुमर्हसि Thou art worthy to go; or, it behoveth thee to go.

उछ् [1.C.] (इ) उंछितुं To glean, leaze corn. उंछति धान्यं नारी The woman gleans corn.

एज् [1.C.] एजितुं To tremble. एजति कृष्णात् कंशः *Kanſa* trembles at *Kriſhna*.

कठ् [1.C.] (इ) कंठितुं To prick. कंठति कंठकेन नरः The man pricks with a thorn.

क्रद्

क्रद् 1.c. (इ) क्रंदितुं To cry, weep, call. क्रंदति He cries.

भास् 1.c. भासितुं To ſhine. भासते भास्करः The ſun ſhines.

कुच् 1.c. कोचितुं To ſhrink. संकोचति चन्द्रात् पद्मं The lotus ſhrinks together from the moon.

क्रीड् 1.c. क्रीडितुं To play (as a child). क्रीडति बाल्यः The child plays.

क्वथ 1.c. क्वथितुं To boil. क्वथति He boils.

क्षम् 1.p. क्षन्तुं To ſuffer, forgive. क्षमति पापं He forgives evil.

गद् 1.c. गदितुं To ſpeak. गदति He ſpeaks.

गर्ह् 1.c. गर्हितुं To blame, reproach. गर्हति He blames.

घूर्ण् 1.c. घूर्णितुं To revolve, turn round. घूर्णति He turns round.

घुष् 1.c. घोषितुं To proclaim. साधु घोषति गोविन्दं The good man proclaims *Govinda*.

चष् 1.c. चषितुं To taſte. चषति He taſtes.

चित् 1.c.p. चेतितुं (intrans.) To awake, revive. प्रलये हरिश्चेतति At the end of the world *Hari* awakes.

चुब् 1.c. (इ) चुंबितुं To kiſs. चुंबति He kiſſes.

चूष् 1.c. चूषितुं To ſuck. चूषति स्तनं बालः The child ſucks the breaſt.

चेष्ट् 1.p. चेष्टितुं To endeavour, ſtrive, try. चेष्टते पठितुं He tries to read.

च्युत् 1.c. च्योतितुं To drop. च्योतति वन्हौ हविः The offering of oiled butter drops on the fire.

जप् 1.c. जपितुं To mutter, repeat in ſilence. जपति मुनिः The ſilent ſaint mutters (his prayers) in ſilence.

जृभ् 1.p. (इ) जृंभितुं To gape, yawn, stretch. जृंभते निद्रालुः The ſleepy man yawns.

जीव्

जीव् [1.c.] जीवितुं To live, exist. जीवति हरिकथाया साधुः The good man lives by the word of God.

ज्वल् [1.p.] ज्वलितुं To burn, blaze, flame. ज्वलते वन्हिः The fire burns.

त्यज् [1.c.] त्यक्तुं To quit, leave, abandon, forsake. त्यजति गृहं यतिः The penitent forsakes the house.

दह् [1.c.] दग्धुं To burn. दहति वनं वन्हिः The fire burns the forest.

धाव् [1.c.p.] धावितुं To run, to clean or rub the teeth. धावत्यश्वः The horse runs. धावति or धावते काष्ठेन दन्तान् He rubs or cleans the teeth with a stick.

नट् [1.p.] नटितुं To dance. नटते He dances.

निद् [1.c.] (इ) निन्दितुं To blame, reproach, vilify. निन्दति He vilifies.

पच् [1.c.] पक्तुं To dress food. पचति He dresses food, he cooks.

पठ् [1.c.] पठितुं To read. पठति शास्त्रं He reads the book of holy ordinance.

पर्द् [1.c.] पर्दितुं To break wind. पर्दति He breaks wind.

पिट् [1.c.] पेटितुं To pound. पेटति He pounds.

फुल्ल् [1.c.] फुल्लितुं To blossom. फुल्लति फुल्लं The flower blossoms.

बुध् [1.c.p.] बोधितुं To understand, to learn. बोधते शास्त्रं He understands the holy book. बोधति वेदं बालः The boy learns the *Vēda.*

भज् [1.c.] भक्तुं To serve, worship. भजति He serves.

भाष् [1.p.] भाषितुं To speak, talk. भाषते He speaks.

भिक्ष् [1.p.] भिक्षितुं To beg, ask alms. भिक्षतेऽन्नं भिक्षुः The mendicant begs boiled rice.

भ्रम् [1.c.] भ्रमितुं To wander, to go about, travel. भ्रमति तीर्थं मुनिः The holy man wanders to a place of pilgrimage.

भ्राज् 1.P. भ्राजितुं To ſhine. भ्राजते देवभ्राट् *Dēva-bhrāt* (The offſpring of the ſun) ſhines.

मील् 1.C. (With the prepoſition नि In, on, upon) निमीलितुं To ſhut the eyelids. निमीलति नेत्रे He cloſes both eyes.

यज् 1.C.P. यष्टुं To worſhip. यजति हरिं He worſhips *Hari*. पशुना शिवं यजते He worſhips *Siva* with an animal; i. e. He ſacrifices an animal to *Siva*.

यत् 1.P. यतितुं To ſtrive, labour, try, take pains, endeavour. यतते सुखाय नरः Man ſtrives for happineſs.

याच् 1.C.P. याचितुं To ſeek, ſolicit. याचति or याचते He ſeeks, or ſolicits.

रद् 1.C. रदितुं To tûrn up the ground, as a hog with the ſnout. रदति भुवनं वराहः The hog turns up the ground.

रह् 1.C. रहितुं To quit, leave, vacate, forſake. रहति गृहं He vacates the houſe.

रम् 1.P. रंतुं To play, ſport, amuſe one's ſelf.* रमते रामः *Rāma* ſports.

लब् 1.P. (इ) लंबितुं To hang, pend, depend. लंबते शाखायां कपिः The monkey hangs on the branch.

लष् 1.P. लषितुं To love, like, eſteem. लषते धर्म्मं मुनिः The holy man loves religion.

लुट् 1.C. लोटितुं To roll or tumble upon the ground. लोटति भूमौ बालः The child rolls upon the ground.

लोच् 1.C. लोचितु To look, see. लोचति He ſees, or looks.

वच् 1.P. (इ) वंचितुं To cheat, deceive. वंचति He deceives.

वद् 1.C. वक्तुं To tell. वदति He tells.

वद् 1.C. वदितुं To bide, ſtay, remain fixed वदति मेरुः The north pole remains fixed.

वद्

वद् 1.P. (इ) वंदितुं To ſalute with tokens of adoration, reverence, and reſpect. वंदते हरिं साधुः The good man adores *Hari.*

शप् 1.C.P. शप्तुं To curſe. शपति and शपते He curſes.

शिक्ष् 1.C. शिक्षितुं To learn. शिक्षति He learns.

ष्ठिव् 1.C. ष्ठीवितुं To ſpit. ष्ठीवति He ſpits.

स्पर्द्ध् 1.P. स्पर्द्धितुं To brave, dare, threaten, ſhow enmity. स्पर्द्धते कर्णोऽर्जुनं *Kārna* braves *Arjuna.*

स्फुट् 1.P. स्फोटितुं To burſt, as the bud of a flower, to bloſſom. स्फोटते कुसुमं The flower bloſſoms.

हस् 1.C. हसितुं To laugh. हसति He laughs.

THE SECOND CONJUGATION.

OF THE FIRST FOUR TENSES.

182. THE ſecond conjugation conſiſts of between ſixty and ſeventy ſimple roots only. Its chief characteriſtick is, that it rejects the augments अ and आ, required in the firſt; that it does not admit the ſubſtitution of इ for the या of यातु &c. of the ſecond tenſe, common active form, and that it does not generally drop the हि in the imperative, nor require thoſe other changes in that tenſe pointed out in rule 165, p. 131. The terminations then, having been adjuſted according to theſe obſervations, will ſtand thus:

Active

Active Voice.

Common Form. *Proper* Form.

1. *Present Tense.*

Pers.	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	ति	तः	अन्ति	ते	आते	अन्ते
2.	सि	थः	थ	से	आथे	ध्वे
3.	मि	वः	मः	ए	वहे	महे

2. *The Potential.*

1.	यात्	यातां	युः	ईत	ईयातां	ईरन्
2.	याः	यातं	यात	ईथाः	ईयाथां	ईध्वं
3.	यां	याव	याम	ईय	ईवहि	ईमहि

3. *The Imperative.*

1.	तु	तां	अन्तु	तां	आतां	अन्तां
2.	हि	तं	त	स्व	आथां	ध्वं
3.	आनि	आव	आम	ऐ	आवहै	आमहै

4. *The First Preterit.*

1.	तु	तां	अन्	त	आतां	अन्त
2.	ः	तं	त	थाः	आथां	ध्वं
3.	अं	व	म	इ	वहि	महि

Verbs

Verbs of the Second Conjugation ending in Vowels.

183. ROOTS of the second conjugation, ending in आ, are regularly inflected, through the first four tenses, with the foregoing terminations, in the *common* form only. Example.

पा 2.c. पातुं To guard, preserve.

1. *Present Tense.*

1.	पाति	पातः	पान्ति
2.	पासि	पाथः	पाथ
3.	पामि	पावः	पामः

2. *The Potential.*

1.	पायात्	पायातां	पायुः
2.	पायाः	पायातं	पायात
3.	पायां	पायाव	पायाम

3. *The Imperative.*

1.	पातु	पातां	पान्तु
2.	पाहि	पातं	पात
3.	पानि	पाव	पाम

4. *The First Preterit.*

184. ROOTS in आ make आन् or उः in the first person plural of this tense. The आ is dropped before उः.

1.	अपात्	अपातां	अपान् or अपुः
2.	अपाः	अपातं	अपात
3.	अपां	अपाव	अपाम

After

After this example may be inflected the following verbs in आ of the ſecond conjugation:

ख्या [2.c.] ख्यातुं To recount, relate, tell.
दा [2.c.] दातुं To mow, reap. दाति दात्रेण धान्यं He reaps corn with a reap-hook.
द्रा [2.c.] द्रातुं To grow bad.
प्सा [2.c.] प्सातुं To eat, devour.
प्रा [2.c.] प्रातुं To fill. प्राति जलेन घटं He fills a pot with water.
भा [2.c.] भातुं To ſhine. भाति सूर्य्यः The ſun ſhines.
मा [2.c.] मातुं To meaſure. माति दंडेन भूमिं He meaſures the ground with a ſtaff or rod.
या [2.c.] यातुं To go. याति हस्तिना पुरमर्जुनः *Arjuna* goes to *Haſtināpura*.
रा [2.c.] रातुं To give, receive. राति धनं विप्राय राजा The *Rājā* gives wealth to the *Brāhmans*.
ला [2.c.] लातुं To give, receive.
वा [2.c.] वातुं To blow, as the wind, to yield a disagreeable ſcent. वाति वायुः The wind blows.
श्रा [2.c.] श्रातुं To ſteam, ſeath, dreſs food, ſtew. श्राति शाकं He ſtews greens.
स्ना [2.c.] (ष्णा) स्नातुं To bathe, purify with water, perform ablutions. स्नाति गंगायां विप्रः The *Brāhman* bathes in the Ganges.

The above ſhort liſt contains all the ſimple roots in आ of the ſecond conjugation, except दरिद्रा Be poor, indigent, miſerable, which, owing to ſome peculiarities, requires particular notice.

दरिद्रा

दरिद्रा &c. दरिद्रितुं To be poor.

This root changes the final आ to इ before such consonants of the first four tenses as, in the technical table (p. 126), are not distinguished by the redundant प्, as तिप्, सिप्, &c. it also drops its आ before any vowel but अभिप् or अं, the sign of the third person singular of the fourth tense, *common* form. The न् of अन्ति and अन्तु is also required to be dropped, because दरिद्रा is of that class of roots which is called reduplicated, or twice spoken; for which reason also the अन् of the fourth tense is changed to उः.

Common Form.

1. *Present Tense.*

1.	दरिद्राति	दरिद्रितः	दरिद्रति
2.	दरिद्रासि	दरिद्रिथः	दरिद्रिथ
3.	दरिद्रामि	दरिद्रिवः	दरिद्रिमः

2. *The Potential.*

1.	दरिद्रियात्	दरिद्रियातां	दरिद्रियुः &c.

3. *The Imperative.*

1.	दरिद्रातु	दरिद्रितां	दरिद्रतु
2.	दरिद्रिहि	दरिद्रितं	दरिद्रति
3.	दरिद्राणि	दरिद्राव	दरिद्राम

4. *The First Preterit.*

1.	अदरिद्रात्	अदरिद्रितां	अदरिद्रुः
2.	अदरिद्राः	अदरिद्रितं	अदरिद्रित
3.	अदरिद्रां	अदरिद्रिव	अदरिद्रिम

185. THE

185. THE only ſimple root of the ſecond conjugation ending in इ is इ 2.c. एतुं To go.

186. ROOTS ending in इ or ई, change their letters to ए before ſuch terminations of the firſt four tenſes as open with a conſonant diſtinguiſhed by the ſervile प्; ſuch as तिप्, सिप्, मिप्, &c.

इ 2.c. एतुं To go.

The इ of this root is changed to य् before a vowel.

1. *Preſent Tenſe.*

1.	एति	इतः	यन्ति
2.	एसि	इथः	इथ
3.	एमि	इवः	इमः

2. *The Potential.*

1.	इयात्	इयातां	इयुः &c.

3. *The Imperative.*

1.	एतु	इतां	यन्तु
2.	इहि	इतं	इत
3.	यानि	याव	याम

4. *The Firſt Preterit.*

1.	ऐत्	ऐतां	आयन्
2.	ऐः	ऐतं	ऐत
3	आयं	आयाव	आयाम

This verb is more frequently uſed with a prepoſition; particularly with अधि Over, in the *proper* active voice, whe nit implies, Going over the contents of a book, reading, learning, ſtudying, peruſing.

अधी

अधी 2 P अध्येतुं To go over, read, &c.

1. *The Present Tense.*

1.	अधीते	अधीयाते	अधीयते
2.	अधीसे	अधीयाथे	अधीध्वं
3.	अध्ये	अधीवहे	अधीमहे

2. *The Potential.*

1.	अधीयीत	अधीयीयातां	अधीयीरन्
2.	अधीयीथाः	अधीयीयाथां	अधीयीध्वं
3.	अधीयीय	अधीयीवहि	अधीयीमहि

3. *The Imperative.*

1.	अधीतां	अधीयातां	अधीयतां
2.	अधीस्व	अधीयाथां	अधीध्वं
3.	अध्यै	अध्यावहै	अध्यामहै

4. *The First Preterit.*

1.	अध्यैत	अध्यैयातां	अध्यैयत
2.	अध्यैथाः	अध्यैयाथां	अध्यैध्वं
3.	अध्यै	अध्यैवहि	अध्यैमहि

187. THERE are but few verbal roots of the second conjugation ending in ई, and those being rather irregular, may be given individually. The final ई is changed to इय् before a vowel, and to ए before a consonant distinguished by a redundant प्, as तिप् &c.

वी [2.c.] वेतुं To go, to conceive, as a female, to possess, to throw, to eat, to shine.

1. Present Tense.

1.	वेत्ति	वीतः	वियन्ति
2.	वेत्सि	वीथः	वीथ
3.	वेमि	वीवः	वीमः

2. The Potential.

1.	वीयात्	वीयातां	वीयुः
2.	वीयाः	वीयातं	वीयात
3.	वीयां	वीयाव	वीयाम

The Imperative.

1.	वेतु	वीतां	वियन्तु
2.	वीहि	वीतं	वीत
3.	वियानि	वियाव	वियाम

4. The First Preterit.

1.	अवेत्	अवीतां	अवियन्
2.	अवेः	अवीतं	अवीत
3.	अवियं	अवीव	अवीम

शी 2. P. शयितुं To lie down, reſt, repoſe, ſleep.

188. THIS root changes the ई to ए throughout the firſt four tenſes, which ए is of courſe liable to be again affected by the general rules of orthography. It alſo requires the inſertion of र् before the termination of the firſt perſon plural of each tenſe, and drops the naſal of अन्त, as ſeen in the example.

Proper Active Form.

1. *Preſent Tenſe.*

1.	शेते	शयाते	शेरते
2.	शेषे	शयाथे	शेध्वे
3.	शये	शेवहे	शेमहे

2. *The Potential.*

1.	शयीत	शयीयातां	शयीरन्
2.	शयीथाः	शयीयाथां	शयीध्वं
3.	शयीय	शयीवहि	शयीमहि

3. *The Imperative.*

1.	शेतां	शयातां	शेरतां
2.	शेष्व	शयाथां	शेध्वं
3.	शयै	शयावहै	शयामहै

4. *The Firſt Preterit.*

1.	अशेत	अशयातां	अशेरत
2.	अशेथाः	अशयाथां	अशेध्वं
3.	अशयी	अशेवहि	अशेमहि

दीधी

दीधी ॰॰ दीधीतुं To ſhine.

189. THIS verb preſerves its final vowel, which is ſubject to the rule of orthography only before another vowel; that is to ſay, it muſt be changed to य्, and being claſſed among the reduplicated roots, the न् of अन्ते is dropped.

1. *Preſent Tenſe.*

1.	दीधीते	दीध्याते	दीध्यते
2.	दीधीषे	दीध्याथे	दीधीध्वे
3.	दीध्ये	दीधीवहे	दीधीमहे

2. *The Potential.*

1.	दीधीत	दीधीयातां	दीधीरन्
2.	दीधीथाः	दीधीयाथां	दीधीध्वं
3.	दीधीय	दीधीवहि	दीधीमहि

3. *The Imperative.*

1.	दीधीतां	दीध्यातां	दीध्यतां
2.	दीधीष्व	दीध्याथां	दीधीध्वं
3.	दीध्यै	दीध्यावहै	दीध्यामहै

4. *The Firſt Preterit.*

1.	अदीधीत	अदीध्यातां	अदीध्यत
2.	अदीधीथाः	अदीध्याथां	अदीधीध्वं
3.	अदीधी	अदीधीवहि	अदीधीमहि

दीधीते गगने भानुः The ſun ſhines in the firmament. So may be inflected वेवी ॰॰ वेवीतुं To ſhine.

190. THE

190. THE few roots of this conjugation ending in उ, for the most part change that letter to औ before the persons तिप्, सिप्, मिप्, तुप्, दिप्, and सिप्; and to उव् before a vowel; as in the following examples:

यु २.c. यवितुं To join, mix; to separate.

1. *Present Tense.*

1.	यौति	युतः	युवन्ति
2.	यौषि	युथः	युथ
3.	यौमि	युवः	युमः

2. *The Potential.*

1.	युयात्	युयातां	युयुः
2.	युयाः	युयातं	युयात
3.	युयां	युयाव	युयाम

3. *The Imperative.*

1.	यौतु	युतां	युवन्तु
2.	युहि	युतं	युत
3.	युवानि	युवाव	युवाम

4. *The First Preterit.*

1.	अयौत्	अयुतां	अयुवन्
2.	अयौः	अयुतं	अयुत
3.	अयुवं	अयुव	अयुम

यौति घृतेनान्नं He mixes the rice with clarified butter.

After

After this example may be conjugated the following roots:

द्यु $^{2.C.}$ द्योतुं To go before. द्यौति रामो जरासन्धं *Rāma* goes before *Jarāsandha.*

नु $^{2.C.}$ (for णु) नोतुं or नवितुं To praise. नौति हरिं He praises *Hari.*

स्नु $^{2.C.}$ (for ष्णु) स्नवितुं To ooze, leak, run out. स्नौति जलं घटात् Water leaks from the jar.

क्ष्णु $^{2.C.}$ क्ष्णवितुं To whet, sharpen. क्ष्णौति शस्त्रं He sharpens a weapon.

क्षु $^{2.C.}$ क्षवितुं To sneeze. क्षौति He sneezes.

सु $^{2.C.}$ (for षु) सोतुं To bring forth a child. सौति नारी A woman brings forth.

कु $^{2.C.}$ कोतुं To yield a certain sound, कौति.

रु $^{2.C.}$ रोतुं To make a certain noise. रौति.

तु $^{2.C.}$ तोतुं or तवितुं To hurt, fill. तौति.

स्तु $^{2.C.P.}$ (for ष्टु) स्तोतुं or स्तवितुं To celebrate, praise. स्तौति He praises. In the *proper* form this root makes स्तुते, स्तवाते स्तवते &c.

191. OF the above roots, नु, रु, and स्तु, take also ई before a consonant distinguished by a redundant प्, such as तिप्, सिप्, मिप्, &c. and so have two forms, making नवीति, रवीति, and स्तवीति, &c. in those persons, as well as नौति, रौति, and स्तौति, &c. Some authors say that तु, included in the above, has also two forms, making both तौति and तवीति, &c.

192. THE root ऊर्णु Veil, cover, conceal, may also be inflected like यु, in the first three tenses; or it may change its final उ to ओ before तिप्, सिप्, मिप्, &c. as in the following example:

ऊर्णु

ऊर्णु 2.c.p. ऊर्णवितुं or ऊर्णुवितुं To veil, cover.

The *Common* Active Form.

1. *Present Tense.*

1.	ऊर्णौति or ऊर्णोति	ऊर्णुतः	ऊर्णुवन्ति
2.	ऊर्णौषि or ऊर्णोषि	ऊर्णुथः	ऊर्णुथ
3.	ऊर्णौमि or ऊर्णोमि	ऊर्णुवः	ऊर्णुमः

2. *The Potential.*

1.	ऊर्णुयात्	ऊर्णुयातां	ऊर्णुयुः &c.

3. *The Imperative.*

1.	ऊर्णौतु or ऊर्णोतु	ऊर्णुतां	ऊर्णुवन्ति
2.	ऊर्णुहि	ऊर्णुतं	ऊर्णुत
3.	ऊर्णवाणि	ऊर्णवाव	ऊर्णवाम

4. *The First Preterit.*

1.	और्णौत्	और्णुतां	और्णुवन्
2.	और्णोः	और्णुतं	और्णुत
3.	और्णवं	और्णुव	और्णुम

The *Proper* Active Form.

1 *Present Tense.*

1.	ऊर्णुते	ऊर्णुवाते	ऊर्णुवते &c.

2. *The Potential.*

1.	ऊर्णुवीत	ऊर्णुवीयातां	ऊर्णुवीरन् &c.

3. *The*

3. *The Imperative.*

1.	ऊर्णुतां	ऊर्णुवातां	ऊर्णुवतां &c.

4. *The First Preterit.*

1.	और्णुत	और्णुवातां	और्णुवत &c.

193. THERE are but two roots of this conjugation ending in ऊ, namely, सू (for षू) and ब्रू. The former is regularly inflected in the *proper* active voice only; but the latter in both. The radical ऊ is changed to उव् before a vowel.

सू [2. P.] (for षू) सवितुं or सोतुं To bring forth a child.

Proper Active Form.

1. *Present Tense.*

1.	सूते	सुवाते	सुवते
2.	सूषे	सुवाथे	सूध्वे
3.	सुवे	सूवहे	सूमहे

2. *The Potential.*

1.	सुवीत	सुवीयातां	सुवीरन्
2.	सुवीथाः	सुवीयाथां	सुवीध्वं
3.	सुवीय	सुवीवहि	सुवीमहि

3. *The Imperative.*

1.	सूतां	सुवातां	सुवतां
2.	सूष्व	सुवाथां	सूध्वं
3.	सुवै	सुवावहै	सुवामहै

4. *The*

4. *The First Preterit.*

1.	असूत	असुवातां	असुवत
2.	असूथाः	असुवाथां	असूध्वं
3.	असुवि	असुवावहै	असुवामहै

Ex. With the prepofition प्र For, forth, prefixed. प्रसूते देवकी कृष्णं *Dēvakī* brings forth *Krishna*.

ब्रू 2.C.P. वक्तुं To fay, fpeak, tell.

This is a defective verb, wanting the infinitive, and the laft fix tenfes in each active form; which, however, are fupplied from thofe of the root वच् वक्तुं To fpeak, of the fame conjugation. q. v. It requires the infertion of ई before the terminations तिप्, सिप्, मिप्, तुप्, दिप्, and सिप्, (p. 126.) in which perfons, and the third perfons of the imperative, the उ is firft changed to ओ, and then to अव् by r. 5, p. 19; but before other perfons beginning with a vowel, the radical उ becomes उव्.

Common Active Form.

1. *Prefent Tenfe.*

1.	ब्रवीति	ब्रूतः	ब्रुवन्ति
2.	ब्रवीषि	ब्रूथः	ब्रूथ
3.	ब्रवीमि	ब्रूवः	ब्रूमः

Sometimes आह्, inflected with the firft five figns of the fifth tenfe *common* form, is fubftituted for ब्रू with a prefent fignification, wherein the ह् is changed to त् before the थ of the fecond perfon fingular, thus making, 1. आह, आहतुः, आहुः; 2. आत्थ, आहथुः; as well as 1. ब्रवीति, ब्रूतः, ब्रुवन्ति; 2. ब्रवीषि, ब्रूथः.

2. *The Potential.*

1.	ब्रूयात्	ब्रूयातां	ब्रूयुः &c.

3. *The Imperative.*

1.	ब्रवीतु	ब्रूतां	ब्रुवन्तु
2.	ब्रूहि	ब्रूतं	ब्रूत
3.	ब्रवाणि	ब्रवाव	ब्रवाम

4. *The First Preterit.*

1.	अब्रवीत्	अब्रूतां	अब्रुवन्
2.	अब्रवीः	अब्रूतं	अब्रूत
3.	अब्रुवं	अब्रूव	अब्रूम

The *Proper* Active Form.

ब्रू, in the *proper* active voice, is regularly conjugated like सूते &c. throughout the first four tenses; as ब्रूते, ब्रुवाते, ब्रुवन्ते, &c.

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194. THERE is but one root of this conjugation in ऋ, namely जागृ Awake; which is thus inflected in the *common* form.

जागृ 2.c. जागरितुं To awake. (intrans.)

The radical final ऋ is changed to अर् before every termination of the first four tenses beginning with a consonant, and distinguished, in the technical scheme, by a servile प्, such as तिप्, सिप्, &c. but before a vowel it is convertible into र्. This being a reduplicated verb, drops the nasal in the persons अन्ति and अन्तु, and makes उः, instead of अन्, in the first person plural of the fourth tense. In the first and second

persons

persons singular of the same tense, ऋ having been changed to अर्, by the former part of this rule, requires that the न् and : of these terminations be dropped; after which the final र् is changed to : by rule 38. p. 29.

1. *Present Tense.*

1.	जागर्त्ति	जागृतः	जाग्रति
2.	जागर्षि	जागृथः	जागृथ
3.	जागर्मि	जागृवः	जागृमः

2. *The Potential.*

1.	जागृयात्	जागृयातां	जागृयुः
2.	जागृयाः	जागृयातं	जागृयात
3.	जागृयां	जागृयाव	जागृयाम

3. *The Imperative.*

1.	जागर्तु	जागृतां	जाग्रतु
2.	जागृहि	जागृतं	जागृत
3.	जाग्राणि	जाग्राव	जग्राम

4. *The First Preterit.*

1.	अजागः	अजागृतां	अजागरुः
2.	अजागः	अजागृतं	अजागृत
3.	अजागरं	अजागृव	अजागृम

Obs. There are no roots of the second conjugation terminating in any other vowels.

Verbs

Verbs of the Second Conjugation ending in Consonants.

अद् 2.c. अत्तुं To eat.

The final द् of this root is changed to त् before the त्, थ्, and स् of the terminations, by the following rule:

195. THE final of a root being any consonant but a semi-vowel, a nasal, or ह्, is changed to the first letter of one of the five series of consonants, namely, क्, च्, ट्, त्, or प्, when followed by the first or second letter of a series, or श्, ष्, or स्.

Common Form.

1. *Present Tense.*

1.	अत्ति	अत्तः	अदन्ति
2.	अत्सि	अत्थः	अत्थ
3.	अद्मि	अद्वः	अद्मः

2. *The Potential.*

1.	अद्यात्	अद्यातां	अद्युः &c.

3. *The Imperative.*

The हि of this tense is changed to धि, when immediately preceded by any consonant, but a semivowel, a nasal, or ह्.

1.	अत्तु	अत्तां	अदन्तु
2.	अद्धि	अत्तं	अत्त
3.	अदानि	अदाव	अदाम

4. *The First Preterit.*

The first and second persons singular require अ before the terminations.

1.	आदत्	आत्तां	आदन्
2.	आदः	आत्तं	आत्त
3.	आदं	आद्व	आद्म

196. THE

196. THE following five roots, from the first called रुदादि, namely, रुद्, रोदितुं To weep; स्वप् (for ष्वप्), स्वप्तुं To sleep, स्वपिति सिन्धौ हरिः *Hari* sleeps upon the ocean; अन्, अनितुं To breathe, live; श्वस्, श्वसितुं To breathe; and जक्ष्, जक्षितुं To eat, to laugh, require the insertion of इ before every termination of the first four tenses, beginning with a consonant, except it be य्. Before त् and : (दिप् and सिप्), they take अ or ई.

रुद् 2.c. रोदितुं To weep.

1. *Present Tense.*

The penultimate उ is changed to ओ before every termination which, in the technical scheme, is distinguished by a servile प्. r. 196. p. 174.

1.	रोदिति	रुदितः	रुदन्ति
2.	रोदिषि	रुदिथः	रुदिथ
3.	रोदिमि	रुदिवः	रुदिम

2. *The Potential.*

1.	रुद्यात्	रुद्यातां	रुद्युः &c.

3. *The Imperative.*

1.	रोदितु	रुदितां	रुदन्तु
2.	रुदिहि	रुदितं	रुदित
3.	रोदानि	रोदाव	रोदाम

4. *The First Preterit.*

1.	अरोदत् or दीत्	अरुदितां	अरुदन्
2.	अरोदः or दीः	अरुदितं	अरुदित
3.	अरोदं	अरुदिव	अरुदिम

After

After this example may be inflected स्वप्, अन्, श्वस्, and जक्ष्, as above; but जक्ष् drops the nasal in अन्ति and अन्तु, making in those persons जक्षति and जक्षतु. It also makes अजक्षुः instead of अजक्षन् in the first person plural of the fourth tense, being classed among reduplicated roots.

विद् 2.c. वेदितुं To know.

196. A ROOT of the second conjugation, having for its penultimate vowel इ, उ, or ऋ, not followed by a double consonant, so as to make a long syllable by position, shall be converted into ए, ओ, or अर्, before every termination, which, in the technical scheme, is distinguished by a servile प्, such as तिप्, सिप्, &c.

1. *Present Tense.*

1.	वेत्ति	वित्तः	विदन्ति
2.	वेत्सि	वित्थः	वित्थ
3.	वेद्मि	विद्वः	विद्मः

This verb may also be inflected with the terminations of the fifth tense, *common* form, and be used with a present signification; as,

1.	वेद	विदतुः	विदुः
2.	वेत्थः	विदथुः	विद
3.	वेद	विद्व	विद्म

2. *The Potential.*

1.	विद्यात्	विद्यातां	विद्युः &c.

3. The Imperative.

1.	वेतु	वित्तां	विदन्तु
2.	विद्धि	वित्तं	वित्त
3.	वेदानि	वेदाव	वेदाम

This tense may also occasionally be formed by subjoining to the root the affix आं, so as to make विदां, and conjugating it with the imperative of the auxiliary कृ 2.c. कर्तुं To do, in the manner following:

1.	विदां करोतु	विदां कुरुतां	विदां कुर्वन्तु
2.	विदां कुरु	विदां कुरुतं	विदां कुरुत
3.	विदां करवाणि	विदां करवाव	विदां करवाम

4. The First Preterit.

197. THE दिप् and सिप्, or signs of the first and second persons of the first preterit, are generally dropped when immediately preceded by a consonant; and if that consonant be द् or ध्, it may be changed to र्, and ultimately to ः, in सिप्.

198. ROOTS in आ, with विद् Know, and द्विष् Hate, make उः, as well as अन्, in the first preterit.

1.	अवेत्	अवित्तां	अविदन् or अविदुः
2.	अवेत् or अवेः	अवित्तं	अवित्त
3.	अवेदं	अविद्व	अविद्म

हन्

हन् 2.c. हन्तुं To ſmite, ſlay, kill.

199. THE root हन् drops its vowel, and changes ह् to घ्, before a vowel, provided the technical termination be not furniſhed with a ſervile प्. It alſo loſes the naſal before any conſonant but a naſal, a ſemivowel, or ह्, if the termination do not contain a ſervile प्.

1. *Preſent Tenſe.*

1.	हन्ति	हतः	घ्नन्ति
2.	हंसि	हथः	हथ
3.	हन्मि	हन्वः	हन्मः

2. *The Potential.*

1.	हन्यात्	हन्यातां	हन्युः &c.

3. *The Imperative.*

200. हन् makes जहि in the ſecond perſon ſingular.

1.	हन्तु	हतां	घ्नन्तु
2.	जहि	हतं	हत
3.	हनानि	हनाव	हनाम

4. *The First Preterit.*

See rule 197. p. 175.

1.	अहन्	अहतां	अघ्नन्
2.	अहन्	अहतं	अहत
3.	अहनं	अहन्व	अहन्म

मृज्

मृज् a.c. मार्जितुं or मृष्टु To sweep, wipe, clean.

201. THE vowel of मृज् becomes आर् before every termination containing a servile प्; and before such as have not प्, and begin with a vowel, it is optional.

202. THE ज् of मृज् is changed to ष्, before the consonant of any termination, except it be a semi-vowel, a nasal, or ह्; which ष्, being a cerebral, causes त्, थ, to be changed to ट, ठ. ष् before स् becomes क्, and स् following क् becomes ष्. ष्, at the end of a complete word, becomes ड् or ट; and before धि, substituted for the हि of the imperative by rule 195. p. 172, it is changed to ड्, and धि to ढि.

1. Present Tense.

1.	मार्ष्टि	मृष्टः	मार्जन्ति or मृजन्ति
2.	मार्क्षि	मृष्ठः	मृष्ठ
3.	मार्ज्मि	मृज्वः	मृज्मः

2. The Potential.

1.	मृज्यात्	मृज्यातां	मृज्युः &c.

3. The Imperative.

1.	मार्ष्टु	मृष्टां	मार्जन्तु or मृजन्तु
2.	मृड्ढि	मृष्टं	मृष्ट
3.	मार्जानि	मार्जाव	मार्जाम

4. The First Preterit.

1.	अमार्ट् or अमार्ड्	अमृष्टां	अमार्जन् or अमृजन्
2.	अमार्ट् or अमार्ड्	अमृष्टं	अमृष्ट
3.	अमृजं	अमृज्व	अमृज्म

वच् 2. c. वक्तुं To ſpeak.

203. THE final of a verbal root being a palatal, is changed to a guttural before any conſonant, but a ſemivowel, a naſal, or ह, and when it ſtands alone. According to this rule च् occaſionally becomes क् and ग् in this example.

1. Preſent Tenſe.

1.	वक्ति	वक्तः	*caret.*
2.	वक्षि	वक्थः	वक्थ
3.	वच्मि	वच्वः	वच्मः

2. The Potential.

1.	वच्यात्	वच्यातां	वच्युः &c.

3. The Imperative.

1.	वक्तु	वक्तां	*caret.*
2.	वग्धि	वक्तं	वक्त
3.	वचानि	वचाव	वचाम

4. The Firſt Preterit.

See rule 197. p. 175.

1.	अवग् or अवक्	अवक्तां	अवचन्
2.	अवग् or अवक्	अवक्तं	अवक्त
3.	अवचं	अवच्व	अवच्म

चकास् 2.c. चकासितुं To ſhine.

204. A ROOT being of the double, or reduplicated ſpecies, drops the naſal in अन्ति and अन्तु, and अन् is changed to उः.

1. *Preſent Tenſe.*

1.	चकास्ति	चकास्तः	चकासति &c.

2. *The Potential.*

1.	चकास्यात्	चकास्यातां	चकास्युः &c.

3. *The Imperative.*

A radical final स् is either dropped, or changed to द्, in the ſecond perſon ſingular.

1.	चकास्तु	चकास्तां	चकासतु
2.	चकाद्धि or चकाधि	चकास्तां	चकास्त
3.	चकासानि	चकासाव	चकासाम

4. *The Firſt Preterit.*

A final स् is changed to त् in the firſt and ſecond perſons ſingular, or to ः in the ſecond person ſingular.

1.	अचकात्	अचकास्तां	अचकासुः
2.	अचकाः or अचकात्	अचकास्तं	अचकास्त
3.	अचकासं	अचकास्व	अचकास्म

शास् 2.c. शासितुं To govern.

This root alſo drops the naſal of अन्ति and अन्तु, and ſubſtitutes उः for अन्, in the firſt perſon plural of the fourth tenſe.

The

The radical आ is changed to इ before the consonant of a termination, not distinguished by a redundant प्, a semivowel, a nasal, or ह. After इ the radical स् is changed to ष्, and, consequently the dental consonants of the terminations are changed to their corresponding cerebrals.

1. *Present Tense.*

1.	शास्ति	शिष्टः	शासति
2.	शास्सि	शिष्ठः	शिष्ठ
3.	शास्मि	शास्वः	शास्मः

2. *The Potential.*

1.	शास्यात्	शास्यातां	शास्युः &c.

3. *The Imperative.*

The radical स् is dropped in the second person singular, by rule 204. p. 179.

1.	शास्तु	शिष्टां	शासतु
2.	शाधि	शिष्टं	शिष्ट
3.	शासानि	शासाव	शासाम

4. *The First Preterit.*

See rule 197. p. 175, and rule 204. p. 179.

1.	अशात्	अशिष्टां	अशासुः
2.	अशात्	अशिष्टं	अशिष्ट
3.	अशासं	अशास्व	अशास्म

Obs. With the preposition आ prefixed, शास् means *to hope* or *long for*, and is then inflected in the *proper* active form; as मोक्षमाशास्ते मुनिः The saint hopes for salvation.

वश्

वश् २॰ वशितु To will, want, desire.

206. ROOTS ending in श् or छ्, change those letters to ष् before any consonant but a semivowel, a nasal, or ह.

207. THE व् of वश् is changed to उ before any termination not distinguished by a servile प्.

1. The Present Tense.

1.	वष्टि	उष्टः	उशन्ति
2.	वक्षि	उष्ठः	उष्ठ
3.	वश्मि	उश्वः	उश्म

2. The Potential.

1.	उश्यात्	उश्यातां	उश्युः &c.

3. The Imperative.

1.	वष्टु	उष्टां	उशन्तु
2.	उड्ढि	उष्टं	उष्ट
3.	वशानि	वशाव	वशाम

4. The First Preterit.

1.	अवट्	औष्टां	औशन्
2.	अवट्	औष्टं	औष्ट
3.	अवशं	औश्व	औश्म

द्विष्

द्विष् 2.C.P. द्वेष्टुं To hate.

Common Form.

1. *Present Tense.*

1.	द्वेष्टि	द्विष्टः	द्विषन्ति &c.

2. *The Potential.*

1.	द्विष्यात्	द्विष्यातां	द्विष्युः &c.

3. *The Imperative.*

1.	द्वेष्टु	द्विष्टां	द्विषन्तु &c.

4. *The First Preterit.*

1.	अद्वेट्	अद्विष्टां	अद्विषन् or अद्विषुः &c.

Proper Form.

1. *Present Tense.*

1.	द्विष्टे	द्विषाते	द्विषते &c.

2. *The Potential.*

1.	द्विषीत	द्विषीयातां	द्विषीरन् &c.

3. *The Imperative.*

1.	द्विष्टां	द्विषातां	द्विषतां &c.

4. *The First Preterit.*

1.	अद्विष्ट	अद्विषातां	अद्विषत &c.

चक्ष

चक्ष् 2.P. ख्यातुं or क्शातुं To ſpeak, ſay, tell.

208. THIS root is defective in moſt perſons of the laſt ſix tenſes, which, however, are ſupplied from thoſe of ख्या and क्शा.

209. THE radical क् of चक्ष् is dropped before any conſonant of the five ſeries, except a naſal.

Proper Form.

1. *Preſent Tenſe.*

1.	चष्टे	चक्षाते	चक्षते
2.	चक्षे	चक्षाथे	चढ्वे
3.	चक्षे	चक्ष्वहे	चक्ष्महे

2. *The Potential.*

1.	चक्षीत	चक्षीयातां	चक्षीरन् &c.

3. *The Imperative.*

1.	चष्टां	चक्षातां	चक्षतां
2.	चक्ष्व	चक्षाथां	चढ्वं
3.	चक्षै	चक्षावहै	चक्षामहै

4. *The Firſt Preterit.*

1.	अचष्ट	अचक्षातां	अचक्षत
2.	अचष्ठाः	अचक्षाथां	अचढ्वं
3.	अचक्षि	अचक्ष्वहै	अचक्ष्महै

मस् 2.c. (for षस्), मसितुं To sleep, repofe.

1. *Prefent Tenfe.*

1.	मस्ति	मस्तः	मसन्ति
2.	मस्सि	मस्थः	मस्थ
3.	मस्मि	मस्वः	मस्मः

2. *The Potential.*

1.	मस्यात्	मस्यातां	मस्युः &c.

3. *The Imperative.*

The final स् is dropped before धि in the fecond perfon fingular, by rule 204. p. 179.

1.	मस्तु	मस्तां	मसन्तु
2.	मधि	मस्तं	मस्त
3.	मसानि	मसाव	मसाम

4. *The First Preterit.*

See rule 197. p. 180, and rule 204. p. 279.

1.	अमसत्	अमस्तां	अमसन्
2.	अमः or अमसत्	अमस्तं	अमस्त
3.	अमसं	अमस्व	अमस्म

आस 2.P. आसितुं To fit.

1 *Prefent Tenfe.*

1.	आस्ते	आसाते	आसते
2.	आस्से	आसाथे	आध्वे
3.	आसे	आस्वहे	आस्महे

2. *The*

2. *The Potential.*

1.	आसीन	आसीयातां	आसीरन्
2.	आसीथाः	आसीयाथां	आसीध्वं
3.	आसीय	आसीवहि	आसीमहि

3. *The Imperative.*

1.	आस्तां	आसातां	आसतां
2.	आस्व	आसाथां	आध्वं
3.	आसै	आसावहै	आसामहै

4. *The First Preterit.*

1.	आस्त	आसातां	आसत
2.	आस्थाः	आसाथां	आध्वं
3.	आसि	आस्वहि	आस्महि

वस् 2.P. वस्तुं To cover, spread over.

1. *Present Tense.*

1. वस्ते वसाते वसते &c.

2. *The Potential.*

1. वसीन वसीयातां वसीरन् &c.

3. *The Imperative.*

1. वस्तां वसातां वसतां &c.

4. *The First Preterit*

1. अवस्त अवसातां अवसत &c.

अस् 2.c. अस्तुं To be.

210. This, the proper verb ſubſtantive of very general uſe, is ſomewhat irregular, and wants ſeveral tenſes, which are ſupplied by thoſe of भू 1.c. Be, become.

1. Preſent Tenſe.

1.	अस्ति	स्तः	सन्ति
2.	असि	स्थः	स्थ
3.	अस्मि	स्वः	स्मः

2. The Potential.

1.	स्यात्	स्यातां	स्युः
2.	स्याः	स्यातं	स्यात
3.	स्यां	स्याव	स्याम

3. The Imperative.

1.	अस्तु	स्तां	सन्तु
2.	एधि	स्तं	स्त
3.	असानि	असाव	असाम

4. The Firſt Preterit.

1.	आसीत्	आस्तां	आसन्
2.	आसीः	आस्तं	आस्त
3.	आसं	आस्व	आस्म

This verb owns but one tenſe more, which is the third preterit; and this is never uſed but as an auxiliary, in compoſition with a peculiar formation

formation of such verbs as reject the regular inflection of that tenſe; as in the inſtance of कारयामास He did, made, or performed, compoſed of कारयां and आस.

1.	आस	आसतुः	आसुः
2.	आसिथ	आसथुः	आस
3.	आस	आसिव	आसिम

When अस् is preceded by the prepoſitions व्यति, it may be uſed in the *proper* active form, as follows. After the इ of a prepoſition, the radical स् is changed to ष् before a vowel or य्.

1. *Preſent Tenſe.*

1.	व्यतिस्ते	षाते	षते
2.	से	षाथे	ढ्वे
3.	हे	स्वहे	स्महे

2. *The Potential.*

1.	व्यति षीत	षीयातां	षीरन्
2.	षीथाः	षीयाथां	षीढ्वं
3.	षीय	षीवहि	षीमहि

3. *The Imperative.*

1.	व्यतिस्तां	षातां	षत
2.	स्व	षाथां	ढ्वं
3.	सै	सावहै	सामहै

4. *The Firſt Preterit.*

1.	व्यत्यास्त	व्यत्यासातां	व्यत्यासत
2.	व्यत्यास्थाः	व्यत्यासाथां	व्यत्याढ्वं
3.	व्यत्यसि	व्यत्यास्वहि	व्यत्यास्महि

The

The ſecond preterit, *proper* active voice, is occaſionally uſed as an auxiliary, with a paſſive ſenſe, in conſtruction with certain verbs, which being defective in that tenſe, aſſume a kind of ſubſtantive form, and, as before obſerved, are made to terminate in आं; as in कारयामासे He was made, or (paſſively) making.

5. The Second Preterit.

1.	आसे	आसाते	आसिरे
2.	आसिषे	आसाथे	आसिद्वे
3.	आसे	आसिवहे	आसिमहे

ईड् 2.c. ईडितुं To praiſe.

211. THE roots ईड् Praiſe, ईश् Rule, and जन् Generate, require the interpolation of इ before स्, and the ध्व of a termination in the firſt four tenſes of the proper active voice.

Proper Form.

1. *Preſent Tenſe.*

1.	ईट्टे	ईडाते	ईडते
2.	ईडिषे	ईडाथे	ईडिध्वे
3.	ईडे	ईड्वहे	ईड्महे

2. *The Potential.*

1.	ईडीत	ईडीयातां	ईडीरन् &c.

3. *The Imperative.*

1.	ईट्टां	ईडातां	ईडतां
2.	ईडिष्व	ईडाथां	ईडिध्वं
3.	ईडै	ईडावहै	ईडामहै

4. *The*

4. *The First Preterit.*

1.	ऐट्टट	ऐडातां	ऐडत
2.	ऐट्टठाः	ऐडाथां	ऐड्ढं or ऐडिध्वं
3.	ऐडि	ऐड्वहि	ऐड्महि

ईश् 2.P. ईष्टुं To rule.

See rule 206. p. 181.

1. *Present Tense.*

1.	ईष्टे	ईशाते	ईशते
2.	ईशिषे	ईशाथे	ईशिध्वे
3.	ईशे	ईश्वहे	ईश्महे

2. *The Potential.*

1.	ईशीत	ईशीयातां	ईशीरन् &c.

3. *The Imperative.*

1.	ईष्टां	ईशातां	ईशतां
2.	ईशिष्व	ईशाथां	ईशिध्व
3.	ईशै	ईशावहै	ईशामहै

4. *The First Preterit.*

1.	ऐष्ट	ऐशातां	ऐशत
2.	ऐष्ठाः	ऐशाथां	ऐशिध्वं or ऐड्ढ्वं
3.	ऐशि	ऐश्वहि	ऐश्महि

ईर् 2.P. ईरितुं To move, ſhake.

1. Preſent Tenſe.

1.	ईर्ते	ईराते	ईरते
2.	ईर्षे	ईराथे	ईर्ध्वे
3.	ईरे	ईर्वहे	ईर्महे

2. The Potential.

1.	ईरीत	ईरीयातां	ईरीरन् &c.

3. The Imperative.

1.	ईर्तां	ईरातां	ईरतां
2.	ईर्ष्व	ईराथां	ईर्ध्वं
3.	ईरै	ईरावहै	ईरामहै

4. The Firſt Preterit.

1.	ऐर्त	ऐरातां	ऐरत
2.	ऐर्थाः	ऐराथां	ऐर्ध्वं
3.	ऐरि	ऐर्वहि	ऐर्महि

दुह् 2.C.P. दोग्धुं To milk.

The following general rules are applicable to this verb.

212. THE final of a verbal root, whoſe initial is द्, being ह्, is changed to घ् (and ultimately to ग्), and before स् to क्, followed by any conſonant of a termination, except a ſemivowel, a naſal, or ह्; alſo when alone at the end of a word.

213. THE

213. THE त् or थ् of a termination, is changed to ध्, after घ्, झ्, द्, ध्, or भ्.

214. THE स् of a termination, preceded by क्, is changed to ष्; and of क् and ष् is formed the compound क्ष्.

215. THE initial of a root, whose final is झ्, ढ्, ध्, घ्, or भ्, being ड्, द्, ग्, or ब्, shall be changed to ढ, ध, घ्, or भ्, before those terminations which begin with स् or ध्व, or a blank.

Common Form.

1. *Present Tense.*

The radical उ is changed to ओ in every person, which in the technical scheme is distinguished by a servile प्.

1.	दोग्धि	दुग्धः	दुहन्ति
2.	धोक्षि	दुग्धः	दुग्ध
3.	दोह्मि	दुह्व	दुह्मः

2. *The Potential.*

1. दुह्यात् दुह्यातां दुह्युः &c.

3. *The Imperative.*

The हि of this tense is changed to धि after a consonant.

1.	दोग्धु	दुग्धां	दुहन्तु
2.	दुग्धि	दुग्धं	दुग्ध
3.	दोहानि	दोहाव	दोहाम

4. *The First Preterit.*

The signs of the first and second persons singular of this tense, are dropped after a consonant.

1. अदोक्

1.	अदोक्	अदुग्धां	अदुहन्
2.	अधोक्	अदुग्धं	अदुग्ध
3.	अदुहं	अदुह्व	अदुह्म

Proper Form.

1. *Present Tense.*

1.	दुग्धे	दुहाते	दुहते
2.	धुक्षे	दुहाथे	धुग्ध्वे
3.	दुहे	दुह्वहे	दुह्महे

2. *The Potential.*

1.	दुहीत	दुहीयातां	दुहीरन् &c.

3. *The Imperative.*

1.	दुग्धां	दुहातां	दुहन्तां
2.	धुक्ष्व	दुहाथां	धुग्ध्वं
3.	दुहै	दुहावहै	दुहामहै

4. *The First Preterit*

1.	अदुग्ध or अधुक्षत	अधुक्षातां	अधुक्षन्त
2.	अधुक्ष्व	अधुक्षाथां	अधुग्ध्वं
3.	अदुहि	अदुह्वहि	अदुह्महि

After this example may be conjugated the root दिह् 2.c. Smear, plaster, in the *common* form only. Ex. देग्धि देहं घृतेन He smears the body with oiled butter.

लिह्

लिह 2.C.P. लेढुं To lick.

216. A final ह is changed to ढ् before the conſonant of a termination, not being a ſemivowel, a naſal, or ह, provided the initial of the root be not द्. See rule 212. p. 190. Before स् the ढ् is made क्, and the स् becomes ष्.

217. AFTER ढ् the initial त्, थ्, and ध् of the terminations are dropped, and the radical vowel made long.

The *Common* Form.

1. *Preſent Tenſe.*

1.	लेढि	लीढः	लिहन्ति
2.	लेक्षि	लीढः	लीढ
3.	लेह्मि	लिह्वः	लिह्मः

2. *The Potential.*

1.	लिह्यात्	लिह्यातां	लिह्युः &c.

3. *The Imperative.*

1	लेढु	लीढां	लिहन्तु
2:	लीढि	लीढं	लीढ
3.	लेहानि	लेहाव	लेहाम

4. *The Firſt Preterit.*

1.	अलेट्	अलीढां	अलिहन्
2.	अलेट्	अलीढं	अलीढ
3.	अलिह	अलिह्व	अलिह्म

 The

The *Proper* Form.

1. *Present Tense.*

1.	लीढे	लिहाते	लिहन्ते
2.	लिक्षे	लिहाथे	लीढ्वे
3.	लिहे	लिह्वहे	लिह्महे

2. *The Potential.*

1.	लिहीत	लिहीयातां	लिहीरन्
2.	लिहीथाः	लिहीयाथां	लिहीध्वं
3.	लिहीय	लिहीवहि	लिहीमहि

3. *The Imperative.*

1.	लीढां	लिहातां	लिहन्तां
2.	लिक्ष्व	लिहाथां	लीढ्वं
3.	लिहै	लिहावहै	लिहामहै

4. *The First Preterit.*

1.	अलीढ	अलिहातां	अलिहन्त
2.	अलीढाः	अलिहाथां	अलिढ्वं
3.	अलिहि	अलिह्वहि	अलिह्महि

निसि 2.P. (for णिसि), निंसितुं To kiss.

218. ROOTS of every conjugation, which in the popular lists are distinguished by a servile इ, assume a nasal after the radical vowel, in affixing the terminations. See rule 161. p. 130

1. *Present*

1. Present Tense.

1. निंस्ते निंसाते निंसते &c.

2. The Potential.

1. निंसीत निंसीयातां निंसीरन् &c.

3. The Imperative.

1. निंस्तां निंसातां निंसतां &c.

4. The First Preterit.

1. अनिंस्त अनिंसातां अनिंसत &c.

कसि 2.r. कंसितुं To go, to govern, rule.

1. Present Tense.

1. कंस्ते कंसाते कंसते &c.

2. The Potential.

1. कंसीत कंसीयातां कंसीरन् &c.

3. The Imperative.

1. कंस्तां कंसातां कंसतां &c.

4. The First Preterit.

1. अकंस्त अकंसातां अकंसत &c.

Obs. Some authors give this verb without the nasal, making कस्ते &c. and others use श for स, without the nasal.

निजि

निजि 2.P. (for णिजि), निंजितुं To make clean.

219. THE final of a root being a palatal, except श्, is changed to क्, when immediately followed by any consonant, but a semivowel, a nasal, or ह्.

1. *Present Tense.*

1.	निंक्ते	निंजाते	निंजते
2.	निंक्षे	निंजाथे	निंग्ध्वे
3.	निंजे	निंज्वहे	निंज्महे

2. *The Potential.*

1. निंजीत निंजीयातां निंजीरन् &c.

3. *The Imperative.*

1. निंक्तां निंजातां निंजतां &c.

4. *The First Preterit.*

1. अनिंक्त अनिंजातां अनिंजत &c.

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1. शिजि 2.P. शिंजितुं To make an indistinct sound.

1. *Present Tense.*

1. शिंते शिंजाते सिंजते &c.

2. *The Potential.*

1. शिंजीत शिंजीयातां सिंजीरन् &c.

3. *The Imperative.*

1. शिंक्तां शिंजातां सिंजतां &c.

4. *The*

4. The First Preterit.

1.	अशिंक्त	अशिंजातां	अशिंजत &c.

Some authors include पिजि 2.P. Tinge, as a verb of the second conjugation, and inflect it like शिजि.

वृज् 2.P. वृजितुं To quit, leave, forsake.

1. Present Tense.

1.	वृक्ते	वृजाते	वृजते &c.

2. The Potential.

1.	वृजीत	वृजीयातां	वृजीरन् &c.

3. The Imperative.

1.	वृक्तां	वृजातां	वृजतां &c.

4. The First Preterit.

1.	अवृक्त	अवृजातां	अवृजत &c.

पृच् 2.P. Mix, mingle.

1 Present Tense.

1.	पृक्ते	पृचाते	पृचते &c.

2. The Potential.

1.	पृचीत	पृचीयांता	पृचीरन् &c.

3. The Imperative.

1.	पृक्तां	पृचातां	पृचतां &c.

4. The First Preterit.

1.	अपृक्त	अपृचातां	अपृचत &c.

Obs. There are but few, if any, more roots of the second conjugation.

THE THIRD CONJUGATION.

OF THE FIRST FOUR TENSES.

220. THE third conjugation of verbs, from the firſt in the liſt, which is हु, called जुहोत्यादि, or, more properly, हुनादि, conſiſts of about twenty roots. Its diſtinctive character is the reduplication of the firſt radical ſyllable in the firſt four tenſes, and, like the ſecond, its not requiring अ and आ before certain perſons of thoſe tenſes. In page 128, rule 158, it may be ſeen what changes are neceſſary to be made in the conſonant and vowel of reduplication.

Verbs of the third Conjugation ending in Vowels.

हु s.c. होतुं To ſacrifice.

Common Form.

Roots, which are reduplicated drop the naſal in ſuch perſons as begin with अन्त्, as अन्ति, अन्ते, अन्तु &c.

1. *Preſent Tenſe.*

1.	जुहोति	जुहुतः	जुह्वति
2.	जुहोषि	जुहुथः	जुहुथ
3.	जुहोमि	जुहुवः	जुहुमः

221. SOMETIMES the radical final उ is dropped before वः and मः, as जुह्वः and जुह्मः, as well as जुहुवः and जुहुमः.

2. *The Potential.*

1.	जुहुयात्	जुहुयातां	जुहुयुः
2.	जुहुयाः	जुहुयातं	जुहुयात
3.	जुहुयाम्	जुहुयाव	जुहुयाम

3. *The*

3. The Imperative.

In the second person singular, धि is substituted for हि after हु.

1.	जुहोतु	जुहुतां	जुह्वतु
2.	जुहुधि	जुहुतं	जुहुत
3.	जुहवानि	जुहवाव	जुहवाम

4. The First Preterit.

222. ROOTS which are reduplicated, substitute उः for अन् in the first person plural of the fourth tense.

1.	अजुहोत्	अजुहुतां	अजुहवुः
2.	अजुहोः	अजुहुतं	अजुहुत
3.	अजुहवं	अजुहुव	अजुहुम

हा 3.P. हातुं To go.

223. IN doubling the root, a short vowel is placed for a long, by rule 158. p. 128, and in conjugating भृ Support, पृ Fill, and ऋ Move, हा 3.C. Go, and मा Measure, a short इ is substituted for the original vowels, making the reduplicated syllables of these roots, बि, पि, इ, जि, and मि.

Proper Form.

1. The Present Tense.

224. The final vowel of a reduplicated root being आ, is dropped, in the first four tenses, before the vowel of a termination, not distinguished by a servile प्; and before a consonant not so distinguished, ई is substituted for such आ.

1. जिहीते जिहाते जिहते &c.

2. The

2. *The Potential.*

2. जिहीत जिहीयातां जिहीरन् &c.

3. *The Imperative.*

3. जिहीतां जिहातां जिहतां &c.

4. *The First Preterit.*

4. अजिहीत अजिहातां अजिहत &c.

भृ 3.C.P. भर्त्तुं To support, maintain.

Common Form.

1. *Present Tense.*

1. बिभर्त्ति बिभृतः बिभ्रत &c.

2. *The Potential.*

1. बिभृयात् बिभृयातां बिभृयुः &c.

3. *The Imperative*

1. बिभर्त्तु बिभृतां बिभ्रतु &c.

4. *The First Preterit.*

224. AFTER a consonant, the दिप् and सिप् of this tense are dropped. Thus the ऋ of भृ having been changed to अर्, before the signs of those persons, the र् becoming a final, is changed to : by the rules of orthography.

1.	अबिभः	अबिभृतां	अबिभरुः
2	अबिभः	अबिभृतं	अबिभृत
3.	अबिभरं	अबिभृव	अबिभृम

पॄ ३.c. परॄ्तु To fill, to nourifh.

Common Form.

1. *Prefent Tenfe.*

1.	पिपर्त्ति	पिपृत्तः	पिप्रत्ति &c.

2. *The Potential.*

1.	पिपृयात्	पिपृयातां	पिपृयुः &c.

3. *The Imperative.*

1.	पिपर्त्तु	पिपृत्तां	पिप्रत्तु &c.

4. *The First Preterit.*

2.	अपिपः	अपिपृत्तां	अपिप्रुः &c.

Obs. According to fome authors, पॄ may be occafionally changed to पूर् before a confonant, and to पुर् before a vowel; but this is not admitted in thofe perfons diftinguifhed by a fervile प्. In fome lifts, this root is written with a long ॠ, thus पॄ.

ऋ ३.c. अर्त्तु To go, move.

226. THE root ऋ, in the reduplication, makes इ by rule 158, p. 129. to which य् is added, to fill the hiatus.

Common Form.

1. *Prefent Tenfe.*

1.	इयर्त्ति	इयृत्तः	इय्रत्ति &c.

2. *The Potential.*

1.	इयृयात्	इयृयातां	इयृयुः &c.

3. *The Imperative.*

1.	इयर्त्तु	इयृत्तां	ईयर्त्तु &c.

4. *The Firft Preterit.*

1.	ऐयः	ऐयृत्तां	ऐयरुः &c.

मा 3.P. मातुं To meafure.

Proceed according to the foregoing rules.

Proper Form.

1. *Prefent Tenfe.*

1. मिमीते मिमाते मिमते &c.

2. *The Potential.*

1. मिमीत मिमीयातां मिमीरन् &c.

3. *The Imperative.*

1. मिमीतां मिमातां मिमतां &c.

4. *The Firft Preterit.*

1. अमिमीत अमिमातां अमिमत &c.

हा 3.C. हातुं To quit, leave, forfake.

227. THE reduplicated fyllable of हा, when it fignifies quit, leave, forfake, is ज *ja*. See rule 158, p. 129.

Common Form.

1. *Prefent Tenfe.*

1. जहाति जहीतः जहति &c.

2. *The Potential.*

228. THE root हा, fignifying quit, leave, forfake, drops its आ before the terminations यात्, यातां, युः, &c. So do दा Give, and धा Keep.

1. जह्यात् जह्यातां जह्युः &c.

3. *The*

3. *The Imperative.*

229. हा Quit, &c. makes जहिहि, or जहीहि in the second person singular of the imperative.

1.	जहातु	जहीतां	जहतु
2.	जहिहि or जहीहि &c.		&c.

4. *The First Preterit.*

230. THE आ of हा is dropped before उः, the sign of the first person plural of the first preterit.

1.	अजहात्	अजहीतां	अजहुः &c.

दा S.C.P. दातुं To give.

231. THE reduplicated syllable of दा is द *da.*

Common Form.

1. *Present Tense.*

232. THE आ of दा Give, and धा Keep, is lost before such persons of the first four tenses as are not distinguished by a servile प्.

1.	ददाति	दत्तः	ददति
2.	ददासि	दत्थः	दत्थ
3.	ददामि	दद्वः	दद्मः

2. *The Potential.*

1.	दद्यात्	दद्यातां	दद्युः &c.

3. *The Imperative.*

233. दा Give, and धा Keep, drop the reduplication, and change आ to ए before हि, the sign of the second person singular of the imperative, *common* form.

1. ददातु

1.	ददातु	दत्तां	ददतु
2.	देहि	दत्तं	दत्त
3.	ददानि	ददाव	ददाम

4. *The First Preterit.*

1.	अददात्	अदत्तां	अदद्युः
2.	अददाः	अदत्तं	अदत्त
3.	अददां	अदद्व	अदद्म

Proper Form.

1. *Preſent Tenſe.*

1.	दत्ते	ददाते	ददते &c.

2. *The Potential.*

1.	ददीत	ददीयातां	ददीरन् &c.

3. *The Imperative.*

1.	दत्तां	ददातां	ददतां &c.

4. *The Firſt Preterit.*

1.	अदत्त	अददातां	अददत &c.

धा 3.C.P. धातुं To keep, guard, preſerve.

234. THE द् of the reduplicated ſyllable of धा is changed to ध् before any conſonant, but a ſemivowel, a naſal, or ह्, provided the termination be not diſtinguiſhed by a ſervile प्.

Common

Common Form.

1. *Present Tense.*

1.	दधाति	धत्तः	दधति
2.	दधासि	धत्थः	दत्थ
3.	दधामि	दध्वः	मध्मः

2. *The Potential.*

1.	दध्यात्	दध्यातां	दध्युः &c.

3. *The Imperative.*

The radical आ is changed to ए, and the reduplicate omitted in हि. See rule 233. p. 203.

1.	दधतु	धत्तां	दधतु
2.	धेहि	धत्तं	धत्त
3.	दधानि	दधाव	दधाम

4. *The First Preterit.*

1.	अदधात्	अधत्तां	अदधुः
2.	अदधाः	अधत्तं	अधत्त
3.	अदधां	अदध्व	अदध्म

Proper Form.

1. *Present Tense.*

1.	धत्ते	दधाते	दधते &c.

The other tenses are equally regular.

भी s.c. भेतुं To fear, be afraid.

235. भी Fear, may occaſionally ſubſtitute इ for ई before the conſonant of a termination not diſtinguiſhed by a ſervile प्.

Common Form.

1. *Preſent Tenſe.*

1.	बिभेति	बिभीतः or बिभितः	बिभ्यति &c.

2. *The Potential.*

1.	बिभीयात्	बिभीयातां	बिभीयुः
or	बिभियात्	बिभियातां	बिभियुः &c.

3. *The Imperative.*

1.	बिभेतु	बिभीतां or बिभितां	बिभ्यतु

4. *The Firſt Preterit*

1.	अबिभत्	अबिभीतां or अबिभितां	अबिभयुः &c.

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236. ह्री s.c. ह्रेतुं To be aſhamed, is inflected like भी Fear, except that it does not ſometimes admit of इ for ई in certain perſons. *Ex.* जिह्रेति यवन सेवया द्विजः A Brahman is aſhamed of the ſervices of the *Yavanas.*

घृ s.c. घरितुं To leak, to ſhine.

1. *Preſent Tenſe.*	जिघर्ति	जिघृतः	जिघ्रति &c.
2. *The Potential.*	जिघृयात्	जिघृयातां	जिघृयुः &c.
3. *The Imperative.*	जिघर्तु	जिघृतां	जिघ्रतु &c.
4. *The Firſt Pret.*	अजिघः	अजिघृतां	अजिघुः &c.

हृ 3.c. हर्त्तुं To force, seize, ravish.

1. *Present Tense.*	जिहर्त्ति	जिहृतः	जिह्रत &c.
2. *The Potential.*	जिहृयात्	जिहृयातां	जिहृयुः &c.
3. *The Imperative.*	जिहर्त्तु	जिहृतां	जिह्रतु &c.
4. *The First Pret.*	अजिहः	अजिहृतां	अजिह्रुः &c.

Ex. जिहर्त्ति परनारीं दुष्टः A wicked man forces another's wife.

सृ 3.c. सर्त्तुं To go.

1. *Present Tense.*	सिसर्त्ति	सिसृतः	सिस्रति &c.
2. *The Potential.*	सिसृयात्	सिसृयातां	सिसृयुः &c.
3. *The Imperative.*	सिसर्त्तु	सिसृतां	सिस्रतु &c.
4. *The First Pret.*	असिसः	असिसृतां	असिस्रुः &c.

Verbs of the third Conjugation ending in Consonants.

237. THE roots विज्, णिज्, विष्, take for their reduplicates वे, ने, वे, instead of वि, नि, वि, as they should, according to rule 158. p. 128.

विज् 3.c.P. वेजितुं To separate, investigate, examine.

Common Form.

1. *Present Tense.*

1.	वेवेक्ति	वेविक्तः	वेविजति
2.	वेवेक्षि	वेविक्थः	वेविक्थ
3.	वेवेज्मि	वेविज्वः	वेविज्मः

2. *The*

2. *The Potential.*

1.	वेविज्यात्	वेविज्यातां	वेविज्युः &c.

3. *The Imperative.*

238. ROOTS, in their reduplicated ſtate, do not require their penultimate vowel to be altered before the vowel of a termination, although diſtinguiſhed by a ſervile प्.*

1.	वेवेक्तु	वेविक्तां	वेविजतु
2.	वेविग्धि	वेविक्तं	वेविक्त
*3.	वेविजानि	वेविजाव	वेविजाम

4. *The Firſt Preterit.*

1.	अवेवेक्	अवेविक्तां	अवेविजुः &c.

Proper Form.

1. *Preſent Tenſe.* वेविक्ते, वेविजाते, वेविजत &c.

Ex. वेवेक्ति or वेविक्ते देहादात्मानं विवेकेन By abſtract contemplation he ſeparates the ſoul from the body.

निज् S.C.P. (for णिज्), नेजितुं To clean, purify.

Common Form.

1. *Preſent Tenſe.*	नेनेक्ति	नेनिक्तः	नेनिजति &c.
2. *The Potential.*	नेनिज्यात्	नेनिज्यातां	नेनिज्युः &c.
3. *The Imperative.*	नेनेक्तु	नेनिक्तां	नेनिजतु &c.
4. *The Firſt Pret.*	अनेनेक्	अनेनिक्तां	अनेनिजुः &c.

Proper Form.

1. *Preſent Tenſe.* नेनिक्ते &c. The other three tenſes are equally regular.

विष्

विष् s.c.p. वेष्टुं To encompafs, inveft, entwine, poffefs.

Common Form.

1. *Prefent Tenfe.*	वेवेष्टि	वेविष्टः	वेविषत &c.

Proper Form.

1. *Prefent Tenfe.*	वेविष्टे	वेविषातां	वेविषत &c.

Ex. वेवेष्टि, or वेविष्टे, विश्वं विष्णुः *Viʃhnu* poffeffes, or occupies, the univerfe.

जन् s.c. जनितुं To produce.

239. जन्, in every perfon opening with any confonant, not diftinguifhed by a fervile प्, fubftitutes आ for its final न्.*

Common Form.

1. *Prefent Tenfe.*

240. THE roots जन् s.c. Produce, and भस् s.c. Shine, threaten, lofe their penultimate vowels, when followed by the vowel of a termination which does not contain a fervile प्, fuch as अन्ति, अन्तु, &c. The fame rule is applicable to हन् 2. Smite, गम् 1. Go, खन् 1. Dig, and घस्, when fubftituted for अद् 2. Eat.

The two radical confonants of जन्, being blended, according to the rules of orthography, form the character ज्ञ् as in the example.+

1.	जजन्ति	जजातः*	जज्ञति+
2.	जजंसि	जजाथः	जजाथ
3.	जजन्मि	जजन्वः	जजन्मः

2. *The Potential.*

1.	जजन्यात्	जजन्यातां	जजन्युः &c.

3. *The Imperative.*

1.	जजन्तु	जजातां	जज्ञतु
2.	जजाहि	जजातं	जजात
3.	जजनानि	जजनाव	जजनाम

4. *The First Preterit.*

1.	अजजन्	अजजातां	अजज्ञुः
2.	अजजन्	अजजातं	अजजात
3	अजजनं	अजजाव	अजजाम

Ex. जजन्ति वीजं सन् क्षेत्रे Seed profpers, or produces, in good ground.

भस् 3.c. भस्तुं To threaten, fhine.

The radical vowel of भस्, being dropped, by the laft rule, in certain perfons, and the two confonants joined according to the rules of orthography, the compound is प्स्*.

1. *Prefent Tenfe.*	बभस्ति	बभस्तः	बप्सति * &c.
2. *Potential.*	बभस्यात्	बभस्यातां	बभस्युः &c.
3. *Imperative.*	बभस्तु	बभस्तां	बप्सतु * &c.
4. *Fourth Pret.*	अबभः	अबभस्तां	अबप्सुः &c.

Ex. बभस्ति दुर्वलं खलः The rogue threatens the weak man.

धन् s.c. धनितुं To yield, produce.

1. *Present Tense.*	दधन्ति	दधन्तः	दधनति &c.
2. *Potential.*	दधन्यात्	दधन्यातां	दधन्युः &c.
3. *Imperative.*	दधन्तु	दधन्तां	दधनतु &c.
4. *First Pret.*	अदधन्	अदधन्तां	अदधनुः &c.

धिष् s.c. धेष्टुं To yield a particular sound.

1. *Present Tense.*	दिधेष्टि	दिधिष्टः	दिधिषति &c.
2. *Potential.*	दिधिष्यात्	दिधिष्यातां	दिधिष्युः &c.
3. *Imperative.*	दिधेष्टु	दिधिष्टां	दिधिषतु &c.
4. *First Pret.*	अदिधट्	अदिधिष्टां	अदिधिषुः &c.

तुर् s.c. तोर्तुं To make haste, hurry.

1. *Present Tense.*	तुतोर्त्ति	तुतुर्त्तः	तुतुरति &c.
2. *Potential.*	तुतुर्य्यात्	तुतुर्य्यातां	तुतुर्य्युः &c.
3. *Imperative.*	तुतोर्त्तु	तुतुर्त्तां	तुतुरतु &c.
4. *First Pret.*	अतुतोः	अतुतुर्त्तां	अतुतुरुः &c.

Ex. तुतोर्त्ति लुब्धो धनाय The covetous man makes haste for riches.

कित् 3.c. केतितुं To know, find out.

1. *Present Tense.*	चिकेत्ति	चिकित्तः	चिकितति &c.
2. *Potential.*	चिकित्यात्	चिकित्यातां	चिकित्युः &c.
3. *Imperative.*	चिकेत्तु	चिकित्तां	चिकिततु &c.
4. *First Pret.*	अचिकेत्	अचिकित्तां	अचिकितुः

Obs. In the foregoing examples are comprized nearly every root of the third conjugation.

THE FOURTH CONJUGATION.

OF THE FIRST FOUR TENSES.

241. THERE are upwards of one hundred and thirty roots of the fourth conjugation, the greatest part of which are in common use. The technical name is दिवादि, from the root दिव्, usually placed first in the popular lists.

242. THE distinctive sign of verbs of the fourth conjugation is य् subjoined to their roots, in every person of the first four tenses; after which they differ not materially from those of the first, and may, accordingly, be inflected with the same terminations. See rule 163. and 167. p. 131.

Of Verbs of the fourth Conjugation ending in Vowels.

मा 4.P. मातुं To measure.

Proper Form.

1. *Present Tense.*

1.	मायते	मायेते	मायन्ते
2.	मायसे	मायेथे	मायध्वे
3.	माये	मायावहे	मायामहे

2. The

2. *The Potential.*

1.	मायेत	मायेयातां	मायेरन्
2.	मायेथाः	मायेयाथां	मायेध्वं
3.	मायेय	मायेवहि	मायेमहि

3. *The Imperative.*

1.	मयतां	मायेतां	मायन्तां
2.	मायस्व	मायेथां	मायध्वं
3.	मायै	मायावहै	मायामहै

4. *The First Preterit.*

1.	अमायत	अमायेतां	अमायन्त
2.	अमायथाः	अमायेथां	अमायध्वं
3.	अमाये	अमायावहि	अमायामहि

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243. ROOTS of the fourth conjugation ending in ई are all of the *proper* form, and are regularly inflected, through the firſt four tenſes, like मा in the above example. Here follows a liſt of them, with examples.

दी 4.P. Decay. दीयते He decays.

धी 4.P. Diſhonour, deſpiſe. धीयते साधुं खलः The vulgar man deſpiſes a gentleman.

मी 4.P. Departing life, die. मीयते He dies.

री 4.P. Run out (as water). रीयते घटात् जलं The water leaks, or runs out of the jar.

ली

ली 4.c. Embrace, cling to. लीयते लज्जया भूमिं नारी The woman clings to the ground with ſhame.

डी 4.P. Fly. डीयते पक्षी The bird flies.

व्री 4.P. Chooſe. व्रीयते वरं कन्या The maiden chooſes a boon.

पी 4.P. Drink. पीयते पयः शिशुः The boy drinks water.

ई 4.P. Go. ईयते He goes.

प्री 4.P. Pleaſe. प्रीयते धर्मः साधुं Religion pleaſes a good man.

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244. OF roots of the fourth conjugation in ऊ there are but

षू 4.P. Bring forth, produce. सूयते सुखं धर्मः Religion produces happineſs.

दू 4.P. Suffer, feel for. दूयते परदुःखेन साधुः A good man feels for another's miſery.

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245. THE roots जॄ 4.c. Grow old, decay, digeſt, and झॄ 4.c. of the ſame meaning, are changed to जीर् and झीर् before the terminations of the firſt four tenſes in the *common* active form, thus making जीर्य्यति &c. and झीर्य्यति &c.

246. ROOTS of the fourth conjugation ending in ओ drop that letter in the firſt four tenſes, and are then regularly inflected. They are as follows:

शो 4.c Make ſmall, or fine, whet, grind. श्यति श्यतः श्यन्ति &c.

छो 4.c. Cut, reap, mow. छ्यति धान्यं कृषाणः The farmer cuts the corn.

षो 4.c. Deſtroy. स्यति कालः लोकं Time deſtroys the world.

दो 4.c. Cut, with the prepoſition अव Off, from—शिरः शत्रोरवद्यति He cuts off the head of the foe.

Of Verbs of the fourth Conjugation ending in Consonants.

दिव् 4.c. देवितु To ſport, play, game.

247. The penultimate of a root being इ, उ, ऋ, or ऌ, is generally made long when followed by र् or व्; and thus दिव् becomes दीव्.

1. *Preſent Tenſe.*	दीव्यति	दीव्यतः	दीव्यन्ति &c.
2. *Potential.*	दीव्येत्	दीव्येतां	दीव्येयुः &c.
3. *Imperative.*	दीव्यतु	दीव्यतां	दीव्यन्तु &c.
4. *Firſt Pret.*	अदीव्यत्	अदीव्यतां	अदीव्यन् &c.

Upon the ſame principle are inflected the following roots,

षिव् 4.c. Tie, faſten, ſew. सीव्यति He ſews.

ष्ठिव् 4.c. Caſt up, vomit. ष्ठीव्यति भुक्तमन्नं बालकः The child caſts up the rice which has been eaten. *Obs.* This root is ſometimes uſed in the firſt declenſion. See r. 160. p. 130.

क्षिव् 4.c. Caſt up, vomit. क्षीव्यति He vomits.

248. THE following roots of the fourth conjugation change their penultimate अ to आ before the firſt four tenſes: namely,

शम् 4.c. Quiet. शाम्यति मुनिः The ſaint grows quiet.

दम् 4.c. Tame. दाम्यति He tames.

श्रम् 4.c. Tire, fatigue. श्राम्यति मार्गे पथिकः The traveller tires on the road.

भ्रम् 4.c. भ्राम्यति लुब्दः The covetous man is unſteady.

क्षम् 4.c. Bear, ſuffer. क्षाम्यति पुत्रापराधं पिता A father forgives the faults of a ſon.

क्लम् 4.c. Sadden. क्लाम्यति पान्थः The traveller saddens, or grows sad.

मद् 4 c. Grow mad, intoxicated. माद्यति धनेन भिक्षुः The beggar grows intoxicated with riches.

मिद् 4.c. मेदितुं To be pleased.

249. THE root मिद् 4.c. changes its radical इ to ए before every termination of the first four tenses.

1. *Present Tense.*	मेद्यति	मेद्यतः	मेद्यन्ति &c.
2. *Potential.*	मेद्येत्	मेद्येतां	मेद्येयुः &c.
3. *Imperative.*	मेद्यतु	मेद्यतां	मेद्यन्तु &c.
4. *First Pret.*	अमेद्यत्	अमेद्यतां	अमेद्यन् &c.

Ex. श्रमेन कायो नमेद्यति The body is not pleased with labour.

जन् 4.P. जनितुं To come forth, be produced, grow.

250. THE root जन् is changed to जा in the first four tenses of the fourth conjugation.

1. *Present Tense.*	जायते	जायेते	जायन्ते &c.
2. *Potential.*	जायेत	जायेयातां	जायेरन् &c.
3. *Imperative.*	जायतां	जायेतां	जायन्तां &c.
4. *First Pret.*	अजायत	अजायेतां	अजायन्त &c.

Ex. बीजादंकुरो जायते The first shoot is produced from the seed.

व्यध्

व्यध् 4.c. व्यधितुं To smite, kill, hunt game.

251. व्यध् 4.c. Kill, makes विध् in the first four tenses of the fourth conjugation.

1. *Present Tense.*	विध्यति	विध्यतः	विध्यन्ति &c.
2. *Potential.*	विध्येत्	विध्येतां	विध्येयुः &c.
3. *Imperative.*	विध्यतु	विध्यतां	विध्यन्तु &c.
4. *First Pret.*	अविध्यत्	अविध्यतां	अविध्यन् &c.

Ex. विध्यति व्याधः मृगं The hunter kills a deer.

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252. THE subjoined list contains nearly all the roots of the fourth conjugation not before noticed. They are regular in all the inflections of the first four tenses.

नृत् 4.c. Dance. नृत्यति नर्तकः The dancer dances.

त्रस् 4.c. Fear. त्रस्यति खलात् साधुः A good man is afraid of a villain.

कुथ् 4.c. Stink. कुथ्यति मृतकः The dead carcase stinks.

पुथ् 4.c. Injure, kill. पुथ्यति रिपुं He kills an enemy.

गुध् 4.c. Bind about, invest. गुध्यति He invests.

क्षिप् 4.c. Throw, fling, dart, shoot, hurl. क्षिप्यति बाणं वीरः The hero shoots an arrow.

पुष्प् 4.c. Blossom, flower. पुष्प्यति पुष्पं प्रातः The flower blossoms in the morning early.

तिम् 4.c. ष्टिम् 4.c. or ष्टीम् 4.c. Be moist, wet, steam, reek. तिम्यति, स्तिम्यति or स्तीम्यति तैलेन देहः The body grows moist with oil.

व्रीड्

व्रीड़् 4.c. Be bashful, ashamed. व्रीड्यति वधूः The woman grows bashful.
व्रीडा f. Shame, modesty.

इष् 4.c. Go, move. इष्यति He moves, goes.

सह् 4.c. Be able, have power. सह्यति भूवहने वासुकिः The serpent *Vāsuki* has power to support the earth.

राध् 4.c. or साध् 4.c. Become perfect, finished, or accomplished. राध्यति or साध्यति ज्ञानेन यतिः The devotee grows perfect by wisdom.

मृग् 4.c. Hunt, hunt after. मृग्यति धनं भिक्षुः The mendicant hunts after money. मृग्यति मृगं He hunts the deer.

पुष् 4.c. Nourish, support. पुष्यति He nourishes.

शुष् 4.c. Dry. शुष्यति He dries.

दुष् 4.c. Become wicked, sinful, corrupt, spoil. दुष्यति दुष्टसंगत्या साधुः A good man becomes corrupt by the company of the wicked.

श्लिष् 4.c. Embrace. श्लिष्यति सीता रामं *Sītā* embraces *Rāma.*

ष्विद् 4.c. Sweat, perspire. स्विद्यति घर्मेण पान्थः The traveller perspires with heat.

क्षुध् 4.c. Grow hungry, starve. क्षुध्यति क्षुधया भिक्षुः The mendicant starves with hunger

शुध् 4.c. Become pure. नरः शुध्यति सत्संगात् A man becomes pure from good company.

षिध् 4.c. Grow perfect. सिध्यति मुनिर्योगेन The saint grows perfect by abstract contemplation.

रध् 4.c. Hurt, injure. रध्यति पाषंडी वैदिकं The reprobate injures him who follows the *Vēdas.*

मुह् 4.c. Grow foolish. मूढो मुह्यति मोहेन The fool grows foolish with folly.

तृप् 4.c. Grow satisfied, content, satiate. तृप्यति पयसा बालः The child grows satisfied with milk.

द्रुह्

द्रुह 4.c. Wiſh to injure or kill, hate. द्रुह्यति रिपुं राजा The king longs to kill the foe.

ष्णिह 4.c. Bear kindneſs or affection. स्निह्यति शिष्ये गुरुः The maſter hath affection for the diſciple.

नश् 4.c. Periſh. नश्यति कामः Deſire periſhes.

अस् 4.c. Throw, dart, fling, hurl, ſhoot. अस्यति शरं वीरः The hero ſhoots an arrow. अस्त्रं A miſſile weapon.

यस् 4.c. Labour, take pains, ſtrive, endeavour. यस्यति धनाय नरः A man labours for riches.

जस् 4.c. Let looſe, free, releaſe. जस्यति वत्सं गोपः The cow keeper lets looſe the calf.

तस् 4.c. or दस् 4.c. Throw up, toſs. तस्यति or दस्यति He toſſes.

वस् 4.c. Fix. वस्यति मनो मुनिः The contemplative ſaint fixes the mind.

प्लुष् 4.c. Grow hot, burn. प्लुष्यति गात्रं ज्वरेन The body grows hot with a fever.

विस् 4.c. Convey. विस्यति विसं मृनालं A tube conveys water.

कुस् 4.c. Embrace. कुस्यति कामिनीं कान्तः The lover embraces his beloved.

वुस् 4.c. Caſt off, or away. वुस्यति कंचुकं सर्पः The ſerpent caſts off the ſlough.

मुस् 4.c. Break. मुस्यति कोपेन कलसं He breaks the earthen pot with anger.

मस् 4.c. Weigh. मस्यति स्वर्णं स्वर्णकारः A goldſmith weighs the gold.

लुट् 4.c. Roll. लुट्यति रावणः पुत्र शोकेन भूमौ *Rāvana* rolls himſelf on the ground with grief for his ſon.

उच् 4.c. Herd, aſſemble together, aſſociate. उच्यति बन्धुना बन्धुः A relation aſſociates with a relation.

भ्रंश्

भृंश् 4.c. or भ्रंश् 4.c. Fall. भृश्यति or भ्रश्यति वृक्षात् पत्रं A leaf falls from a tree.

कृश् 4.c. Waſte, make leſs. कृश्यति देहं रोगः Sickneſs waſtes the body.

तृष् 4.c. Thirſt. तृष्यति चातकः The bird *Chātaka* thirſts.

तुष् 4.c. Rejoice, be glad. तुष्यति He rejoices.

हृष् 4.c. Be glad, rejoice. हृष्यति He rejoices.

कुप् 4.c. क्रुध 4.c. or रुष् 4.c. Grow angry. कुप्यति, क्रुध्यति or रुष्यति He grows angry.

डिप् 4.c. Throw. डिप्यति He throws.

गुप् 4.c. Diſturb. गुप्यति लोकं कोपः Anger diſturbs the world.

युप् 4.c. Diſturb. युप्यति He diſturbs.

रुप् 4.c. Diſturb. रुप्यति He diſturbs.

लुप् 4.c. Diſturb. लुप्यति He diſturbs.

लुभ् 4.c. Long for, covet. लुभ्यति पुत्रं वंध्या A barren woman longs for a ſon.

क्षुभ् 4.c. Become agitated. क्षुभ्यति युद्धेन शूरः The hero becomes agitated with the battle.

णभ् 4.c. Hurt, injure. नभ्यति He injures.

तुभ् 4.c. Hurt, injure. तुभ्यति He injures.

क्लिद् 4.c. Grow moiſt, damp, or wet. क्लिद्यति पयसा घटः The jar grows wet with water.

क्षिद् 4.c. Releaſe. क्षिद्यति गां वंधाद्गोपः The cow-keeper releaſes the cow from confinement.

ऋध् 4.c. Increaſe, grow large. ऋध्यति He increaſes.

गृध् 4.c. गर्धितुं or गर्द्धुं To covet, be greedy. गृध्यति He covets.

दीप् 4.c. Shine. दिप्यते He ſhines.

पूर् 4.c. Become full. पूर्य्यति जलेन तरुः The tree becomes full with water.

जूर् 4.P. Decay. जूर्य्यते वृद्धः An old man decays.

तूर् 4.P. Make haste, injure. तूर्य्यते याचकः The mendicant makes haste.

धूर् 4.P. Hurt, injure, kill. धूर्य्यते रिपुं बली *Bali* kills the enemy.

गूर् 4.P. Hurt, injure, kill. गूर्य्यते He hurts, &c.

शूर् 4.P. Be firm, brave. शूर्य्यते He acts with firmness.

चूर् 4.P. Burn. चूर्य्यते He burns.

तप् 4.P. Shine, glory. तप्यते सेनया राजा The king shines with an army.

क्लिश् 4.P. Suffer pain. क्लिश्यते पापी The sinner suffers pain.

काश् 4.P. Shine. काश्यते काशः The light shines.

राश् 4.P. Make a particular noise. राश्यते पक्षी The bird makes a noise.

पद् 4.P. Go. पद्यते He goes.

खिद् 4.P. Mourn, be sorrowful. खिद्यते लुब्धः The covetous man is sorrowful.

विद् 4.P. Be, exist. विद्यते He exists.

बुध् 4.C.P. Know, understand. बुध्यते or बुध्यति He understands, knows.

युध् 4.P. Fight. युध्यते He fights.

रुध् 4.P. With the preposition अनु, making अनुरुध्, signifies *Love*. अनुरुध्यन्ते कृष्णं गोप्यः The milk maids fall in love with *Krishna*.

मन् 4.P. Know, mind, respect. धर्म्मं न मन्यते मूढः The fool does not mind religion.

अन् 4.P. Live, breathe. अन्यते क्लेशेन भिक्षुः The mendicant lives with distress.

युज् 4.P. Meditate, unite spiritually. युज्यते गुहायां योगी The hermit meditates in a cave.

सृज् 4.P. Create. सृज्यते विश्वं विधाता The preserver creates the universe.

लिश

क्लिश् 4.P. Shrink, grow lefs. क्लिश्यते देहो रोगेन The body grows lefs with ficknefs.

शक् 4.C.P. Bear with, forgive. शक्यते or शक्यति शिष्यापराधं गुरुः The mafter forgives the tranfgreffion of the difciple.

मृष् 4.C.P. Bear with, forgive. मृष्यति or मृष्यते He forgives.

शुच् 4.P. Become purified. शुच्यते तपसा विप्रः The *Brāhman* becomes pure by penance.

नह् 4.P. Tie. नह्यते He ties.

रंज् 4.P. Die, tinge, colour. रज्यते वस्त्रं रंगकारः The dyer dies the cloth.

शप् 4.C.P. Reprove, fcold, curfe. शप्यति or शप्यते पापिनं साधुः The good man reproves the finner.

THE FIFTH CONJUGATION.

OF THE FIRST FOUR TENSES.

253. THE verbs of the fifth conjugation, from षु or सु, the firft root in the popular lifts, called स्वादि, are diftinguifhed by having the fyllable नु fubjoined to the root throughout the firft four tenfes; after which they are inflected with the terminations fuited to the fecond conjugation. See p. 156. There are only about thirty roots of this clafs.

Verbs of the fifth Conjugation ending in Vowels.

सु 5.C.P. सवितुं or सोतुं To mix, ftir.

The root being changed to सुनु, according to the foregoing rule, the final उ is changd to ओ before every perfon diftinguifhed by a fervile प्.

Common

Common Form.

1. *Present Tense.*

254. THE उ of नु may occasionally be dropped before व् and म्, unless the न् be joined to a preceding consonant.

1.	सुनोति	सुनुतः	सुन्वन्ति
2.	सुनोसि	सुनुथः	सुनुथ
3.	सुनोमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः

2. *The Potential.*

1.	सुनुयात्	सुनुयातां	सुनुयुः
2.	सुनुयाः	सुनुयातं	सुनुयात
3.	सुनुयां	सुनुयाव	सुनुयाम

3. *The Imperative.*

255. THE हि is dropped after the affix नु, or उ, except either of them happens to be connected with a conjoint consonant, as नक्ष् 5.c. and त्वक्ष् 5 c. Reduce, make small, नक्ष्णोति and त्वक्ष्णोति He makes small, नक्ष्णुहि or त्वक्ष्णुहि Make thou small.

1.	सुनोतु	सुनुतां	सुन्वन्तु
2.	सुनु	सुनुतं	सुनुत
3.	सुनवानि	सुनवाव	सुनवाम

4. *The First Preterit.*

1.	असुनोत्	असुनुतां	असुन्वन्
2.	असुनोः	असुनुतं	असुनुत
3.	असुनवं	असुनुव or असुन्व	असुनुम or असुन्म

Ex. सुनोति सोमलतां विप्रः The *Brāhman* stirs or mixes the moon plant.

Proper

Proper Form.

1. *Present Tense.*	सुनुते	सुन्वाते	सुन्वते &c.
2. *The Potential.*	सुन्वीत	सुन्वीयातां	सुन्वीरन् &c.
3. *The Imperative.*	सुनुतां	सुन्वातां	सुन्वतां &c.
4. *The First Pret.*	असुनुत	असुन्वातां	असुन्वत

With a preposition the cerebral ष्, in inflecting सु and others of this conjugation, is substituted for the dental स्, as in अभिषुनोति &c.

After these examples are inflected all the roots in the following list.

षि 5 C.P. Bind. सिनोति कृष्णं यशोदा *Yasōdā* binds *Krishna.* सिनुते.

शि 5.C.P. Grind, whet, sharpen. शिनोति or शिनुते He sharpens.

मि 5.C.P Scatter, throw about. मिनोति तृणं वायुः The wind scatters the grass. मिनुते.

चि 5 C.P. Collect. चिनोति धान्यं कृषकः The farmer collects the corn. चिनुते.

स्तृ 5.C.P. Cover, spread over. स्तृणोति वाससा देहं He covers the body with a garment. स्तृनुते.

कृ 5.C.P. Injure. कृणोति or कृणुते He injures.

वृ 5.C.P. Choose. वृणोति or वृणुते वरं कन्या The virgin chooses a boon.

धु 5.C.P. Shake. धुनोति शाखिनं वातः The wind shakes the tree. धुनुते.

दु 5.C. Be agitated. दुनोति चेतः कामेन The breast is agitated by desire.

हि 5.C. Move, increase. हिनोति He moves, he increases.

पृ 5.C. Please. पृणोति साधुरतिथीन् The good man gives pleasure to the pilgrim.

आप्

आप्‌ 5.c. Have, possess. आप्नोति भुवनं विष्णुः *Vishnu* possesses the universe. आप्तुं To have, possess.

शक्‌ 5.c. Be able. शक्नोति कंसं जेतुं कृष्णः *Krishna* is able to defeat *Kansa*.

राध्‌ 5.c. Finish, make perfect. राध्नोति योगेन मुनिः The silent devotee finishes by abstract devotion.

साध्‌ 5.c. Finish, make, make perfect. साध्नोति He finishes.

तिक्‌ 5.c. Wish to injure or kill. Hate. तिक्नोति He hates.

तिग्‌ 5.c. Wish to injure or kill. Hate. तिग्नोति He hates.

षध्‌ 5.c. Wish to injure or kill. Hate. सध्नोति He hates.

ऋक्ष्‌ 5.c. Wish to injure or kill. Hate. ऋक्ष्णोति He hates.

कृवि 5.c. Wish to injure or kill. Hate. कृविनोति He hates.

चिवि 5.c. Wish to injure or kill. Hate. चिविनोति He hates.

ञिवि 5.c. Wish to injure or kill. Hate. ञिविणोति He hates.

दास्‌ 5.c. Wish to injure or kill. Hate. दास्नोति रिपुं He hates the enemy.

धृष्‌ 5.c. Show pride. धृष्णोति सभायां He shows pride in the assembly.

दंभ्‌ 5.c. Trying to cheat, or deceive. दभ्नोति धूर्त्तः The rogue strives to cheat.

ऋध्‌ 5.c. Grow, increase, prosper, flourish. ऋध्नोति धर्म्मेन विप्रः A *Brāhman* prospers by religion.

धि 5.c. Satisfy, content, satiate. धिनोति He satisfies.

तृप्‌ 5.c. Content, satisfy, satiate, तृप्नोति हव्येन हिरण्यरेतसं He satisfies the God of fire with the burnt offering.

अश्‌ 5.P. Enjoy, possess. अश्नुते विश्वं हरिः The God *Hari* enjoys the universe.

ष्टिघ्‌ 5.P. Stop up. स्तिघ्नुते पथिकं वृष्टिः The rain stops up the road.

THE SIXTH CONJUGATION.

OF THE FIRST FOUR TENSES.

256. VERBS of the ſixth conjugation, called तुदादि, from तुद्, the firſt root in the popular liſts, take the form of thoſe of the firſt, in the firſt four tenſes; except that their radical vowels are not ſubject to the ſame alterations. See table of terminations, p. 132. This claſs conſiſts of about one hundred and forty roots.

Roots of the ſixth Conjugation ending in Vowels.

रि 6.c. रेतुं To go, move.

257. ROOTS in इ of the ſixth conjugation make इय् before the terminations of the firſt four tenſes.

Common Form.

1. *Preſent Tenſe.*

1.	रियति	रियतः	रियन्ति
2.	रियसि	रियथः	रियथ
3.	रियामि	रियावः	रियामः

2. *The Potential.*

1.	रियेत्	रियेतां	रियेयुः

3. *The Imperative.*

1.	रियतु	रियतां	रियन्तु
2.	रिय	रियतं	रियत
3.	रियानि	रियाव	रियाम

4. The First Preterit.

1.	अरियत्	अरियतां	अरियन्
2.	अरियः	अरियतं	अरियत
3.	अरियं	अरियाव	अरियाम

After this example are inflected the following roots of the sixth conjugation.

पि 6.c. Go. पियति He goes.

क्षि 6.c. Go. क्षियति He goes.

धि 6.c. Hold, keep, retain. धियति वेदं बालः The boy keeps, or retains the *Vēda*.

क्षि 6.c. Dwell, inhabit. क्षियति He dwells.

णू 6.c. नवितुं नोतुं To celebrate, praise.

258. ROOTS in ऊ of the sixth conjugation make उव् before the terminations of the first four tenses.

Common Form.

1. *Present Tense.*	नुवति	नुवतः	नुवन्ति &c.
2. *Potential.*	नुवेत्	नुवेतां	नुवेयुः &c.
3. *Imperative.*	नुवतु	नुवतां	नुवन्तु &c.
4. *First Pret.*	अनुवत्	अनुवतां	अनुवन् &c.

Ex. नुवति हरिं मुनिः The saint praises *Hari*.

In like manner may be conjugated,

धू 6.c. Shake. धुवति हस्तं नटः The dancer shakes his hand.

गू 6.c. Void excrement. गुवति रोगी गृहे.

धू 6.c. Be ſteady, fixed. धुवति धुव: The north ſtar remains fixed.

कू 6.P. Make a certain noiſe, like a crow. कुवति काकः The crow caws.

मृ 6.P. मर्तुं To die.

259. ROOTS of the ſixth conjugation ending in ऋ or ॠ, make रिय् before the terminations of the firſt four tenſes.

Proper Form.

1. *Preſent Tenſe.*	म्रियते	म्रियेते	म्रियन्ते &c.
2. *Potential.*	म्रियेत	म्रियेयातां	म्रियेरन् &c.
3. *Imperative.*	म्रियतां	म्रियेतां	म्रियन्तां &c,
4. *Firſt Pret.*	अम्रियत	अम्रियेतां	अम्रियन्त &c.

Ex. म्रियते पापेन जन्तुः The beaſt dies with ſin.

Thus alſo are inflected,

पृ 6.P. Labour, trade, deal, with the prepoſitions व्या.—धर्म्मं व्याप्रियते साधुः A good man deals in virtue. व्यापार Trade, buſineſs.

दृ 6.P. Honour, reſpect. With the prepoſition आ.—आद्रियते साधुरतिथिं A good man honours the wandering ſtranger. आदरः Honour, reſpect.

धृ 6.P. Stand, ſtand faſt, be firm, hold out. ध्रियते यावदेकोपि रिपुः He holds out ſo long as there is even a ſingle enemy.

कॄ 6.c. किर्तुं To ſcatter, throw about.

Common Form.

1. *Preſent Tenſe.*	क्रियति	क्रियतः	क्रियन्ति &c.
2. *Potential.*	क्रियेत्	क्रियेतां	क्रियेयुः &c.
3. *Imperative.*	क्रियतु	क्रियतां	क्रियन्तु &c.
4. *Firſt Pret.*	अक्रियत्	अक्रियतां	अक्रियन् &c.

Ex. क्रियति कुसुमं वायुः The wind ſcatters the flowers.

गॄ 6.c. Swallow, eat. गिरति मूलकं पथिकः The traveller eats, or ſwallows, a radiſh. *Ob.* Sometimes ल् is ſubſtituted for र् in uſing this verb; as गिलति He ſwallows, अगिलत् He ſwallowed.

Roots of the sixth Conjugation ending in Conſonants.

260. ROOTS of the ſixth conjugation ending in conſonants are, for the moſt part, regularly inflected like तुद् the firſt in the liſt.

तुद् 6.c.p. नोतुं To vex, teaze, torment, goad.

Common Form.

1. *Preſent Tenſe.*

1.	तुदति	तुदतः	तुदन्ति
2.	तुदसि	तुदथः	तुदथ
3.	तुदामि	तुदावः	तुदामः

2. *The Potential.*

1.	तुदेत्	तुदेतां	तुदेयुः &c.

3. *The*

3. *The Imperative.*

1.	तुदतु	तुदतां	तुदन्तु
2.	तुद	तुदतं	तुदत
3.	तुदानि	तुदाव	तुदाम

4. *The First Preterit.*

1.	अतुदत्	अतुदतां	अतुदन्
2.	अतुदः	अतुदतं	अतुदत
3.	अतुदं	अतुदाव	अतुदाम

Proper Form.

1. *Present Tense.*	तुदते	तुदेते	तुदन्ते &c.
2. *Potential.*	तुदेत	तुदेयातां	तुदेरन् &c.
3. *Imperative.*	तुदतां	तुदेतां	तुदन्तां &c.
4. *First Pret.*	अतुदत	अतुदेतां	अतुदन्त &c.

Ex. तुदति, or तुदते, विधुंतुदः विधुं *Vidhuntuda* torments the moon (in eclipses).

The following roots, being a selection of the most useful in the list, are conjugated like तुद् in the first four tenses.

णुद् 6.C.P. Send. नुदति पठनाय पुत्रं पिता The father sends his son to read. नुदते.

दिश् 6.C.P. Point, show. दिशति or दिशते He points. देष्टुं To point.

क्षिप् 6.C.P. Throw. क्षिपति or क्षिपते He throws.

कृष् 6.C.P. Draw, draw lines, plough. कृषति or कृषते क्षेत्रं कृषकः The husbandman ploughs the land.

विध्

विधॣ 6.c. Rule, govern, order, command, ordain. विधति विश्वं वेधाः *Brahmā* governs the univerſe.

पृणॣ 6.c. Pleaſe, ſatisfy. पृणति हरिं भक्त्या बुधः The wiſe man appears *Hari* by worſhip.

पुणॣ 6.c. Grow pure. पुणति स्नानेन जनः A perſon becomes pure by bathing.

घुर्णॣ 6.c. Turn or go about, run round. घुर्णति भिक्षायै भिक्षुकः The mendicant wanders about for alms.

सृजॣ 6.c. Create, let go. सृजति विश्वं वेधाः *Brahmā* creates the univerſe.

स्पृशॣ 6.c. Touch. स्पृशति He touches.

विशॣ 6.c. Enter. विशति He enters.

तिलॣ 6.c. Oil, anoint. तिलति तैलेन गात्रं जनः A perſon anoints the body with oil.

हिलॣ 6.c. Sport, wanton, dally. हिलति He dallies.

मिलॣ 6.c. Meet, mix, unite, aſſociate. मिलति साधुं साधुः A good man meets a good man, *i. e.* aſſociates with him.

लिखॣ 6.c. Write. लिखति लेखको ग्रंथं The writer writes a book.

स्फुटॣ 6.c. Burſt, bloſſom. स्फुटति पुष्पं The flower burſts or bloſſoms.

जुडॣ 6.c. Join, unite. जुडति जनः सूत्रेन वस्त्रं A perſon joins a piece of cloth with thread.

घुटॣ 6.c. Kick. घुटति गजं घोटकः The horſe kicks the elephant.

तुडॣ 6.c. Tear. तुडति वंधनं हस्ती The elephant tears his bandage.

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261. CERTAIN roots of the ſixth conjugation, from the firſt of their claſs called मुचादि, require that a naſal be inſerted after the penultimate vowel in the firſt four tenſes; as in the following example:

मुचॣ

मुच् 6.c.p. मोक्तुं To leave, quit, forſake, abandon.

Common Form.

1. *Preſent Tenſe.*	मुंचति	मुंचतः	मुंचन्ति &c.
2. *Potential.*	मुंचेत्	मुंचेतां	मुंचेयुः &c.
3. *Imperative.*	मुंचतु	मुंचतां	मुंचन्तु &c.
4. *Firſt Pret.*	अमुंचत्	अमुंचतां	अमुंचन् &c.

Proper Form.

1. *Preſent Tenſe.*	मुंचते	मुंचेते	मुंचन्ते &c.
2. *Potential.*	मुंचेत	मुंचेयातां	मुंचेरन् &c.
3. *Imperative.*	मुंचतां	मुंचेतां	मुंचन्तां &c.
4. *Firſt Pret.*	अमुंचत	अमुंचेतां	अमुंचन्त &c,

Ex. मुंचति or मुंचते गेहं विरक्तः The man who is free from attachment forſakes a houſe.

In the ſame manner are inflected,

लुप् 6.c.p. Cut, cut or lop off. लुंपति or लुंपते काष्ठं वर्द्धकिः The carpenter cuts the wood.

विद् 6.c.p. Obtain, get, find, gain. विंदति or विंदते पुण्यं दाता He who gives away gains virtue.

लिप् 6.c.p. Smear, plaſter. लिंपति or लिंपते चन्दनेन देहं जनः A perſon ſmears the body with ſandal.

सिच् 6.c.p. Sprinkle. सिंचति or सिंचते जलेन गेहं विलासी The luxurious man ſprinkles the body with water.

कृत् 6.c. Cut. कृंतति वृक्षं He cuts the tree.

खिद्

खिद् 6.c. Beat, kill. खिंदति साधुं दंभी The insolent wretch beats the good man. *Obs.* When this root means *grieve,* it is of the fourth and seventh conjugation.

पिश् 6.c. Organize. पिंशति पेशी The egg becomes flesh. पिशितं Flesh.

प्रच्छ् 6.c. प्रच्छितुं To ask.

262. THE radical र् of प्रच्छ् Ask, and भ्रस्ज् Fry, is changed to its corresponding vowel, namely to ऋ, in the first four tenses.

Obs. This root will be often found written with a single छ्.

Common Form.

1. *Present Tense.*	पृच्छति	पृच्छतः	पृच्छन्ति &c.
2. *The Potential.*	पृच्छेत्	पृच्छेतां	पृच्छेयुः &c.
3. *The Imperative.*	पृच्छतु	पृच्छतां	पृच्छन्तु &c.
4. *The First Pret.*	अपृच्छत्	अपृच्छतां	अपृच्छन् &c.

Ex. पृच्छति or पृछति गुरुं शिष्यः The scholar asks the master.

263. THE radical स् of भ्रस्ज् Fry, लस्ज् Be ashamed, and मस्ज् Dive, is changed to ज्; after which these roots are regularly inflected, like प्रच्छ् in the first four tenses.

भ्रस्ज् 6.c.p. Fry. भृज्जति or भृज्जते.

मस्ज 6.c. Immerge, dip, bathe, dive. मज्जन्ति मुनयः सर्वे All the saints immerge, or purify themselves in the water.

लस्ज् 6.c.p. Be ashamed. लज्जति or लज्जते वधुः The woman is ashamed.

इष् 6.c. इष्टुं To want, desire.

264. THE root इष् Desire, makes इच्छ् or इछ् throughout the first four tenses.

Common Form.

1. *Present Tense.*	इच्छति	इच्छतः	इच्छन्ति &c.
2. *Potential.*	इच्छेत्	इच्छेतां	इच्छेयुः &c.
3. *Imperative.*	इच्छतु	इच्छतां	इच्छन्तु &c.
4. *First Pret.*	ऐच्छत्	ऐच्छतां	ऐच्छन् &c.

THE SEVENTH CONJUGATION.

OF THE FIRST FOUR TENSES.

265. THE seventh conjugation is called रुधादि, from रुध्, the first root in the popular lists, and consists of about twenty-four verbs.

266. ROOTS of the seventh conjugation require the insertion of the syllable न *na* after their last vowel in every person of the first four tenses which in the technical scheme contains प्, but the letter न् only before those which do not. Like the second conjugation, they are inflected without अ and आ. See p. 156. If the root contains र् before the place of न्, the latter is of course changed to ण. They all end in consonants.

रुध् 7.c.p. रोद्धुं To confine, shut up.

The last letter of a root being झ्, ढ्, ध्, घ् or भ्, opening upon the त् or थ् of a termination, cause either of those two letters to be changed to

ध्;

ध्; but as two aſpirates cannot unite, the firſt is changed to its proper non-aſpirate. Thus the radical ध् of रुध् becomes द् before ध्, and with it forms द्ध्.

Common Form.

1. *Preſent Tenſe.*

1.	रुणद्धि	रुंद्धः	रुन्धन्ति
2.	रुणत्सि	रुंद्धः	रुंद्ध
3.	रुणध्मि	रुंध्वः	रुंध्मः

2. *The Potential.*

1.	रुंध्यात्	रुंध्यातां	रुंध्युः &c.

3. *The Imperative.*

After a conſonant, धि is ſubſtituted for हि in the ſecond perſon ſingular.

1.	रुणद्धु	रुंद्धां	रुंधन्तु
2.	रुंद्धि	रुंद्धां	रुंद्ध
3.	रुणधानि	रुणधाव	रुणधाम

4. *The Firſt Preterit.*

The terminations दिप् and सिप् are loſt after a conſonant.

1.	अरुणत् or अरुणद्	अरुंद्धां	अरुंधन्
2.	अरुणः अरुणत् or अरुणद्	अरुंद्धं	अरुंद्ध
3.	अरुणधं	अरुंध्व	अरुंध्म

Proper

Proper Form.

1. *Present Tense.*	रुंद्धे	रुंधाते	रुंधते &c.
2. *Potential.*	रुंधीत	रुंधीयातां	रुंधीरन् &c.
3. *Imperative.*	रुंद्धां	रुंधातां	रुंधतां &c.
4. *First Pret.*	अरुंद्ध	अरुंधातां	अरुंधत &c.

Ex. रुणद्धि गोपो गां गोष्ठे The cow-keeper confines the cow in the cow-ſtall.

In the ſame manner may be inflected every root in the following liſt, due attention being paid to the changes which the finals of the radicals are occaſionally ſubject to.

भिद् 7.c.p. Separate, divide, break. भिनत्ति or भिन्ते दधिभांडं कृष्णः *Kriſhna* breaks the pot of curds.

छिद् 7.c.p. Divide, ſplit. छिनत्ति or छिंते तृणं शिशुः The child ſplits or divides the graſs.

रिच् 7.c.p. Go to ſtool often. रिणक्ति or रिंक्ते रोगी A ſick man goes to ſtool often.

विच् 7.c.p. Divide. विनक्ति or विंक्ते धनं भ्राता The brother divides the riches.

क्षुद् 7.c.p. Bruiſe, pound, क्षुणत्ति or क्षुंते हरिद्रां जनः A perſon bruiſes or pounds turmeric.

युज् 7.c.p. Join, unite, unite ſpiritually, uſe, apply. युनक्ति or युंक्ते योगं योगी The man devoted to abſtract contemplation applies ſpiritual union.

तृद् 7.c.p. Injure, devour. तृणत्ति or तृंते He injures, he devours.

कृत्

कृन्त् 7.c. Bind, entwine, bind about. कृणत्ति तरुं कंटकेन मालाकारः The gardener binds about the tree with thorns.

शिष् 7.c. Tell qualities, celebrate, diſtinguiſh. With the prepoſition वि— विशिनष्टि गुणै र्विष्णुं He diſtinguiſhes *Viſhnu* by good qualities.

पिष् 7.c. Pound, bruiſe, or reduce to powder. पिनष्टि यवं He bruiſes barley.

भञ्ज् 7.c. Break. भनक्ति पादपं दन्ती The elephant breaks the tree.

भुज् 7.c.p. Feed, nouriſh, cheriſh. भुनक्ति भक्तं हरिः *Hari* cheriſhes him who worſhips him. In the proper form it means eat. भुंक्ते पीलु फलं कृष्णः *Kriſhna* eats the *Pilu* fruit.

तृह् 7.c. Injure, kill. तृणेढ्वि रिपुंजनः A perſon kills an enemy.

हिंस् 7.c. Injure, kill. हिनस्ति रिपुं He kills an enemy.

उंद् 7.c. Make wet. (The radical naſal is dropped before न), उनत्ति गंगा जलेन गात्रं यतिः The devotee makes the body wet with Ganges water.

अंज् 7.c. Make clear, manifeſt, anoint, beautify. अनक्ति. With the prepoſition वि—व्यनक्ति विद्यां साधुः The good man makes ſcience clear. With the prepoſition अभि — अभ्यनक्ति तैलेनांगं गृही The domeſtic man anoints the body with oil.

विज् 7.c. Fear, be afraid, be agitated. विनक्ति लोकः The world is agitated.

वृज् 7.c. Leave, quit, forſake, avoid. वृणक्ति खलं शिष्टः The diſtinguiſhed man avoids a villain.

पृच् 7.c. Mix, aſſociate. With the prepoſition सं—संपृणक्ति न केनापि यतिः The devotee aſſociates not even with a ſingle perſon.

इंध् 7.p. Light, inflame, burn, kindle. इन्धे वह्निरिन्धनेन The fire kindles with the fuel.

खिद्

खिद् 7.P. Grieve. खिंते भिक्षुः The beggar grieves.

विद् 7.P. Investigate, examine, search after, try to find. विंते ब्रह्म विवेकी He who enquires tries to find *Brahma.*

THE EIGHTH CONJUGATION.

OF THE FIRST FOUR TENSES.

266. THE eighth conjugation, from तन्, the first root in the popular lists, called तनादि, requires the insertion of उ before the terminations of the first four tenses, which उ is changed to ओ when followed by any person distinguished by the servile प्, such as तिप्, सिप्, &c. after which the inflection is the same as the second conjugation. See p. 156. There are only about ten simple roots of this order.

तन् 8.C.P. Stretch, enlarge, lengthen.

Common Form.

1. *Present Tense.*

1.	तनोति	तनुतः	तन्वन्ति
2.	तनोसि	तनुथः	तनुथ
3.	तनोमि	तनुवः or तन्वः	तनुमः or तन्मः v. r. 254. p. 223.

2. *The Potential.*

1.	तनुयात्	तनुयातां	तनुयुः &c.

3. *The*

3. *The Imperative.*

1.	तनोतु	तनुतां	तन्वन्तु
2.	तनु	तनुतं	तनुत
3.	तनवानि	तनवाव	तनवाम

4. *The First Preterit.*

1.	अतनोत्	अतनुतां	अतन्वन्
2.	अतनोः	अतनुतं	अतनुत
3.	अतनवं	अतनुव or अतन्व	अतनुम or अतन्म

Proper Form.

1. *Present Tense.*	तनुते	तन्वाते	तन्वते &c.
2. *Potential.*	तन्वीत	तन्वीयातां	तन्वीरन् &c.
3. *Imperative.*	तनुतां	तन्वातां	तन्वतां &c.
4. *First Pret.*	अतनुत	अतन्वातां	अतन्वतां &c.

Ex. तनोति or तनुते तंत्रं तंत्रवायः The weaver stretches the loom.

The following roots are inflected in the same manner;

षन् 8.c.p. Give. सनोति or सनुते विप्राय गां धार्मिकः The religious man gives a cow to a *Brahman.*

क्षण् 8.c. Injure, kill. क्षणोति साधुं खलः The vile man injures the good man.

क्षिण् 8.c. Injure, kill. क्षिणोति He injures.

ऋण् 8.c. Go. ऋणोति He goes.

तृण् 8.c. Eat, eat grass, graze. तृनोति तृणं वृषः The bull eats grass.

घृण् 8.c. Light, shine. घृणोति It shines.

वनॢ 8.P. Seek, beg, aſk charity. वनुते भिक्षुः The beggar aſks charity.

मनॢ 8.P. Know, underſtand. मनुते मुनिः सर्वं The *Muni* knows all things.

कृ 8.C.P. कर्त्तुं To do, make, perform.

Obs. This root is much uſed as an auxiliary, and is peculiar in its inflection.

267. THE radical vowel of कृ Do, is changed to अर् before thoſe perſons diſtinguiſhed by a ſervile प्, and to उर् before thoſe not ſo diſtinguiſhed. The diſtinctive उ is dropped after कृ, before the म्, व् or य् of a termination, not containing a ſervile प्, ſuch as वस्, मस्, यात्, &c.

Common Form.

1. *Preſent Tenſe.*

1.	करोति	कुरुतः	कुर्व्वन्ति
2.	करोषि	कुरुथः	कुरुथ
3.	करोमि	कुर्व्वः	कुर्म्मः

2. *The Potential.*

1.	कुर्य्यात्	कुर्य्यातां	कुर्य्युः &c.

3. *The Imperative.*

1.	करोतु	कुरुतां	कुर्व्वन्तु
2.	कुरु	कुरुतं	कुरुत
3.	करवाणि	करवाव	करवाम

4. *The Firſt Preterit.*

1.	अकरोत्	अकुरुतां	अकर्व्वन्
2.	अकरोः	अकुरुतं	अकुरुत
3.	अकरवं	अकुर्व्व	अकुर्म्म

Proper

Proper Form.

1. *Present Tense.*	कुरुते	कुर्व्वाते	कुर्व्वते &c.
2. *Potential.*	कुर्व्वीत	कुर्व्वीयातां	कुर्व्वीरन् &c.
3. *Imperative.*	कुरुतां	कुर्व्वातां	कुर्व्वतां &c.
4. *First Pret.*	अकुरुत	अकुर्व्वातां	अकुर्व्वतां &c.

THE NINTH CONJUGATION.

OF THE FIRST FOUR TENSES.

268. VERBS of the ninth conjugation, called क्र्यादि, from क्री, the first of their class, take the syllable ना after the root in the first four tenses; which ना becomes नी before the consonant of a termination not having a servile प्, and न् before the vowel of one which also is not distinguished by that letter. The dental न् is of course occasionally changed for a cerebral ण्. There are about fifty-two simple roots of this conjugation.

Roots of the ninth Conjugation ending in Vowels.

क्री 9.C.P. Purchase, buy.

Common Form.

1. *Present Tense.*

1	क्रीणाति	क्रीणीतः	क्रीणन्ति
2.	क्रीणासि	क्रीणीथः	क्रीणीथ
3.	क्रीणामि	क्रीणीवः	क्रीणीमः

2. *The Potential.*

1. क्रीणीयात् क्रीणीयातां क्रीणीयुः

3. *The Imperative.*

1. क्रीणातु क्रीणीतां क्राणन्तु &c.

4. *The Firſt Preterit.*

1. अक्रीणात् अक्रीणीतां अक्रीणन् &c.

Proper Form.

1. *Preſent Tenſe.*	क्रीणीते	क्रीणाते	क्रीणते &c.
2. *Potential.*	क्रीणीत	क्रीणीयातां	क्रीणीरन् &c.
3. *Imperative.*	क्रीणीतां	क्रीणातां	क्रीणतां &c.
4. *Firſt Pret.*	अक्रीणीत	अक्रीणातां	अक्रीणत &c.

Ex. क्रीणाति तिलं यवैर्जनः A perſon buys oil ſeed with barley.

ज्या 9.c. Decay, wax old.

269. ज्या becomes जि before the firſt four tenſes, and is then regularly inflected like क्री; as जिनाति, जिनीयात्, जिनातु, अजिनात् &c.

ज्ञा 9.c. ज्ञातुं To know.

270. ज्ञा drops its naſal, and becomes जा before the terminations of the firſt four tenſes; as जानाति, जानीयात्, जानातु, अजानात् &c. like क्रीणाति, &c. See r. 268.

पू

पॄ 9.C.P. Purify, cleanſe.

271. CERTAIN roots, of which पॄ is the firſt, ſubſtitute a ſhort vowel for a long in the firſt four tenſes; after which they are inflected like क्री. Thus पॄ becomes पु; as पुनाति, पुनीयात्, पुनातु, अपुनात् &c. So पुनीते, पुनीत, पूनीतां, अपुनीत &c.

The following roots beginning with पू, and ending with भ्री, both incluſive, appertain to this rule. But व्री and भ्री have two forms; and the rule is not ſtrictly followed with reſpect to others.

पू 9.C.P. Purify. पुनाति or पुनीते विश्वं गंगा The river Ganges purifies the univerſe.

लू 9.C.P. Cut. लुनाति or लुनीते He cuts.

स्तॄ 9.C.P. Cover, ſpread. स्तृणाति or स्तृणीते गगनं मेघः The cloud ſpreads, or covers the ſky.

कॄ 9.C.P. Injure. कृणाति or कृणीते He injures.

वॄ 9.C.P. Chooſe. वृणाति or वृणीते He chooſes.

धू 9.C.P. Shake. धुनाति or धुनीते पल्लवं वातः The wind ſhakes the leaf.

शॄ 9.C. Injure. शृणाति He injures.

पॄ 9.C. Fill, feed, nouriſh. पृणाति विश्वं जलेन शक्रः *Sakra* nouriſhes the earth with water.

व्ली 9.C. Uphold, ſupport. व्लिनाति भुवं शेषः The ſerpent *Séſha* ſupports the earth.

भॄ 9.C. Threaten, भृणाति कुपुत्रं पिता A father threatens a good-for-nothing ſon.

दॄ 9.C. Tear, rend. दृणाति He tears, rends.

जॄ

जॄ 9.c. Waste, decay, grow old. जृणाति जरया जनः A person wastes with disease.

नॄ 9.c. Lead, conduct. नृणाति नरं राजा The king conducts mankind.

गॄ 9.c. Sound. गृणाति He sounds.

ऋॄ 9.c. Go, move. ऋणाति He goes.

री 9.c. Make a certain noise like a tiger. रिणाति.

ली 9.c. Embrace. लिनाति पतिं नारी A woman embraces the husband.

व्री 9.c. Choose. व्रिणाति or व्रीणाति रणं वीरः The hero chooses a field of battle.

भ्री 9.c. Support, maintain. भ्रिणाति or भ्रीणाति नारीं भर्त्ता The husband supports the wife.

The following roots undergo no change in their vowels, and are regular like क्री.

प्री 9.c.P. Please, pray. प्रीणाति or प्रीणीते पितरं पुत्रः The son pleases or petitions the father.

श्रा 9.c.P. Cook dress, food. श्राणाति or श्राणीते He cooks.

स्कु 9.c.P. Cover. स्कुनाति or स्कुनीते कर्णं वानैरर्जुनः *Arjuna* covers *Karna* with arrows.

षि 9.c.P. Bind, tie. सिनाति or सिनीते चौरं राजा The king binds the thief.

यु 9.c.P. Bind. युनाति or युनीते He binds.

कु 9.c.P. Make a particular noise. कुनाति or कुनीते.

मी 9.c.P. Injure, kill. मीनाति or मीनीते रिपुं He kills an enemy.

दॄ 9.c.P. Injure, kill. दृणाति or दृणीते He injures or kills.

क्षि 9.c. Hurt, destroy. क्षिणाति He destroys.

Roots

Roots of the ninth Conjugation ending in Consonants.

ग्रह 9.C.P. ग्रहितुं To take.

272. THE root ग्रह् Take, changes the syllable र *ra* to ऋ in every person of the first four tenses, after which it is thus regularly inflected.

Common Form.

1. *Present Tense.*

1.	गृह्णाति	गृह्णीतः	गृह्णन्ति &c.

2. *The Potential.*

1.	गृह्णीयात्	गृह्णीयातां	गृह्णीयुः &c.

3. *The Imperative.*

273. ROOTS of the ninth conjugation, ending in a silent consonant, substitute आन for the distinctive ना, in the second person singular of the imperative, and drop the हि.

1.	गृह्णातु	गृह्णीतां	गृह्णन्तु
2.	गृहाण	गृह्णीतं	गृह्णीत
3.	गृह्णानि	गृह्णाव	गृह्णाम

4. *The First Preterit.*

1.	अगृह्णात्	अगृह्णीतां	अगृह्णन्
2.	अगृह्णाः	अगृह्णीतं	अगृह्णीत
3.	अगृह्णां	अगृह्णीव	अगृह्णीम

Proper

Proper Form.

1. *Present Tense.*	गृह्णीते	गृह्णाते	गृह्णते &c.
2. *Potential.*	गृह्णीत	गृह्णीयातां	गृह्णीरन् &c.
3. *Imperative.*	गृह्णीतां	गृह्णातां	गृह्णतां &c.
4. *First Pret.*	अगृह्णीत	अगृह्णातां	अगृह्णत &c.

बंधू 9.c. Bind.

274. THE roots बंधू, श्रंथ्, मंथ्, ग्रंथ्, कुंथ्, and ज्ञा of the ninth conjugation lose their respective nasal in the first four tenses.

Common Form.

1. *Present Tense.*	बध्नाति	बध्नीतः	बध्नन्ति &c.
2. *Potential.*	बध्नीयात्	बध्नीयातां	बध्नीयुः &c.
3. *Imperative.*	बध्नातु	बध्नीतां	बध्नन्तु &c.
4. *First Pret.*	अबध्नात्	अबध्नीतां	अबध्नन् &c.

In like manner are to be inflected the following:

श्रंथ् 9.c. Loosen, make glad, rejoice, give salvation. श्रथ्नाति मुमुक्षुं हरिः *Hari* makes glad, or gives salvation to him who wishes to be saved.

मंथ् 9.c. Stir, stir up, agitate, churn. मथ्नाति He stirs, stirs up, &c.

ग्रंथ् 9.c. String together, compose. ग्रथ्नाति ग्रंथं कविः The poet composes a book.

कुंथ् 9.c. Suffer pain or distress. कुथ्नाति रोगी The sick man suffers pain.

The following complete the list of roots of the ninth conjugation, and are regularly inflected:

णभ् 9.c. Hurt, injure. नभ्नाति He hurts, injures.

तुभ् 9.c. Hurt, injure. तुभ्नाति He hurts, injures.

मृद् 9.c. Tread down, trample under feet. मृद्नाति नलिनीं गजः The elephant treads down the aſſemblage of water-lilies.

मृड् 9.c. Make glad, pleaſe. मृड्नाति गिरा शुकः The parrot pleaſes with his voice.

गुध् 9.c. Be angry. गुध्नाति He grows angry:

कुष् 9.c. Draw out, extract. कुष्णाति He draws out.

क्षुभ् 9.c. Agitate, diſturb, throw into confuſion. क्षुभ्नाति He diſturbs.

क्लिश् 9.c. Afflict, diſtreſs, trouble. क्लिश्नाति धनिकं चोरः A thief diſtreſſes a rich man.

अश् 9.c. Eat, devour. अश्नाति He eats.

इष् 9.c. Wiſh, or long for repeatedly. इष्णात्यन्नं शिशुः A child is continually longing for bread.

रिष् 9.c. Retire, withdraw, ſeparate. रिष्णाति संन्यासी संबंधिभ्यः The *Sannyāsī* withdraws from his connexions.

प्रुष् 9.c. Love, have affection for, releaſe, fill, cheriſh, nouriſh. प्रुष्णाति पुत्रं पिता The father loves his ſon.

ष्णु 9.c. See प्रुष्.

पुष् 9.c. Cheriſh, nouriſh, fatten. पुष्णाति पामरो देहं The voluptuary fattens the body.

मुष् 9.c. Steal. मुष्णाति धनं चोरः A thief ſteals riches.

खव् 9.c. or खच् 9.c. Grow rich. खचति or खवति He grows rich.

THE

THE TENTH CONJUGATION:

OF THE FIRST FOUR TENSES.

275. VERBS of the tenth conjugation are denominated चुरादि, from चुर् the first root of that order in the popular lists, wherein they are usually denoted by a servile कृ or कि; the latter however is intended to shew that the root so marked may also be inflected in the first. The number of roots may be considered as indefinite.

276. THE distinctive sign of the tenth conjugation is इ put after the root, but changed to अय् before a vowel, and to य् before a consonant; after which the modification of the root, and the application of the terminations, are according to the general rules laid down for the first conjugation. q. v. See also table of terminations, p. 132.

चुर् 10.C.P. चोरयितुं To thieve, steal.

The उ of चुर् is changed to ओ by rule 175, p. 146.

Common Form.

1. *Present Tense.*	चोरयति	चोरयतः	चोरयन्ति &c.
2. *Potential.*	चोरयेत्	चोरयेतां	चोरयेयुः &c.
3. *Imperative.*	चोरयतु	चोरयतां	चोरयन्तु &c.
4. *First Pret.*	अचोरयत्	अचोरयतां	अचोरयन् &c.

Proper Form.

1. *Present Tense.*	चोरयते	चोरयेते	चोरयन्ते &c.
2. *Potential.*	चोरयेत	चोरयेयातां	चोरयेरन् &c.
3. *Imperative.*	चोरयतां	चोरयेतां	चोरयन्तां &c,
4. *First Pret.*	अचोरयत	अचोरयेतां	अचोरयन्त &c.

कृत्

कॄत् 10.c. कीर्त्तयितुं To praiſe, celebrate.

277. THE root कॄत् is changed to कीर्त्त् preparatory to its being inflected.

Common Form.

1. *Preſent Tenſe.*	कीर्त्तयति	कीर्त्तयतः	कीर्त्तयन्ति &c.
2. *Potential.*	कीर्त्तयेत्	कीर्त्तयेतां	कीर्त्तयेयुः &c.
3. *Imperative.*	कीर्त्तयतु	कीर्त्तयतां	कीर्त्तयन्तु &c.
4. *Firſt Pret.*	अकीर्त्तयत्	अकीर्त्तयतां	अकीर्त्तयन् &c.

पल् 10.c. पालयितुं To feed, cheriſh, nouriſh.

278. MOST roots of the tenth conjugation, containing अ followed by a ſingle conſonant, and preceded by a conſonant, change that letter to आ; and thus पल् becomes पाल्, making पालयति &c. पालयेत् &c. पालयतु &c. अपालयत् &c. in the firſt four tenſes.

As it would occupy too much ſpace to inſert here all the roots of the tenth conjugation uſually given in the popular liſts, the following have been ſelected as ſome of the moſt uſeful.

चिति 10.c. Think. चिंतयति He thinks.
यत्रि 10.c. Preſs. यंत्रयति यंत्रेण खलं राजा The king preſſes the rogue with a preſs; *i.e.* puts him to the torture by means of a machine.
भक्ष् 10.c. Eat. भक्षयति He eats.
पीड् 10.c. Give pain. पीडयति He gives pain.
पॄ 10.c. Fill to the brim. पारयति पयसा कलसं He fills to the brim the pot with milk,

छद् 10.c. Cover over, hide, conceal. छादयति He covers over.

तड् 10.c. Beat, ſtrike, ſmite. ताडयति ताम्रं ताम्रकारः The copper-ſmith beats the copper.

तुल् 10.c. Weigh. तोलयति कांचनं जनः A perſon weighs gold.

सांत्व 10.c. Quiet, pacify, appeaſe, comfort. सांत्वयति शोकाकुलं ज्ञानी The wiſe man pacifies one overwhelmed with affliction.

पूज् 10.c. Worſhip, adore. पूजयति गुरुं शिष्यः The diſciple adores the ſpiritual maſter.

तिज् 10.c. Sharpen. तेजयति शूलं He ſharpens the ſpear.

लुंट् 10.c. Plunder. लुंटयति He plunders.

वटि 10.c. Divide, ſhare. वंटयति धनं भ्राता The brother ſhares the property.

मत्रि 10.p. Conſult in private. मंत्रयते मंत्रिणा राजा The king conſults with his counſellor.

दशि 10.p. Bite. दंशयति He bites.

विद् 10.p. Make known, repreſent, publiſh. वेदयते दुखं भिक्षुः The beggar makes known his diſtreſs.

बुक्क् 10.c. Bark. बुक्कयति श्वा The dog barks.

पश् 10.c. Cord, bind, tie. पाशयति पाशेन पशुं गोपः The herdſman ties a beaſt with a cord.

घुष् 10.c. Proclaim, publiſh. घोषयति नीतिं जनेषु राजा The king proclaims the law among the people.

भूष् 10.c. Ornament, adorn, dreſs, deck. भूषयति He dreſſes, &c.

मोक्ष् 10.c. Let go, or eſcape, ſhoot. मोक्षयति शरं शूरः The hero lets go an arrow.

भू 10.c. Think, ſtudy, ponder, conſider. भावयति वेदार्थं वैदिकः The follower of the *Vēdas* ſtudy the meaning of the *Vēdas*.

कृप्

कृप् 10 c. (makes कल्प्), Form, form images in the mind, think, imagine, कल्पयति He imagines.

चर् 10.c. Investigate, inquire into, prove. With the preposition वि— विचारयति धर्म्मं पंडितः The learned man investigates religion.

मुच् 10.c. Put, or cast off. मोचयति कंचुकं सर्प्पः The serpent puts off his slough.

ग्रस् 10.c. Seize, devour. ग्रासयति चन्द्रं राहुः *Rāhu* seizes the moon.

पुष् 10.c. Put on, wear. पोषयति कवचं कुमारः The youth wears armour.

कथ् 10.c. Narrate, tell, relate, repeat. कथयति काव्यं He repeats a poem.

वर् 10.c. Choose. वरयति वरं He chooses a boon.

गण 10.c. Count, reckon, calculate. गणयति गणको ग्रहणं The calculator calculates an eclipse.

रह् 10.c. Leave, quit, forsake, absent. रहयति गेहं विरागः The devout man, free from the passions, forsakes a dwelling.

स्तन् 10.c. Thunder. स्तनयति घनः The cloud thunders.

गद् 10.c. Thunder, roar. गदयति मेघः The cloud thunders.

स्पृह् 10.c. Hope, long. स्पृहयति गंगायै मुनिः The holy sage hopes, or longs for the Ganges.

साम् 10.c. Quiet, pacify, appease. सामयति वालं पयसा माता The mother pacifies the child with milk.

वेल् 10.c. Shew time. वेलयति दिनं गणकः The astrologer shews the day.

वात् 10.c. Fan, ventilate. वातयति व्यजनेन पतिं पतिव्रता The dutiful wife fans her husband with a fan.

वास् 10.c. Fumigate. वासयति गृहं धूपः Smoke fumigates the house.

मृग् 10.r. Hunt. मृगयते मृगं व्याधः The hunter hunts the deer.

मूत्र 10.c. Make water. मूत्रयति वालस्तल्पे The child makes water on the bed.

पार् 10.c. Attain the other ſide, or the end; accompliſh, finiſh. पारयति राजसूयं युधिष्ठिरः *Yudhiſhthira* accompliſhes the royal ſacrifice.

तीर् 10.c. Croſs over, go from one ſide to the other, as of a river. तीरयति He croſſes over.

चित्र 10.c. Paint figures. चित्रयति पटं चित्रकारः The painter paints a piece of cloth.

मिश्र 10.c. Mingle, mix. मिश्रयति धृतेनान्नं जनः A perſon mixes the boiled rice with oiled butter.

दंड् 10.c. Beat with a ſtick, chaſtiſe, puniſh. दंडयति दंडअं राजा The king chaſtiſes him who is worthy of puniſhment.

वय् 10.c. Spend, expend. वययति धनं वयशीलः The ſpendthrift ſpends his riches.

वर्ण् 10.c. Deſcribe, paint, colour. वर्णयति वस्त्रं कुंकुमेन शिल्पी The artiſt paints the cloth with the colouring matter of the *Kuſuma* flower. वर्णयति नृपं He deſcribes or celebrates the prince.

OF THE LAST SIX TENSES COMMON TO VERBS OF EVERY CONJUGATION.

Of the Second Preterit.

279. THE ſecond preterit is uſed to deſcribe an action paſt, not only before the commencement of the current day, but remotely ſo; and, as expreſſed in *Sanſkrita*, out of ſight, unperceived. Its chief diſtinction is the reduplication and modification of the root according to the general rules given for that purpoſe in pages 128, 129, 130, q. v.

280. THE following are the technical terminations ſuited to the ſecond preterit in its two active forms.

Common

Common Form.			*Proper* Form.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. णप्	अतुस्	उस्	ए	आते	इरे
2. थप्	अथुस्	अ	से	आथे	ध्वे
3. णप्	व	म	ए	वहे	महे

281. A servile प्, in any termination, is used to indicate the *convertion* of a vowel, if इ or ई, to ए, if उ or ऊ, to ओ, if ऋ or ॠ to अर्, and if ऌ or ॡ to अल्. The term used to denote this species of change is गुणः.

282. A servile ण्, in any termination, is used to indicate the *augmentation* of a vowel; by which अ becomes आ, इ ई or ए becomes ऐ — उ ऊ or ओ becomes औ — ऋ or ॠ becomes आर् — and ऌ or ॡ becomes आल्; which mode of change the grammarians call वृद्धिः.

The above terminations, detached from the servile ण् and प्, and the final स् every where reduced to :, will stand thus:

Common Form.			*Proper* Form.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. अ	अतुः	उः	ए	आते	इरे
2. थ	अथुः	अ	से	आथे	ध्वे
3. अ	व	म	ए	वहे	महे

283. ALL roots, except कृ, सृ, भृ, वृ, द्रु, श्रु, स्नु, and, स्तु, generally require the introduction of इ before such of the above terminations as open with a consonant; namely, before थ, व, म, से, ध्वे, वहे, and महे.

284. THE

284. THE person ध्वे of this tense may be changed to ढ्वे, after any vowel but अ or आ.

Roots in आ *in the second Preterit.*

285. ROOTS in आ, of every conjugation, in forming the second preterit, drop आ before another vowel, make औ, instead of अ, in the first and third persons singular of the *common* form, require the insertion of इ before व, म, वहे, महे, and optionally before थ, से, ध्वे.

दा S.C.P. Give.

5. *Second Preterit.*

Common Form.

1.	ददौ	ददतुः	ददुः
2.	ददाथ or ददिथ	ददथुः	दद
3.	ददौ	ददिव	ददिम

Proper Form.

1.	ददे	ददाते	ददिरे
2.	ददासे or ददिषे	ददाथे	ददाध्वे or ददिढ्वे
3.	ददे	ददिवहे	ददिमहे

In the same manner may any other roots in आ be inflected; such as धा, मा, स्था, स्ना, हा, या, पा, ध्मा, वा, घ्रा, ज्ञा, &c. but दरिद्रा may also make ददरिद्र in the first and third persons singular of the *common* form.

Example.

Example.

ददौ दानं नदा दाना पपौ पेयं मुदा पुनः ।
नस्थौ प्रीतस्तदा स्थाने धनं हित्वा वनं ययौ ॥

"Then the generous man presented a gift. Again he gladly drank water. He then, being happy, remained in his place; (till at length) having given up his wealth, he retired into the forest."

Roots in इ *or* ई *in the Second Preterit.*

286. इ or ई, being the final of a root, becomes ऐ before a termination having a servile ण्, and ए before one with a servile प्. See r. 281. p. 253. But by the rules of orthography, ऐ is changed to आय्, and ए to अय् before another vowel. In the third person singular, the radical vowel may occasionally not be augmented.

287. इ or ई being the final of a root whose penultimate consonant is single, as in चि, is changed to य् before itself or any other vowel not distinguished by a servile प्. But if the consonant immediately before it be double, as in श्रि, it shall be changed to इय्.

288. ALL roots in इ or ई require the addition of इ before व, म, से, ध्वे, वहे, महे; and optionally before थप्.

चि 5.C.P. Pick, gather, collect.

चि makes चिचि in the reduplication. See page 129. It takes इ before a consonant, but optionally in थप्.

5. *Second Preterit.*

Common Form.

1.	चिचाय	चिच्यतुः	चिच्युः
2.	चिचेथ or चिचयिथ	चिच्यथुः	चिचय
3.	चिचाय or चिचय	चिच्यिव	चिच्यिम

289. THE

289. THE radical चि may, occasionally, be changed to कि; as चिकाय, चिक्यतुः, चिक्युः, particularly with the preposition निर् Without, or from out, prefixed, when a new verb is formed, signifying, To investigate, examine, pick out the truth. निश्चिकाय चिरं राजा The king investigated for a long time.

Proper Form.

1.	चिच्ये	चिच्याते	चिच्यिरे
2.	चिचिषे	चिच्याते	चिचिढ्वे or ध्वे
3.	चिच्ये	चिच्यिवहे	चिच्यिमहे

जि [1.c.] Conquer, defeat. See p. 133.

290. गि is substituted for जि in the second preterit; in other respects it is regular, making जिगाय, जिग्यतु, जिग्युः &c. like चिचाय &c.

श्रि [1.c.p.] Rest, attend, serve.

291. THE final इ, following a double consonant, makes इय् before the vowel of a termination in this tense, which does not contain a servile प्. See above, rule 287.

Common Form.

1.	शिश्राय	शिश्रियतुः	शिश्रियुः
2.	शिश्रयिथ or शिश्रेथ	शिश्रियथुः	शिश्रिय
3.	शिश्राय or शिश्रय	शिश्रियिव	शिश्रियिम

Proper Form.

1.	शिश्रिये	शिश्रियाते	शिश्रियिरे &c.

After

After these examples, and with a due observance of the rules, may the following, and other roots in इ or ई, be inflected in the second preterit: स्मि, क्षि, डि, त्रि, धि, श्रि, शि, श्वि, सि, हि, &c. क्री, क्षी, नी, प्री, शी, श्री, ह्री, &c. &c.

हि [5.c.] Put, place, fix, move.

292. THE ह of हि is changed to घ् in the second preterit.

1.	जिघाय	जिघ्यतुः	जिघ्युः
2.	जिघयिथ or जिघेथ	जिघ्यथुः	जिघ्यः
3.	जिघाय or जिघय	जिघ्यिव	जिघ्यिम

इ [2.c.] Go, move.

293. ROOTS which have an initial इ or ई, take इय् as the syllable of reduplication, and make the vowel long in every person wanting a servile प्.

1.	इयाय	ईयतुः	ईयुः
2.	इययिथ or इयेथ	ईयथुः	ईय
3.	इयाय or इयय	ईयिव	ईयिम

294. IN composition with अधि Over, इ becomes ग् in this tense, making in the *proper* form

1.	अधिजगे	अधिजगाते	अधिजगिरे
2.	अधिजगिषे	अधिजगाथे	अधिजगिढ्वे or ध्वे
3.	अधिजगे	अधिजगिवहे	अधिजगिमहे

Ex. अधिजगे वेदं ब्राह्मनः The *Brāhman* went over, i. e. perused, the *Vēda*.

दी 4.P. Waste.

295. THIS root preserves its vowel long, making दिदीये, दिदीयाते, दिदीयिरे, &c. instead of दिदिये.

Roots in उ *or* ऊ *in the second Preterit.*

296. ALL roots in उ or ऊ, except द्रु, श्रु, स्नु, and स्तु, require the insertion of इ before the terminations व, म, से, ध्वे, वहे, and महे, and optionally before थप्.

297. उ or ऊ, being the final of a root, becomes औ before the vowel of a termination distinguished by a servile ण्, and ओ before one with a servile प्, see r. 281, 282, p. 253; which औ and ओ are of course subject to the laws of orthography.

298. उ or ऊ becomes उव् before a vowel not furnished with a servile प्.

श्रु 5.C. Leak, hear. See p. 137.

Obs. श्रु does not take इ by r. 283, p. 253.

5. *Second Preterit.*

Common Form.

1.	शुश्राव	शुश्रुवतुः	शुश्रुवुः
2.	शुश्रोथ	शुश्रुवथुः	शुश्रुव
3.	शुश्राव or शुश्रव	शुश्रुव	शुश्रुम

स्तु

स्तु 2.c.p. (for ष्टु) Praise.

Obs. This root does not admit of इ. See r. 283, p. 253.

Common Form.

1.	तुष्टाव	तुष्टुवतुः	तुष्टुवुः &c.

Proper Form.

1.	तुष्टुवे	तुष्टुवाते	तुष्टुविरे
2.	तुष्टुषे	तुष्टुवाथे	तुष्टुढ्वे
3.	तुष्टुवे	तुष्टुवहे	तुष्टुमहे

In like manner are conjugated द्रु, श्रु, and स्नु. See r. 283, p. 253.

धू 5.c.p. Shake.

This root requires इ before a consonant; but in थप् it has two forms. See r. 296, p. 258.

5. *Second Preterit.*

Common Form.

1.	दुधाव	दुधुवतुः	दुधुवुः
2.	दुधविथ or दुधोथ	दुधुवथुः	दुधुव
3.	दुधाव or दुधुव	दुधुविव	दुधुविम

Proper Form.

1.	दुधुवे	दुधुवाते	दुधुविरे
2.	दुधुविषे	दुधुवाथे	दुधुविध्वे or ढ्वे
3.	दुधुवे	दुधुविवहे	दुधुविमहे

After one or other of these forms may any other roots in उ or ऊ be conjugated; except भू Be, become, and ब्रू Speak, say, tell.

भू

भू 1.c. Be, become. See p. 137.

299. THE root भू ſubjoins व्, and in the reduplication takes ब *ba* inſtead of बु, and ſo becomes बभूव् before every termination of the ſecond preterit.

Common Form.

1.	बभूव	बभूवतुः	बभूवुः
2.	बभूविथ	बभूवथुः	बभूव
3.	बभूव	बभूविव	बभूविम

ब्रू 2.c.p. Speak, ſay, tell. See p. 169.

300. THE root ब्रू, wanting the ſecond preterit, borrows it from वच् of the ſame meaning, which makes in the *common* form—उवाच, ऊचतुः, ऊचुः, &c. and in the *proper* form—ऊचे, ऊचाते, ऊचिरे &c. as will be ſeen hereafter.

Roots in ऋ *and* ॠ *in the ſecond Preterit.*

301. ROOTS in ऋ, preceded by a ſingle conſonant, make आर् before a vowel furniſhed with the ſervile ण्, अर् with a ſervile प्; and before any other vowel it is changed to र्, by the common rules of permutation. They all take इ before the perſons व, म, से, ध्वे, वहे, महे, and ſome before थप्; except कृ, सृ, भृ and वृ. But when ऋ is preceded by a double conſonant, as in स्वृ, स्तृ, श्वृ, स्मृ, ह्वृ, द्वृ, or the root be compoſed of ऋ only, it is changed to अर् before every vowel not diſtinguiſhed by ण्.

हृ 1.c.p. Seize, take by violence.

5. *Second Preterit.*

Common Form.

1.	जहार	जह्रतुः	जह्रुः
2.	जहर्थ or जहरिथ	जह्रथुः	जह्र
3.	जहार or जहर	जह्रिव	जह्रिम

Proper Form.

1.	जह्रे	जह्राते	जह्रिरे
2.	जह्रिषे	जह्राथे	जह्रिढ्वे or ध्वे
3.	जह्रे	जह्रिवहे	जह्रिमहे

After theſe examples, and according to the form, whether *proper* or *common*, may be inflected other roots in ऋ following a ſingle conſonant, not excepted in the preceding rule ; ſuch as पृ Fill, मृ Die, धृ Hold faſt, be firm.

कृ 8.c.p. Make, do. See p. 240.

This root, by the above rule, does not take इ before any of the perſons of the second preterit.

Common Form.

1.	चकार	चक्रतुः	चक्रुः
2.	चकर्थ	चक्रथुः	चक्र
3.	चकार or चकर	चकृव	चकृम

Proper Form.

1.	चक्रे	चक्राते	चक्रिरे
2.	चकृषे	चक्राथे	चकृढ्वे or ढ्वे
3.	चक्रे	चकृवहे	चकृमहे

So

So सृ Go, भृ Bear, support, and वृ Choose. But वृ, it is said, takes इ in थप्, making in that person ववरिथ,

स्मृ 1.c. Remember, recollect.

This root being composed of a double consonant, followed by ऋ, changes its radical vowel to अर् instead of र् before a vowel. See foregoing rule.

Common Form.

1.	सस्मार	सस्मरतुः	सस्मरुः
2.	सस्मरिथ or सस्मर्थ	सस्मरथुः	सस्मर
3.	सस्मार or सस्मर	सस्मरिव	सस्मरिम

In like manner स्वृ 1.c. Sound, स्तृ 5.c.p. Spread, ह्वृ 1.c.* Crook, bend, and ऋ Go, move.

ऋ Go, move.

The root ऋ, in the reduplication, makes आर्; as 1. आर, आरतुः, आरुः;—2. आरिथ, आरथुः, आर;—3. आर, आरिव, आरिम.

302. ROOTS in ॠ long, in the second preterit, change that letter to अर् before the vowel of a termination, though not distinguished by a servile प् to denote that change. They take इ before a consonant; and with few exceptions, are inflected like कृ.

कॄ Injure.

Common Form.

1.	चकार	चकरतुः	चकरुः
2.	चकरिथ	चकरथुः	चकर
3.	चकार or चकर	चकरिव	चकरिम

Proper

Proper Form.

1.	चकरे,	चकराते	चकरिरे
2.	चकरिषे	चकराथे	चकरिध्वे or ढ्वे
3.	चकरे	चकरिवहे	चकरिमहे

In like manner may be inflected कॄ 9.c. Scatter, गॄ 6.c. Swallow, वॄ 9.c.p. Chooſe, engage, ſerve. स्तॄ 9.c.p. Spread, cover, &c. So शॄ 9.c. Injure, दॄ 9.c. Tear, rend, and पॄ 9.c. Nouriſh, fill; but the laſt three have two forms, as in this example:

दॄ Rend, tear.

1.	ददार	ददरतुः or दद्रतुः	ददरुः or दद्रुः
2.	ददरिथ	ददरथुः or दद्रथुः	ददर or दद्र
3.	ददार or ददर	ददरिव or दद्रिव	ददरिम or दद्रिम

So शॄ and पॄ.

तॄ 1.c. Croſs, traverſe, paſs over. See p. 138.

This root is anomalous in the ſecond preterit, and is thus inflected like पच्. See p. 149.

Common Form.

1.	ततार	तेरतुः	तेरुः
2.	तेरिथ	तेरथुः	तेर
3.	ततार ततर	तेरिव	तेरिम

जॄ Grow old, or decay, may either follow this form, or that of चकार, चकरतु, चकरुः, &c. as above.

N. B. There are not any roots in ऌ or ॡ.

Roots in ए, ऐ *and* ओ (*none in* औ), *in the ſecond Preterit.*

303. ROOTS terminating in any diphthong do, for the moſt part, ſubſtitute आ for their final, in forming the ſecond preterit, after which they are conjugated like roots in आ. See r. 285, p. 254. So धे 1.c. Drink, ſuck, becomes धा, and makes—1. दधौ, दधतुः, दधुः;—2. दधिथ or दधाथ, दधथुः, दध;—3. दधौ, दधिव, दधिम.—मे 1.P. Change, exchange.—1. ममे, ममाते, ममिरे, &c. In like manner in ऐ:—गै 1.c. Sing. 1. जगौ, जगतुः, जगुः, &c.—ग्लै 1.c. Grow weary, fatigue, grow ſad. 1. जग्लौ, जग्लतुः, जग्लुः, &c. दै 1.c. Dreſs, clean: 1. ददौ, ददतुः, ददुः, &c. There are, in the whole, about twenty-five roots in ऐ; all equally regular.

Of roots in ओ there are only दो 4.c. Cut or lop off.—1. ददौ, ददतुः, ददुः, &c. छो 4.c. Reap, cut corn: 1. चछौ &c. ज्यो 9.P. Lead, conduct, teach: 1. जज्ये, जज्याते, जज्यिरे, &c. शो 4.c. Raſp, file, grind, make leſs: 1. शशौ, शशतुः, शशुः, &c. and सो 4.c. (for षो), End, finiſh, deſtroy: 1. ससौ, &c.

Of only ſix roots in ए, the following, namely, दे, व्ये, वे, and ह्वे, being anomalous, will require particular notice.

दे 1.P. Pity, have affection for, be kind to.

304. THE root दे ſubſtitutes दिगि in the ſecond preterit.

Proper Form.

1.	दिग्ये	दिग्याते	दिग्यिरे
2.	दिग्यिषे	दिग्याथे	दिग्यिध्वे or ढ्वे
3.	दिग्ये	दिग्यिवहे	दिग्यिमहे

व्ये

व्ये 1.c.p. Cover, conceal.

The root व्ये takes वि for its reduplicate, and has two forms in the dual and plural.

Common Form.

1.	विव्याय	विव्यतुः or विव्ययतुः	विव्युः or विव्ययुः
2.	विव्ययिथ	विव्यथुः or विव्ययथुः	विव्य or विव्यय
3.	विव्याय or विव्यय	विव्यिव or विव्ययिव	विव्यिव or विव्ययिम

Proper Form.

1.	विव्ये	विव्याते or विव्ययाते	विव्यिरे or विव्ययिरे &c.

ह्वे 1.c.p. Call, call names, revile, dare.

The root ह्वे takes जु for its reduplicate, and is then inflected like roots in उ or ऊ. See p. 259.

Common Form.

1.	जुहाव	जुहुवतुः	जुहुवुः
2.	जुहविथ or जुहोथ	जुहुवथुः	जुहुव
3.	जुहाव or जुहव	जुहुविव	जुहुविम

Proper Form.

1.	जुहुवे	जुहुवाते	जुहुविरे

वे 1.c.p. Sew, weave.

The root वे takes three forms in the second preterit, the first regular like धे, making in the *common* form — 1. ववौ, ववतुः, ववुः; — 2. वविथ

2. वविथ or ववाथ, ववथुः, वव;—3. ववौ, वविव, बविम, and in the *proper* form—1. ववे, ववाते, वविरे; &c. The ſecond and third forms are as follow:

Common Form.

1.	उवाय	ऊवतुः or ऊयतुः	ऊवुः or ऊयुः
2.	उवयिथ	ऊवथुः or ऊयथुः	ऊव or ऊय
3.	उवाय or उवय	ऊविव or ऊयिव	ऊविम or ऊयिम.

Roots ending in Conſonants in the ſecond Preterit.

305. A ROOT compoſed of two ſingle conſonants embracing the letter अ, whoſe initial does not require a ſubſtitute in the reduplication, according to r. 158, p. 128, changes its vowel to ए, and drops the ſyllable of reduplication before any vowel, but that of णप्; but if either of the conſonants be double; or the firſt, though ſingle, require to be changed in the reduplication, this rule does not take place. Roots with an initial व *va*, with दद् Give, and शस् Leap, are exceptions to this rule.

306. THE medial of a root being a ſhort अ between two conſonants, the latter not being double, ſuffers *augmentation* in the firſt णप्, that is, muſt be changed to आ; and the ſame change is optional in the ſecond णप्. But if the final be a double conſonant, there is no alteration.

307. A ROOT, whoſe penultimate is अ, having a conſonant for its initial, and which does not require the addition of इ in other tenſes, may, optionally, take it in the ſecond perſon ſingular of the ſecond preterit, namely थप्.

The

The root पच् 1.c.r. may ſerve to illuſtrate the three foregoing rules, in both active forms.

पच् 1.c.r. Dreſs food, cook. See p. 149.

5. Second Preterit.

Common Form.

1.	पपाच	पेचतुः	पेचुः
2.	पपक्थ or पेचिथ	पेचथुः	पेच
3.	पपाच or पपच	पेचिव	पेचिम

Proper Form.

1.	पेचे	पेचाते	पेचिरे
2.	पेचिषे	पेचाथे	पेचिध्वे or ढ्वे
3.	पेचे	पेचिवहे	पेचिमहे

So चर् Go, चष् Taſte, जप् Repeat mentally, तप् Shine, दह् Burn, नट् Dance, पठ् Read, पत् Move, fall, पद् Go, ſtep, walk, बट् Divide, apportion, ſhare, मन् Mind, यत् Take pains, ſtrive, रद् Turn up the ground, as a hog with his ſnout, रह् Leave, quit, abſent, लभ् Obtain, acquire, get, procure, शक् Be able, शप् Curſe, शम् Quiet, pacify, सद् for षद् Go, give away, yield. सह् for षह् Bear, ſuffer, &c. &c.

308. THE following roots, though not formed according to rule 305, are nevertheleſs conjugated like पच् in the ſecond preterit.

फल् Bear fruit. पफाल, फेलतुः, फेलुः; &c. फेले, फेलाते, फेलिरे; &c.
भज् Serve. भेजे, भेजाते, भेजिरे; &c.
त्रप् Shame. त्रेपे, त्रेपाते, त्रेपिरे; &c.

ग्रथ View; connect, link, or ſtring together. ग्रेथे, ग्रेथाते, ग्रेथिरे; &c.
तॄ Paſs over, croſs. ततार, तेरतुः, तेरुः; &c. See p. 263.
श्रथ Looſen; injure, kill. शश्राथ, श्रेथतुः, श्रेथुः, &c.

Theſe alſo may be inflected like पच्, or not.

जॄ Grow old or decrepit. जजार, जेरतुः or जजरतुः, &c. See p. 263.
राज् Shine. रराज, रेजतुः or रराजतुः, रेजुः or रराजुः; &c. रेजे or रराजे, रेजाते or रराजाते, रेजिरे or रराजिरे; &c.
त्रस् Fear. तत्रास, त्रेसतुः or तत्रसतुः, त्रेसुः or तत्रसुः; &c.
भ्राश् Shine. भ्रेशे or बभ्राशे, भ्रेशाते or बभ्राशाते, भ्रेशिरे or बभ्राशिरे; &c.
भ्राज् Shine. भ्रेजे or बभ्राजे, भ्रेजाते or बभ्राजाते, भ्रेजिरे or बभ्राजिरे; &c.
भ्रम् Wander. बभ्राम, भ्रेमतुः or बभ्रमतुः, भ्रेमुः or बभ्रमुः; &c.
श्यम् Inveſtigate, inquire into. शश्याम, श्येमतुः or शश्यमतुः, श्येमुः or शश्यमुः; &c.
फण् Move. पफाण, फेणतुः or पफणतुः, फेणुः or पफणुः; &c.
स्वन् Sound. सस्वान, स्वेनतुः or सस्वनतुः, स्वेनुः or सस्वनुः; &c.
वम Vomit. ववाम, वेमतुः or ववमतुः, वेमुः or ववमुः; &c.
राध् When it ſignifies *Hurt, kill.* रराध, रेधतुः, or रराधतुः, रेधुः or रराधुः; &c. But not with the prepoſition आ prefixed, making आराध्; ſignifying *praying, invoking,* when it is inflected only in one form, as आरराध, आरराधतुः, आरराधुः; &c.

309. ROOTS with an initial व, with दद् Give, and शश् Jump, leap, ſkip, though of the ſame ſpecies as thoſe deſcribed in rule 305, do not take ए before a vowel, nor drop the reduplicated ſyllable like पच् in the ſecond preterit; but are thus inflected:

वद् 1.c. Stay, remain fixed. 1. ववाद्, ववदतुः, ववदुः; 2. ववदिथ, ववदथुः, ववद; 3. ववाद or ववद, ववदिव, ववदिम.

दद् 1.P. Give. 1. दददे, दददाते, दददिरे; 2. दददिषे, दददाथे, ददिध्वे or ढ्वे; 3. ददे, ददिवहे, ददिमहे.

शश् 1.c. Leap. 1. शशाश, शशशतुः, शशशुः; &c.

310. OF roots with an initial व्, a medial अ, and a ſingle final conſonant, the following *reverſe* the ſemivowel; that is, ſubſtitute a vowel for a ſemivowel, which, in the language of the grammarians, is called संप्रसारणं. In णप् and थप् the reduplicated ſyllable, namely व *va* is changed to उ by this rule, and before a vowel the radical व *va* is alſo changed to उ; and उ and उ make ऊ by the rules of orthography.

वद् Speak 1. उवाद, ऊदतुः, ऊदुः; 2. उवदिथ, ऊदथुः, ऊद; 3. उवाद or उवद, ऊदिव, ऊदिम.

वच् Speak. उवाच, ऊचतुः, ऊचुः; &c. See p. 178.

वस् Sit. उवास, ऊषतुः, ऊषुः; &c.

वप् Weave, ſhed, ſow ſeed. उवाप, ऊपतुः, ऊपुः; &c.

वह् Bear, carry, flow as a ſtream. उवाह, ऊहतुः, ऊहुः; &c.

वश् Will, deſire. उवाश, ऊशतुः, ऊशुः, &c.

यज् Worſhip, by the ſame analogy, changes its initial to इ in the reduplication, making—1. इयाज, ईजतुः, ईजुः; 2. इयाजिथ or इयष्ठ, ईजथुः, ईज; 3. इयाज or इयज, ईजिव, ईजिम.

The following may ſerve as examples in the ſecond preterit for roots of the form of thoſe excepted in rules 306, 307.

क्रदि Cry, weep. चक्रान्द, चक्रान्दतुः, चक्रान्दुः; &c.

कश्

कश् Whip, cough. चकाश, चकशतुः, चकशुः; &c. चकशे, चकशाते, चकशिरे; &c.

गद् Speak. जगाद, जगदतुः, जगदुः; &c.

चक्ष् Speak. See p. 183.

गर्ज् Roar. जगर्ज, जगर्जतुः, जगर्जुः, &c.

छद् Hide, cover. चछाद, चछदतुः, चछदुः; &c.

जभि Gape, yawn. जजम्भि, जजम्भतुः, जजम्भुः; &c.

तर्ज् Threaten. ततर्ज, ततर्जतुः, ततर्जुः; &c.

दशि Bite. ददंश, ददंशतुः, ददंशुः; &c.

नदि Praise, compliment. ननन्द, ननन्दतुः, ननन्दुः; &c.

नर्द् Roar. ननर्द, ननर्दतुः, ननर्दुः; &c.

पर्द् Break wind. पपर्द, पपर्दतुः, पपर्दुः; &c.

बटि Apportion, divide, allot. बबंट, बबंटतुः, बबंटुः; &c.

भर्त्स् Threaten. बभर्त्स, बभर्त्सतुः, बभर्त्सुः; &c.

मन्थ् Stir, agitate, churn. ममन्थ, ममन्थतुः, ममन्थुः; &c.

रंज् Dye. ररंजे, ररंजाते, ररंजिरे; &c.

श्रथि Slacken, loosen. शश्रन्थ, शश्रन्थतुः, शश्रन्थुः; &c.

स्रंस् Escape, fall off. सस्रंसे, सस्रंसाते, सस्रंसिरे, &c.

311. THE roots गम् Go, हन्, Strike, खन् Dig, जन् Be born, and घस् Eat, drop the radical अ before every person of the second preterit not marked with a servile प्; i. e. before every person but णप् and थप्. See r. 240, p. 209.

गम् 1.c. Go. See p. 150.

Common Form.

1.	जगाम	जग्मतुः	जग्मुः
2.	जगमिथ or जगन्थ	जग्मथुः	जग्म
3.	जगाम or जगम	जग्मिव	जग्मिम

हन्

हन् 2.c.p. Strike. See p. 176, and r. 240, p. 209.

The root हन्, in the reduplicated state, changes ह to घ्.

Common Form.

1.	जघान	जघ्नतुः	जघ्नुः
2.	जघनिथ or जघन्थ	जघ्नथुः	जघ्न
3.	जघान जघन	जघ्निव	जघ्निम

Proper Form.

1.	जघ्ने	जघ्नाते	जघ्निरे &c.

खन् 1.c.p. Dig. See r. 240, p. 209.

Common Form.

1.	चखान	चख्नतुः	चख्नुः
2.	चखनिथ	चख्नथुः	चख्न
3.	चखान or चखन	चख्निव	चख्निम

Proper Form.

1.	चख्ने	चख्नाते	चख्निरे &c.

जन् 3.c.p. Produce. See p. 209.

Common Form.

1.	जजान	जज्ञतुः	जज्ञुः &c.

Proper Form.

1.	जज्ञे	जज्ञाते	जज्ञिरे &c.

घस् Eat. See r. 240, p. 209.

Common Form.

1.	जघसा	जक्षतुः	जक्षुः
2.	जघसिथ	जक्षथुः	जक्ष
3.	जघास or जघस	जक्षिव	जक्षिम

Obs. जघास &c. is often subſtituted for आद &c. See p. 172. अद् &c.

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312. THE following roots ending in a conſonant, change their ſemi-vowel to the correſponding vowel before every termination in every perſon, but ſuch as contain a ſervile ष्.

ग्रह् 9.C.P. Take. जग्राह, जगृहतुः, जगृहुः; &c. p. 245.
प्रच्छ् 6.C. Aſk. पप्रच्छ, पपृच्छतुः, पपृच्छुः; &c. p. 233.
भ्रस्ज् 6.C.P. Fry. बभ्रज्ज, बभृज्जतुः, बभृज्जुः; &c. p. 233.
व्रश्च् 6.C. Cut. वव्रश्च, ववृश्चतुः, ववृश्चुः; &c.

313. THE medial of a root being a ſhort इ, उ, or ऋ, and the final a ſingle conſonant, is changed to ए, ओ, or अर् before णप् and थप्, in the ſecond preterit; but if the final be double, or the vowel long, no change takes place.

द्विष् 2.C.P. Hate. See p. 182.

Common Form.

1.	दिद्वेष	दिद्विषतुः	दिद्विषुः
2.	दिद्वेषिथ or दिद्वेष्ठ	दिद्विषथुः	दिद्विष
3.	दिद्वेष	दिद्विषिव	दिद्विषिम

Proper

Proper Form.

1. दिद्विषे दिद्विषाते दिद्विषिरे &c.

So क्षिप् Throw, खिद् Grieve, छिद् Split, तिज् Sharpen, पिट् pound, पिष् Grind to powder, मिल Mix, विश् Enter, लिह् Lick, &c.

बुध् 1.c. Know. See p. 146.

Common Form.

1. बुबोध बुबुधतुः बुबुधुः &c.

So कुच् Shrink, contract, कुप् Be angry, कुध् Be angry, क्षुभ् Be agitated, disturbed, क्रुश् Call, गुप् Hide, जुड् Patch, mend, match, तुद् Vex, torment, goad, तुड् Tear, णुद् Send, पुष Cherish, दुह् Milk, भुज् Eat, feed, enjoy, possess, मुच् Release, deliver, मुद् Rejoice, be glad, मुष् Steal, मुह् Faint, lose sensation, युज् Join, apply, use; युध् Fight, रुह् Grow, लुट् Tumble, रुष् Be angry, &c. &c.

कृश् 4.c. Make less, waste.

Common Form.

1. चकर्श चकृशतुः चकृशुः &c.

कृष् 6.c.p. Draw, plough.

Common Form.

1. चकर्ष चकृषतुः चकृषुः &c.

Proper Form.

1. चकृषे चकृषाते चकृषिरे &c.

In like manner कृत् Cut, गृध् Be greedy, eager after, चृत् Hurt, kill, तृप Satisfy, तृष् Thirſt, दृश् See, नृत् Dance, मृद् Trample upon, tread down, भृश् Fall, पृच् Mix, mingle, मृष् Bear, ſuffer, permit. वृध् P. Increaſe, grow large, proſper, वृत् Turn, change, become, come to paſs, स्पृश् Touch, सृज् Create, let go, हृष् Rejoice, &c. &c.

मृज् Wipe, ſweep, clean, is anomalous.

मृज् 2.c. Wipe, ſweep, clean. P. 177.

Common Form.

1.	ममार्ज	ममृजतुः or ममार्जतुः	ममृजुः or ममार्जुः
2.	ममार्जिथ or ममार्ष्ठ	ममृजथुः or ममार्जथुः	ममृज or ममर्ज
3.	ममार्ज or मयर्ज	ममृजिव, ममार्जिव or ममृज्व	ममृजिम ममार्जिम or ममर्ज्म

314. THE medial of a root being a long vowel, or, if ſhort, followed by a double conſonant, ſuffers no change before the terminations of the ſecond preterit.

दीप् 4.P. Shine, enlighten.

1.	दिदीपे	दिदीपाते	दिदीपिरे &c.

जीव् 1.c. Live, exiſt.

1.	जिजीव	जिजीवतुः	जिजीवुः &c.

शिक्ष् 1.c. Learn.

1.	शिशिक्ष	शिशिक्षतुः	शिशिक्षुः &c.

315. अ

315. अ BEING the initial of a root, whose final is a single consonant, takes अ in the reduplication of the second preterit; and अ and अ make आ; as अट् Wander, आट He wandered, अद् Eat, आद He ate. See p. 129. But अश् Eat, enjoy, possess, prefixes आन्, making आनशे He ate, possessed, enjoyed; so do roots composed of an initial अ, with a final consonant preceded by र् in conjunction with it; as अर्च Worship, आनर्च He worshipped, अंज् Make clear, अंच् Worship, and अंहि Go, make, respectively, आनंज or आंज; आनंच or आंच; आनंह or आन्ह in the reduplication of the second preterit.

316. इ or उ being the reduplicated syllable in the second preterit, is followed by य् or व् before a dissimilar vowel, whether radically so, or by permutation. (See r. 4, p. 18); as इ 2.c. Go. इयाय, ईयतुः, ईयुः; &c. उष् 1.c. Burn. उवोष, ऊषतुः, ऊषुः; &c. See r. 309, p. 269.

Of the affix आम्.

317. THE foregoing is the regular and general mode of conjugating the second preterit in both forms of the active voice. But many roots which do not use the terminations adapted to this tense, require to be changed into a sort of indeclinable participle, by the addition of the syllable आ or आं, and, thus prepared, to be inflected with the auxiliaries कृ Do, भू Become, or अस् Be, in the second preterit, *common* form; that is, with चकार, चक्रतुः, चक्रुः; &c. बभूव, बभूवतुः, बभूवुः; &c. or आस, आसतु, आसुः; &c. It therefore remains to give a few rules and examples to explain this.

318. ROOTS whose initial is any vowel but अ or आ, and long either by nature or by its position before a double consonant, making a prosodial long syllable, (except ऋच्छ् Go, and ऊर्णु Cover);—अय् Go,

आस्

आस् Sit, दय् Go, kill, pity, give, &c. ;—every root containing more than one vowel in its compoſition, with every ſpecies of derivatives, ſuch as *cauſals*, *reiteratives*, *volitives*, and *nominals* (v. p. 120, 121); together with roots of the tenth conjugation (which partake of the nature of cauſals) affix the termination आं, and are inflected with the ſecond preterit of the auxiliary roots भू Become, अस् Be, exiſt, or कृ Do, make.

319. THE roots कास् [1.P.] Cough, Shine, काश् [4.P.] Shine, दरिद्रा [2.C.] Be poor, विद् [2.C.] Know, जागृ [2.C.] Awake, and उष् [1.C.] Burn, take alſo आं; but, according to ſome, they may occaſionally be conjugated with the regular terminations of the ſecond preterit; and according to others काश् and दरिद्रा do not admit of आं.

एध् [1.P.] Increaſe, proſper. See p. 148.

The root एध्, beginning with a long vowel, and thus forming by nature what in *Sanſkrita* is called a *heavy* (गुरु), that is, a proſodial long ſyllable, takes आं, which being ſubjoined, forms एधां, as in theſe examples:

With बभूव, &c. See p. 260. — 1. एधांबभूव, एधांबभूवतुः, एधांबभूवुः; &c.

With आस &c. See p. 187.—1. एधामास, एधामासतुः, एधामासुः; &c.

With चक्रे, &c. in the *proper* form of कृ. See p. 261.—1. एधांचक्रे, एधांचक्राते, एधांचक्रिरे; &c.

Obs कृ after आं takes either the *common* or *proper* form of the root it is uſed with, according to ſome; but भू and अस् ſhould be always put in the *common* form.

After

After ऋध्, other roots, forming a long ſyllable, the initial being any vowel but अ or आ; may be inflected; ſuch as the following:

इदि 1.c. Go. इन्दांबभूव, &c. इन्दामास, &c. इन्दांचकार, &c.
ईह 1.P. Seek. ईहांबभूव, &c. ईहामास, &c. ईहांचक्रे, &c.
ईड् 2.P. Praiſe. ईडांबभूव, &c. ईडामास, &c. ईडांचक्रे, &c.

So ईक्ष् 1.c. Look, ई 4.P. Go, ईर् 2.P. Go, ईश् 2.c. Rule, ईष् 1.P. Go, hurt, give.

उञ्छ् 1.c. Glean, leaſe corn, उन्द् Caſt ſkin, as a ſerpent.

ऊह 1.P Search, inquire, examine, ऋष् 1.P. Go, with a few others leſs in uſe. Alſo अय् Go, आस् Sit, and दय् Go, &c. and every other kind of root included in the above rule.

The following roots take two forms, according to rule 319.

कास् 1.P. Cough, ſhine. 1. चकासे, चकासाते, चकासिरे;—2. चकासिषे, चकासाथे, चकासिध्वे or ढ्वे;—3. चकासे, चकासिवहि, चकासिमहि; Or—कासां बभूव, &c. &c.

काश् 4.P. Shine. 1. चकाशे, चकाशाते, चकाशिरे, &c. Or—काशांबभूव, काशामास, काशां चकार, &c. &c.

दरिद्रा 2.c. Be poor. 1. ददरिद्र, ददरिद्रतुः, ददरिद्रुः; Or—दरिद्रां बभूव, आस or चकार, &c.

विद् 2.c. Know. 1. विवेद, विवेदतुः, विवेदुः, &c. Or—विदां बभूव, &c. &c.

जागृ 2.c. Awake. 1. जजागार, जजागरतुः, जजागरुः, &c. Or—जागरां बभूव,—आस,—चकार, &c.

उष् 1.c. Burn, heat. 1. उवोष, ऊषतुः, ऊषुः, &c. Or—ओषां बभूव, आस—चकार, &c.

Of

Of the first future Tense.

320. THE first future tense is defined to denote time to come, commencing with to-morrow, whence it is, in *Sanskrita*, called श्वस्तनी, from श्वः To-morrow. It is formed by subjoining to the root the following terminations, which do not differ from those already given in the technical table, p. 127, except that the final स् is every where reduced to ः.

	Common Form.			*Proper* Form.		
	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	ता	तारौ	तारः	ता	तारौ	तारः
2.	तासि	तास्थः	तास्थ	तासे	तासाथे	ताध्वे
3.	तास्मि	तास्वः	तास्मः	ताहे	तास्वहे	तास्महे

Obs. There are not any servile and redundant letters in these terminations.

321. IN conjugating the five tenses which yet remain to be treated of, it may be received as a general rule, that most roots require इ to be prefixed to every termination which has for its initial either त् or स्. The exceptions and anomalies will appear in due order.

Roots ending in Vowels in the first Future, and four following Tenses.

322. THE final of a root of one syllable being आ, undergoes no change before त् or स् in the last five tenses, nor is the prefix इ required (except in the *proper* form of the third preterit); as दा 1.C.P. Give, which in the first future is thus inflected: *Common* Form. 1. दाता, दातारौ, दातारः; 2. दातासि, दातास्थः, दातास्थ; 3. दातास्मि, दातास्वः, दातास्मः. *Proper* Form.

1. दाता,

1. दाता, दातारौ, दातारः; 2. दातासे, दातासाथे, दाताध्वे; 3. दाताहे, दातास्वहे, दातास्महे. He, &c. ſhall or will give. But if the root be of more than one ſyllable, like दरिद्रा Be poor, it drops its final, and takes इ before त् and स्; as दरिद्रिता, दरिद्रितारौ, &c. &c.

323. ROOTS in इ and ई of one ſyllable change thoſe letters to ए before any termination of the laſt five tenſes, beginning with त् or स्, and for the moſt part do not require the prefix इ before thoſe letters; as इ 2.c. Go, एता एतारौ, &c. भी 2.c. Fear, भेता भेतारौ, &c. The exceptions which take इ are, श्वि 1.c. Go, increaſe, श्वयिता, &c. शी .P. Sleep, शयिता, &c. डी 1.P. Fly, डयिता, &c. and श्रि 1.c.P. Serve, श्रयिता, &c. The following are anomalous, ſubſtituting आ for their radical vowels इ or ई, and do not take इ; as दी 4.P. Decay, which makes दाता, &c. inſtead of देता, मी 9.c.P. Kill, माता, inſtead of मेता, and मि 5.c.P. Throw away, ſcatter, माता inſtead of मेता. If the radical contain more than one ſyllable, it takes इ, and drops its own final; as दीधी and वेवी Shine, which make दीधिता and वेविता.

324. ROOTS of one ſyllable in उ ſhort, for the moſt part do not require the prefix इ before त् and स् in the five laſt tenſes as श्रु 5.c. Hear, श्रोता, &c. The exceptions are — क्षु 2.c. Sneeze, क्षविता, &c. यु 2.c. Mix, यविता, &c. क्ष्णु 2.c. Sharpen, क्ष्णविता, &c. ष्णु or स्नु 2.c. Ooze, leak, स्नविता, &c. The following take either form occaſionally:—रु 2.P. Make a noiſe, रोता or रविता, &c. तु 2.c. Injure, तोता or तविता, &c. षु 5.c.P. Bring forth, सोता or सविता, &c. णु 2.c. Praiſe. नोता or नविता, &c. दु 5.c. Pain, दोता or दविता, &c. ष्टु Praiſe, and तु Injure, may optionally take इ, or not, before ता तारौ, &c. All derivatives take इ.

325. ALL roots of one ſyllable ending in ऊ long, take the prefix

इ

इ before न् and स्, in the last five tenses; as भू 1.c. Become. *Common* Form. 1. भविता, भवितारौ, भवितारः; 2. भवितासि, भवितास्थः, भवितास्थ; 3. भवितास्मि, भवितास्वः, भवितास्मः. षू Bring forth, and धू Shake, take both forms; as सोता, सविता; धोता, धविता.

326. ROOTS of one syllable terminating in ऋ short, for the most part do not take the prefix इ in the first future before ता, तारौ, &c. as कृ 8.c.p. Do, make. *Common* Form. 1. कर्ता, कर्तारौ, कर्तारः; 2. कर्तासि, कर्तास्थः, कर्तास्थ; 3. कर्तास्मि, कर्तास्वः, कर्तास्मः; *Proper* Form. 1. कर्ता, कर्तारौ, कर्तारः; 2. कर्तासे, कर्तासाथे, कर्ताध्वे; 3. कर्ताहे, कर्तास्वहे, कर्तास्महे. जागृ 2.c. Awake, being of more than one syllable, admits of the prefix इ, and makes जागरिता, &c. वृ 1.c.p. Shut, and वृ 9.p. Serve, make वरिता, &c. or वरीता, &c. in the common form. स्वृ 1.c. Sound, makes स्वरिता, &c. or स्वर्ता, &c. भृ Support, nourish, takes इ or not before the त् of a termination; as भरिता or भर्ता, &c. Roots in ऋ short, in the second future, and conditional tense, all take इ, as will be seen hereafter.

327. ROOTS of one syllable in ॠ long do all take इ before the त् and स् of the terminations of the five last tenses; as तॄ 1.c. Pass over, तरिता, &c. दॄ 1.c. Tear, दरिता, &c. In the *common* form of the first and second future, and of the conditional, the prefix इ may be made long; as तरीता, &c. तरीष्यति, &c. अतरीष्यत्, &c.

328. ROOTS in ए and ऐ change those letters to आ, and do not require the prefix इ before त् and स् in the last five tenses; as धे 1.c. Drink, धाता, &c. गै 1.c. Sing, गाता, &c.

329. ROOTS in ओ do not require इ before the त् and स् of the last five tenses; as शो Whet, शोता, &c.

There are not any roots in औ.

Roots

Roots ending in Consonants in the first Future.

330. ROOTS ending in a single consonant, require the preceding vowel, if a short इ, उ, or ऋ, to be changed to ए, ओ or अर् before the terminations of the first future; but if the final be double, or the vowel long, no alteration takes place. The roots कृष् 6.c.p. Draw, मृष् 4.c.p. Suffer, permit, स्पृश् 6.c. Touch, तृप् 5.c. Satisfy, दृप् 4.c. Be proud, and सृप् 1.p. Move, change ऋ to अर् or र्; and दृश् 1.c. See, with सृज् 6.1. Create, to र् only.

331. MOST roots ending in a consonant take इ before the त् and स् of the terminations of the first future and following tenses. Those which do not are generally marked with a servile औ in the popular lists; but will here be enumerated. Some have two forms, and then are distinguished by a servile ऊ.

332. OF roots in क्, शक् 5.c. Be able, does not take इ, as शक्ता He shall be able; but शकि 1.c. Doubt, does, making शंकिता, &c.

333. OF roots in ख्, ग्, घ, झ्, ट्, ठ्, ड्, ढ्, ण्, त्, थ्, फ्, ब्, य्, र्, ल्, and व्, all take इ before the त् or स् of a termination in the last five tenses.

334. OF roots in च्, all require इ before त् and स्, except पच् 1.c.p. Dress food, मुच् 6.c.p. Release, रिच् 7.c.p. Separate, वच् 1.c. Speak, सिच् 6.c.p. (for षिच्) Sprinkle, विच् 7.c.p. Separate; as पक्ता, मोक्ता, रेक्ता, वक्ता, सेक्ता, वेक्ता. शुच् 1.c. Grieve, takes इ or not before the त् of a termination; as शोचिता or शोक्ता, &c.

335. ALL roots in छ् take इ before त् and स् except प्रच्छ् 6.c. Ask, प्रष्टा He will ask.

336. OF roots in ज्, all take इ before त् and स् in the first future, &c. but the following:—त्यज्, 1.c.p. Quit, leave, निज् 3.c.p. Dress, make clean, भज् 1.c.p. Serve, share, भंज् 7.c. Break, भुज् 6.7.c. Eat, enjoy, possess. भृज्ज् or भृस्ज् 6.c. Fry, मज्ज् or मस्ज् 6.c. Dive, sink, यज् 1.c.p. Worship, युज् 7.4.c.p. Join, unite, meditate, रंज् 4.c.p. Stain, colour, dye, have affection for, रुज् 7.c. Break, विज् 3.c.p. Examine, संज् 1.c. Accompany, सृज् 4.7.c.p. Create, स्वंज् 1.p. for ष्वंज् Embrace; as त्यक्ता, नेक्ता, भक्ता, भंक्ता, भोक्ता, भृष्टा, भष्टा, यष्टा, योक्ता, रंक्ता, रोक्ता, वेक्ता, संक्ता, स्रष्टा, and स्वंक्ता. *Obs.* The first of the conjunct consonants is dropped in भृज्ज् and मज्ज् before ता, तारौ, &c. मृज् 2.c. Purify, make clean, sweep, makes मार्ष्टा or मार्ज्जिता.

337. OF roots in द्, all but the following take इ before त् and स् in the first future, &c.; अद् 2.c. Eat, क्षुद् 7.c.p. Pound, खिद् 7.p. Grieve, छिद् 7.c.p. Split, तुद् 6.c.p. Give pain, goad, नुद् 6.c.p. (for णुद्), Send forth, पद् 4.c. Go, भिद् 7.c.p. Divide, separate, विद् 6.c.p. Obtain, find, विद् 6.c.p.4.p.7.p. Obtain, examine, be, exist, शद् Go, सद् 1.c. (for षद्), Go, yield, give way, स्विद् 4.c. (for ष्विद्) Sweat, perspire, स्कन्द् Dry, wither, go, and हद् 1.p. Void excrement; as अत्ता, क्षोत्ता, खेत्ता, छेत्ता, तोत्ता, &c. &c.

338. OF roots in ध् the following do not require इ before त् and स् in the first future, &c. क्रुध् 4.c. Grow angry, क्षुध् 4.c. Grow hungry, बन्ध् 9.c. Bind, बुध् 1.c.4.p. Learn, know, युध् 4.c. Fight, रुध् 7.c. Confine, राध् 4.c. Finish, perfect, वध् 1.c. Kill, slay, व्यध 1.c. Injure, kill, catch game, शुध् 4.c. Purify, सिध् 4.1. (for षिध्) Perfect, finish, साध् 4.1. Make, finish; as क्रोद्धा, क्षोद्धा, बंद्धा, बोद्धा, &c. &c. रध् 4.c. Injure, makes रधिता or रद्धा.

339. IN न there are but two roots which do not require इ before त् and स् in the terminations of the first future, &c.: हन 2.1. Strike, smite, kill

kill, and मन 4.P. Know, mind, refpect; as हन्ता He will ftrike, मन्ता He will mind. When मन् is of the eighth conjugation, *proper* form, it takes इ, making मनिता, &c. But हन् Strike, takes इ in the fecond future, and the conditional, as will be feen hereafter.

340. OF roots in प्, the following do not take इ before त् and स् in the laft five tenfes:—आप् 5.C. Find, obtain, fit, क्षिप् 4.C.7.C.P. Throw, छुप् 7.1. Touch, तप् 1.C.4.P. Shine, तिप् 1.P. Leak, लिप् 6.C.P. Plafter, fmear, daub, write with ink, लुप् 6.C.P. Cut off, वप् 1.C. Sow feed, weave, शप् 1.C.P. Curfe, स्वप् 2.C. Sleep, सृप् 1.C. Go, move, glide; as आप्ता, क्षेप्ता, छोप्ता, तप्ता, तेप्ता, &c. Thefe two, तृप् 4.1. Satisfy, and दृप् 4.C. Show pride, make त्रप्ता, तर्प्ता or तर्पिता; द्रप्ता, दर्प्ता or दर्पिता. कृप् 1.C. (fometimes written क्लृप्,) is inflected without इ in both forms, except in the perfon तासे, where it makes कल्पितासे. In other places कल्प्ता, कल्प्तारौ, &c.

341. OF roots in भ्, the following do not take इ before त् and स्:— यभ् 1.P. Crying out with pleafure, रभ् 1.P. Be engaged in pleafure, and लभ् 1.P. Obtain, gain; as यब्धा, रब्धा, लब्धा. लुभ् 6.C. Deprive of fenfe, takes इ or not before the त् of a termination; as लोभिता or लुब्धा; &c.

342. OF roots in म्, the following do not take इ before त् (though they do before स्):—गम् 1.C. Go, नम् 1.C. (for णम्) Bend, bow, falute, यम् 1.P. Refrain, reftrain, and रम् 1.P. Play, fport, amufe one's felf, reft; as गन्ता, नन्ता, यन्ता, रन्ता. क्रम् 1.4.C.P. Go, walk, ftep, takes इ in the *common* form, but not in the *proper*; as क्रमिता, क्रमितारौ, &c.

343. OF roots in श्, the following do not take इ before त् or स्:— क्रोश 1.C. Call, call out, दंश 1.C. Bite, दिश् 6.P. Point out, fhew, direct, दृश* 1.C. See, मश् 6.C. Make a noife, भिश् 1.C. Make a noife, मृश् 6.C.* Confult, advife, रिश् 6.C. Injure, रुश् 6.C. Injure, लिश् 4.P. Grow lefs, fhrink,

विश्

विश् 6.c. Enter, go in, and स्पृश् 6.c. * Touch; as क्रोष्टा, दंष्टा, देष्टा, द्रष्टा*, मष्टा, मेष्टा, म्रष्टा*, रेष्टा, रोष्टा, लेष्टा, वेष्टा, and स्प्रष्टा.* *Observe* that the ऋ of thoſe marked * is changed to र् inſtead of अर्, which is anomalous. नश् Periſh, has two forms; as नष्टा or नशिता, &c. अश् Eat, take इ or not before the त् of a termination; as अशिता or अष्टा, &c.

344. OF roots in ष्, the following do not take इ before त् and स् in the five laſt tenſes:—कृष् 1.c.6.c.p. Draw, pull, drag, attract, plough, तुष् 4.c. Pleaſe, make glad, त्विष् 1.c.p. Shine, दुष् Spoil, grow bad, द्विष् 2.c. Hate, पिष् 3.c. Pound, पुष् 4.c. Feed, nouriſh, cheriſh, विष् 3.c.p.9.c. Envelop, entwine, ſurround, शिष् 7.c. Diſtinguiſh, celebrate, शुष् 4.c. Dry, and श्लिष् 4.c. Embrace; as कर्ष्टा, तोष्टा, त्वेष्टा, दोष्टा, द्वेष्टा, पेष्टा, पोष्टा, वेष्टा, शेष्टा, शोष्टा and श्लेष्टा. त्वक्ष 1.c. and तक्ष् 5.c. Make leſs by hewing or turning, takes इ or not; as त्वक्षिता or त्वक्ष्टा, तक्षिता or तक्ष्टा. कुष् 9.c. Draw, when preceded by the prepoſition निर् Out, without, takes both forms; as निष्क्रोष्टा or निष्कोषिता, &c. रुष् Be angry, रिष् Injure, kill, and इष् Deſire, may occaſionally take इ or not before the त् of a termination; as रोषिता, &c. or रोष्टा, &c. रेषिता, &c. or रेष्टा, &c. एषिता, &c. or एष्टा, &c.

345. OF roots in स्, the two following only do not take इ before the त् and स् of the five laſt tenſes:—घस् 1.c. Eat, eat graſs, and, वस् 1.c. Dwell, reſide, ſtay, inhabit; as घस्ता and वस्ता. Before the स् of a termination, the radical स् is changed to त्. वस् May occaſionally take इ before the त् of a termination; as वसिता, &c.

346. OF roots in ह्, the following do not take इ before the त् and स् of the five laſt tenſes; दह् 1.c. Burn, दिह् 2.c.p. Smear, ſoil, taint, pollute, दुह् 2.c.p. Milk, नह् 4.c.p. (for णह्) Tie, bind, faſten, मिह् 1.c. Make

water,

water, रुह् 1.c. Grow, mount, लिह् 2.c.p. Lick, लुह् 1.c. Covet, वह् 1.c.p. Bear, carry, and सह् 1.p. (for षह्) Bear, suffer, be patient of; as दग्धा, दिग्धा, दोग्धा, नद्धा, मिढा, रोढा, लेढा, लोढा, वोढा, सोढा, and also सहिता. The following, marked उ in the lists, have two forms:—गाह् 1.c. Stir up, make thick or turbid, द्रुह् 4.c. Hate, want to injure, द्राह् 1.p. Awake, *intrans.* मुह् 4 c.p. Become stupid or insensible, स्नुह् 4.c. (for ष्णुह्) Ooze, leak, and स्निह् 4.c. (for ष्णिह्) Be kind; as गाढा or गाहिता, द्रोग्धा or द्रोहिता, मोढा or मोहिता, स्नोग्धा or स्नोहिता, and स्नेग्धा or स्नेहिता. *Observe* that such roots in ह as begin with द्, न्, or स्न्, uniformly change that letter to घ् before the consonant of a termination, as before the त् of ता, तारौ, &c. and by the rules of permutation forms with it ग्ध्, as in दग्धा, and स्नेग्धा, while those with other initials change ह to ढ्, and drop the initial consonant of the termination; as रोढा, लेढा, &c. Observe also that वह् and सह् change the radical अ to ओ; as वोढा and सोढा, which is anomalous.

347. ROOTS of more than one syllable, whether simple or derivative, with those of the tenth conjugation, whatever may be their final letter, require इ before such terminations of the five last tenses as open with त् or स्.

Obs. The terminations opening with त् and स्, to which the foregoing rules generally apply, comprise every person in the five last tenses, except those of the precative in the *common* form, which begin with य् and which never admit of the prefix इ; but more particularly to the first and second future, and the conditional, the third preterit admitting of many deviations.

Of the ſecond future Tenſe.

349. THE ſecond future tenſe, by ſome called the future of To-day (अद्यतनी), anſwers to the future indefinite and imperfect; as भविष्यति He is about to become, or ſhall or will become, indefinitely hereafter. The following are the terminations ſuited to this tenſe, when deprived of the ſervile प्, the final म् reduced to ः, and स्येते, स्येथे ſubſtituted for स्याते, स्याथे. See p. 127.

7. Second Future.

Common Form.			*Proper* Form.		
Sing.	Dual.	Plur.	Sing.	ual.	Plur.
1. स्यति	स्यतः	स्यन्ति	स्यते	स्येते	स्यन्ते
2. स्यसि	स्यथः	स्यथ	स्यसे	स्येथे	स्यध्वे
3. स्यामि	स्यावः	स्यामः	स्ये	स्यावहे	स्यामहे

Obs. If you take away the prefix स्य् from theſe terminations, they are the ſame as thoſe adapted to the preſent tenſe of the firſt conjugation.

350. MOST roots in the ſecond, as in the firſt future, require the inſertion of इ before the terminations; and the ſame rules will, in moſt caſes, ſerve for both theſe tenſes. See p. 278, r. 330 to 347.

Roots ending in Vowels in the ſecond Future.

351. ROOTS in आ of one ſyllable do not require इ in the ſecond future, and are inflected like दा 3.c.p. Give; as 1. दास्यति, दास्यतः, दास्यन्ति; 2. दास्यसि, दास्यथः, दास्यथ; 3. दास्यामि, दास्यावः, दास्यामः. So 1. दास्यते, दास्येते, दास्यन्ते; 2. दास्यसे, दास्येथे, दास्यध्वे;

दास्यध्वे; 3. दास्ये, दास्यावहे, दास्यामहे. But being of more than one syllable, it takes इ; as दरिद्रिष्यति, &c. &c. See rule 322, p. 278.

352. ROOTS in इ or ई of one syllable, for the most part take इ in the second future, and the exceptions are the same as in the first future. इ 2.c. Go, makes एष्यति, &c. भी 3.c. Fear, भेष्यति, &c. जि 1.c Conquer, जेष्यति; and so of others which do not require इ. Of those which do require इ, श्वि 1.c. Go, increase, makes श्वयिष्यति, &c. शी 2.P. Sleep, makes शयिष्यते, &c. and डी 4.P. Fly, डयिष्यते, &c. See rule 323, p. 279.

353. OF roots in उ short, none require इ in the second future but those excepted in rule 324, p. 279; namely क्षु 2.c. Sneeze, क्षविष्यति; यु 2.c. Mix, join, यविष्यति; क्ष्णु 2.c. Sharpen, क्ष्णविष्यति; ष्णु 2.c. Ooze, leak, स्नविष्यति. रु, नु, षु, णु, and दु, indifferently take इ or not; as रविष्यति or रोष्यति, नविष्यति or नोष्यति, &c. See rule 324, p. 279.

354. ALL roots in ऊ long require इ in the second future, as in the first. भू 1.c. Be, become. *Common* Form. 1. भविष्यति, भविष्यतः, भविष्यन्ति; 2. भविष्यसि, भविष्यथः, भविष्यथ; 3. भविष्यामि, भविष्यावः, भविष्यामः. षू Bring forth, and धू Shake, as before seen, takes both forms. See rule 325, p. 280.

355. ALL roots in ऋ or ॠ require इ to be prefixed to the terminations of the second future, though those in short ऋ do not generally in the first. कृ 8.c.P. Make, do. *Common* Form. 1. करिष्यति, करिष्यतः, करिष्यन्ति; 2. करिष्यसि, करिष्यथः, करिष्यथ, 3. करिष्यामि, करिष्यावः, करिष्यामः. *Proper* Form. 1. करिष्यते, करिष्येते, करिष्यन्ते; 2. करिष्यसे, करिष्येथे, करिष्यध्वे; 3 करिष्ये, करिष्यावहे, करिष्यामहे. See rules 326, 327, p. 280.

All

All other roots in ॠ ſhort are inflected like कृ; as हृ 1.c.p. Seize, take, हरिष्यति or हरिष्यते, &c. धृ 1.c.p. धरिष्यति or धरिष्यते, &c. वृ 1.c.p. Shut, make cloſe, and वृ 9.c. Serve, वरिष्यति or वरिष्यते, &c. and occaſionally in the *common* form, वरीष्यति, &c. See rule 327, p. 280. The final of a root being ॠ, may require the prefix इ to be long in the *proper* form; as दॄ Tear, दरीष्यति. See rule 327, p. 280.

356. ROOTS in ए and ऐ make आ, and do not take इ in the ſecond future. धे 1.c. Drink, धास्यति; गै 1.c. Sing. गास्यति. See rule 328, p. 280.

357. ROOTS in ओ do not take इ in the ſecond future. शो 4.c. Whet, शोष्यति. See rule 329, p. 280.

Roots ending in Conſonants in the ſecond Future.

358. ALL the rules and exceptions applicable to roots ending in conſonants in the firſt future, are equally ſo in the ſecond future. See p. 281, rule 330 to 347.

359. OF ſuch roots terminating in conſonants as do not take इ in the ſecond future, पच् 1.c.p. may ſerve as an example. The final of a root being a palatal, is, for the moſt part, changed to a guttural, and thus च् to क्; and स् after क् becomes ष्. *Common* Form. 1. पक्ष्यति, पक्ष्यतः, पक्ष्यन्ति, &c. *Proper* Form. 1. पक्ष्यते, पक्ष्येते, पक्ष्यन्ते; &c. See rule 334, p. 281.

360. OF roots terminating in conſonants which do take इ in the ſecond future, याच् 1.c.p. Seek, may be given as an example: *Common* Form. 1. याचिष्यति, याचिष्यतः, याचिष्यन्ति; &c. *Proper* Form. 1. याचिष्यते, याचिष्येते, याचिष्यन्ते; &c.

361. ROOTS

361. ROOTS ending in स्, change that letter to त् before the स् of any termination of the four laſt tenſes; as वस् 1.c. Dwell, tarry, वत्स्यति, वत्स्यतः, &c.

362. हन् 2.1. Strike, takes इ in the ſecond future, though not in the firſt; as हनिष्यति, &c.

363. द् being the initial of a root, is changed to ध्; as दह् 1.c. Burn, धक्ष्यति, &c. दुह् 2.c.p. Milk, धोक्ष्यति, &c.

364. THE following roots may optionally take इ before स् in the ſecond future, the conditional, and the *proper* form of the precative:—नृत् Dance, कृत् Cut, चृत् Injure, छृद् Sport, play, तृद् Diſhonour, offend; as नर्तिष्यति, कर्तिष्यति, &c. &c. or नर्त्स्यति, कर्त्स्यति, &c. &c.

365. THE roots वृत् 1.c.p. Turn, come to paſs, वृध् 1.c.p. Grow, proſper, शृध् 1.c.p. Make a diſagreeable noiſe, स्यन्द् 1.c.p. Leak, ooze out, and क्लृप् or कृप् 1.c.p. Form, imagine, take इ before स्य in the *proper* form; as वर्तिष्यते, वर्धिष्यते, शर्धिष्यते, &c. &c.

366. गम् Go, takes इ in the common form, but not when uſed in the *proper* of the ſecond future; as गमिष्यति, गंस्यते. He ſhall or will go.

Obs. It would be needleſs to multiply rules for conjugating this tenſe, as it is, comparatively, very eaſy, if due attention be paid to thoſe given for the inſertion or omiſſion of the prefix इ, and the permutation of letters.

Of the Precative Tenſe.

367. THE tenſe which it has been thought proper to call *precative*, from its uſe in praying for, and bleſſing, and which, in point of time, is

 indefinitely

indefinitely future, is formed by the application of the following terminations, which are the ſame as thoſe given in the technical ſcheme, p. 127, except that the final स् in the firſt perſon plural, and ſecond perſon ſingular of each form, is reduced to ः. There are no ſervile letters.

8. *The Precative.*

	Common Form.			*Proper* Form.		
	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	यात्	यास्तां	यासुः	सीष्ट	सीयास्तां	सीरन्
2.	याः	यास्तं	यास्त	सीष्ठाः	सीयास्थां	सीध्वं or ढ्वं
3.	यासं	यास्व	यास्म	सीय	सीवहि	सीमहि

368. IN conjugating a root in the *proper* form, ſuch as require the prefix इ before स्, are pointed out by the rules given for forming the firſt future. See p. 278, r. 328 to 347. *Obſerve* that the prefix इ is inadmiſſible before य.

Roots ending in Vowels in the Precative.

369. THE final of a root being आ, is changed to ए before the terminations of the precative in the *common* form, but not in the *proper;* but if the initial be a double conſonant, it makes alſo occaſionally का; the root स्ना excepted, which is always changed to स्ने. Roots in आ do not take इ before स्. See rule 322, p. 278.

दा 3.c.r. Give.

8. *The Precative.*

Common Form. 1. देयात्, देयास्तां, देयासुः;—2. देयाः, देयास्तं, देयास्त;—3. देयासं, देयास्व, देयास्म, May he, &c. &c. give!

Proper

Proper Form. 1. दासिष्ट, दासीयास्तां, दासीरन्;—2. दासीष्ठाः, दासीयास्थां, दासीध्वं or ढ्वं;—3. दासीय, दासीवहि, दासीमहि.

In like manner गा, धा, पा, भा, मा, या, रा, ला, वा, हा, and स्था; alſo ख्या, घ्रा, ज्या, ज्ञा, द्रा, ध्मा, प्सा, प्रा, म्ना, श्रा, and स्ना. But theſe laſt, ख्या, &c. having a double conſonant, may alſo not change their vowel; as स्ना Bathe, स्नेयात् or स्नायात् May he bathe. दरिद्रा makes दरिद्रयात् &c. and, according to ſome authors, या makes यायात्, &c.

370. THE final of a root of one ſyllable being इ or ई, makes ई long before the terminations of the precative in the *common* form, (except when preceded by a prepoſition), and is changed to ए in the *proper* form.

Examples.

जि 1.c. Conquer. 1. जीयात्, जीयास्तां, जीयासुः; &c.
स्मि 1.P. Smile. 1. स्मेषीष्ट, स्मेषीयास्तां, स्मेषीरन्, &c.
नी 1.c.P. Conduct. *Common* Form. 1. नीयात्, नीयास्तां, नीयासुः; &c.
Proper Form. 1. नेषीष्ट, नेषीयास्तां, नेषीरन्; &c.

The following require the prefix इ in the *proper* form, by rule 323, p. 279.

श्रि 1.c.P. Serve, attend. *Common* Form. 1. श्रीयात्, श्रीयास्तां, श्रीयासुः; &c. *Proper* Form. 1. श्रयिषीष्ट, श्रयिषीयास्तां. श्रयिषीरन्; &c.
डी 2.P. Fly. *Proper* Form. 1. डयिषीष्ट, डयिषीयास्तां, डयिषीरन्; &c.
शी 2.P. Sleep, repoſe. *Proper* Form. 1. शयिषीष्ट, शयिषीयास्तां, शयिषीरन्; &c. So दीदी 2.P. Shine, and वेवी 2.P. Shine.
दी 4.P. Decay, (दी is changed to दा). *Proper* Form. दासीष्ट, &c.

371. THE final of a root of one ſyllable being उ or ऊ, becomes ऊ long before the terminations of the precative in the *common* form, and ओ in the *proper*.

372. SUCH roots in उ ſhort as are conjugated in the *proper* form of this tenſe, do not admit of the prefix इ; but all roots in ऊ long require it. See r. 324, 325, p. 279.

Examples.

स्रु 1.c. Run out, leak, and श्रु 5.c. Hear. 1. श्रूयात्, श्रूयास्तां. श्रूयासुः.

यु 2.c. Mix. 1. यूयात्, यूयास्तां, यूयासुः; &c,

रु 2.c. Make a noiſe. 1. रूयात्, रूयास्तां, रूयासुः, &c.

सु 5.c. (for षु) Bring forth, produce. 1. सूयात्, सूयास्तां, सूयासु; &c.

स्तु 2.c.p. (for ष्टु) Praiſe. *Common* Form. स्तूयात्, &c. *Proper* Form. स्तोषीष्ट, &c.

पू 9.c.p. Purify. *Common* Form. 1. पूयात्, &c. *Proper* Form. पविषीष्ट, &c.

भू 2.c. Be, become. 1. भूयात्, भूयास्तां, भूयासुः; 2. भूयाः, भूयास्तं, भूयास्त; 3. भूयासं, भूयास्व, भूयास्म.

The following roots take इ or not before the terminations of the *proper* form of the precative.

सू 2.4.p. (for षू) Bring forth, produce. *Proper* Form. सविषीष्ट, &c. or सोषीष्ट, &c.

धू 5.c.p. Shake, agitate. *Common* Form. 1. धूयात्, &c. *Proper* Form. धविषीष्ट, &c. or धोषीष्ट, &c.

373. THE root ब्रू 2.c.p. Speak, is defective in the precative, and is ſupplied by the *common* form of वच् of the ſame meaning; as 1. उच्यात्, उच्यास्तां, उच्यासुः, &c. See under roots ending in conſonants in the precative, r. 381, p. 295.

374. ROOTS in ऋ ſhort of one ſyllable, preceded by a double conſonant, ſuch as ध्वृ 1.c. Deſcribe, kill, bend, ह्वृ 1.c. Chooſe, accept, स्तृ 1.c.p. Spread, स्मृ 1.c. Remember, स्वृ 1.c. Sound, and ह्वृ 1.c. Bend; with ऋ Go, change their finals to अर् in the *common* form of the precative; but स्तृ, the only one of this claſs that may be uſed in the *proper* form, there has two forms.

स्तृ 5.c.p. Spread. *Common* Form. स्तर्य्यात्, &c. *Proper* Form, स्तरिषीष्ट, &c. or स्तृषीष्ट, &c.

ध्वृ 1.c. Deſcribe, kill, bend. 1. ध्वर्य्यात्, ध्वर्य्यास्तां, ध्वर्य्यासुः, &c.

So for the reſt.

375. ROOTS in ऋ ſhort, the initial being a ſingle conſonant, like कृ 8.c.p. ſubſtitute रि in the *common* form of the precative. If the root require इ in the *proper* form, ऋ becomes अर्, but not elſe.

कृ 8.c.p. Make, do. *Common* Form. 1. क्रियात्, क्रियास्तां, क्रियासुः; 2. क्रियाः, क्रियास्तं, क्रियास्त; 3. क्रियासं, क्रियास्व, क्रियास्म; *Proper* Form (does not require इ). 1. कृषीष्ट, कृषीयास्तां, कृषीरन्; 2. कृषीष्ठाः, कृषीयास्थां, कृषीध्वं or ढ्वं; 3. कृषीय, कृषीवहि, कृषीमहि.

वृ 1.c.p. Shut, cloſe, cover. *Common* Form. 1. व्रियात्, व्रियास्तां; व्रियासुः; &c. *Proper* Form, (may take इ or not). 1. वरिषीष्ट, &c. वृषीष्ट, &c.

वृ 9.c.p. Serve, worſhip. *Proper* Form (may take इ or not). 1. वरिषीष्ट, &c. or वृषीष्ट, &c.

जागृ 2.c. Awake. 1. जागरियात्, जागरियास्तां, जागरियासुः; &c.

So all others in ऋ.

376. ROOTS in ॠ long, like तॄ, substitute ईर् in the *common* and *proper* forms of the precative. Such as are inflected in the *proper* form, and take इ, change the radical vowel to अर्. The prefix इ may be made long.

तॄ 1.c. Cross, pass over, traverse. 1. तीर्य्यात्, तीर्य्यास्तां, तीर्य्यासुः, &c.
कॄ 9.c.p. Hurt, kill. *Common* Form. 1. कीर्य्यात्, &c. *Proper* Form. (takes इ or not). 1. करिषीष्ट, &c. करीषीष्ट, &c. or कीर्षीष्ट, &c.
स्तॄ 9.c.p. Spread. *Common* Form. 1. स्तीर्य्यात्, &c. *Proper* Form. स्तरिषीष्ट, or स्तरीषीष्ट, &c.

377. ROOTS in ए and ऐ, such as धे and गै, change their vowels to आ, and are afterwards governed by the same rules as roots in आ in the precative. The substitute आ is sometimes changed to ए in the *common* form.

धे 1.c. Drink. 1. धेयात्, धेयास्तां, धेयासुः; &c.
गै 1.c. Sing. 1. गेयात्, गेयास्तां, गेयासुः; &c.
ग्लै 1.c. Be sad. 1. ग्लायात्, ग्लायास्तां, ग्लायासुः; &c. Or—1. ग्लेयात्, &c.

378. THE following roots in ए substitute a vowel for a semivowel in the *common* form of the precative:

वे 1.c.p. Weave, sew. *Common* Form. 1. ऊयात्, ऊयास्तां, ऊयासुः; &c. *Proper* Form. 1. वासीष्ट, वासीयास्तां, वासीरन्; &c.
व्ये 1.c. Cover, conceal. 1. वीयात्, वीयास्तां, वीयासुः; &c.
ह्वे 1.c. Call names, threaten, dare. 1. हूयात्, हूयास्तां, हूयासुः; &c.

379. ROOTS in ओ suffer no change in the precative; as शो 4.c. Whet. 1. शोयात्, शोयास्तां, सोयासुः; &c. See r. 329, p. 280.

Roots ending in Consonants in the Precative.

380. A ROOT ending in a consonant, whose penultimate vowel is अ or आ, suffers no change in its vowel before the terminations of the precative, and may be inflected like the two following examples:

पच् 1.c.p. Dress food. *Common* Form. 1. पच्यात्, पच्यास्तां, पच्यासुः; &c.
Proper Form (without इ). 1. पक्षीष्ट, पक्षीयास्तां, पक्षीरन्; &c.
याच् 1.c.p. Seek. *Common* Form. 1. याच्यात्, याच्यास्तां, याच्यासुः; &c.
Proper Form (with इ). 1. याचिषीष्ट, याचिषीयास्तां, याचिषीरन्; &c.

381. THE following roots change their radical semi-vowels to their corresponding vowels, in the *common* form of the precative.

प्रच्छ् 6.c. Ask. 1. पृच्छ्यात्, पृच्छ्यास्तां, पृच्छ्यासुः; &c.
यज् 1.c.p. Worship, make offerings. *Common* Form. 1. इज्यात्, इज्यास्तां, इज्यासुः; &c. *Proper* Form. यजीष्ट, यजीयास्तां, यजीरन्; &c.
वच् 2.c. Speak. 1. उच्यात्, उच्यास्तां, उच्यासुः; &c. See r. 373, p. 292.
वप् 1.c.p. Sow seed, weave. *Common* Form. 1. उप्यात्, &c. *Proper* Form (without इ). 1. वप्सीष्ट, &c.
वह् 1.c.p. Bear, carry, transport. *Common* Form. 1. उह्यात्, &c. *Proper* Form (without इ). 1. वक्षीष्ट, &c.
वस् 1.c. Stay, dwell. 1. उष्यात्, उष्यास्तां, उष्यासुः; &c.
वश् 1.c. Wish, will. 1. उश्यात्, उश्यास्तां, उश्यासुः; &c.

382. ROOTS ending in a double consonant, the first member of which is a nasal; as दंश् Bite, drop that nasal in the *common* form of the precative;

precative; but not in the *proper*. *Obs.* This rule does not extend to that clafs of roots in the popular lifts diftinguifhed by a fervile इ, which affume a nafal, and never drop it. See rule 180, p. 151, and rule 161, p. 130. The following, among others, may ferve as examples:

दंश् 1.c. Bite. 1. दश्यात्, दश्यास्तां, दश्यासुः; &c.
स्वंज् 1.P. (for ष्वंज्), Embrace. *Proper* Form (without इ). 1. स्वंजीष्ट, स्वंजीयास्तां, स्वंजीरन्; &c.
मन्थ् 9.c. Churn, ftir up. 1. मथ्यात्, मथ्यास्तां, मथ्यासुः; &c.

383. THE penultimate vowel being any other than अ or आ, fuffers no change in the *common* or *proper* form of the precative, unlefs the root require the prefix इ, in the *proper* form, when it fuffers the ufual converfion of इ and ई to ए, उ and ऊ to ओ, and ऋ and ॠ to अर्.

Examples.

छिद् 7.c.P. Divide, fplit. *Common* Form. 1. छिद्यात्, छिद्यास्तां, छिद्यासुः. *Proper* Form (does not require इ). 1. छित्सीष्ट, छित्सीयास्तां, छित्सीरन्; &c.
सृज् 6.c. Create, make, let go. 1. सृज्यात्, सृज्यास्तां, सृज्यासुः; &c.
कृष् 6.c.P. Draw, drag, plough. *Common* Form. 1. कृष्यात्, कृष्यास्तां, कृष्यासुः; &c. *Proper* Form (does not take इ). 1. कृषीष्ट, कृषीयास्तां, कृषीरन्; &c.
तिज् 1.P. Sharpen. *Proper* Form (takes इ). 1. तेजिषीष्ट, तेजिषीयास्तां, तेजिषीरन्; &c.

384. THE root हन् Strike, fmite, kill, is conjugated by fubftitute in the precative. *Common* Form. 1. बध्यात्, बध्यास्तां, बध्यासुः; &c. *Proper* Form (with इ). 1. बधिषीष्ट, बधिषीयास्तां, बधिषीरन्; &c.

Of

Of the conditional Mood.

385. THE conditional mood has ſometimes a paſt, and ſometimes a future ſignification, and, as before obſerved, (p. 125. r. 9), is ſeldom uſed ſingly, being uſually accompanied by another verb in the ſame tenſe, and in conſtruction with ſome particle denoting contingency, ſuch as यदि If, चेत् If, and यदा When; but which are ſometimes omitted. यदि शिला कोमलाऽभविषत् नदा शृगालैरेवाभक्षिषत. If a ſtone were ſoft, it would then be certainly eaten by the jackals.

386. THE terminations ſuited to the conditional are the ſame as thoſe given in the technical ſcheme, p. 127, which are here repeated with the final म्, as uſual, reduced to :. In conjugating this tenſe, अ is required to be every where prefixed to the root, as obſerved p. 128, rule 157.

9. *Conditional Mood.*

	Common Form.			*Proper* Form.		
	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1.	स्यत्	स्यतां	स्यन्	स्यत	स्येतां	स्यन्त
2.	स्यः	स्यतं	स्यत	स्यथाः	स्येथां	स्यध्वं
3.	स्यं	स्याव	स्याम	स्ये	स्यावहि	स्यामहि

Obs. As every termination of the conditional opens with the ſame letters as thoſe of the ſecond future, namely स्य, ſo this tenſe is governed by the ſame rules, with reſpect to the permutation of the radical letters and the prefix इ. It will therefore be unneceſſary to repeat thoſe rules in this place; they will be found page 286, rules 349 to 366. The few examples which follow, will be ſufficient to ſhew how this tenſe is conjugated.

9. *Conditional.*

दा [3.c.p.] Give.

Common Form. 1. अदास्यत्, अदास्यतां, अदास्यन्; 2. अदास्यः, अदास्यतं, अदास्यत; 3. अदास्यं, अदास्याव, अदास्याम.

Proper Form. 1. अदास्यत, अदास्येतां, अदास्यन्त; 2. अदास्यथाः, अदास्येथां, अदास्यध्वं; 3. अदास्ये, अदास्यावहि, अदास्यामहि.

So other roots in आ. See rule 351, page 286.

श्रि [1.c.p.] Serve, attend.

This root requires इ.

Common Form. 1. अश्रयिष्यत्, अश्रयिष्यतां, अश्रयिष्यन्, &c.

Proper Form. 1. अश्रयिष्यत, अश्रयिष्येतां, अश्रयिष्यन्त, &c.

भू [1.c.] Be, become.

Common Form. 1. अभविष्यत्, अभविष्यतां, अभविष्यन्; 2. अभविष्यः, अभविष्यतं, अभविष्यत; 3. अभविष्यं अभविष्याव, अभविष्याम.

कृ [8.c.p.] Make, do.

Common Form. 1. अकरिष्यत्, अकरिष्यतां, अकरिष्यन्, &c.

Proper Form. 1. अकरिष्यत, अकरिष्येतां, अकरिष्यन्त; &c.

अद् [2.c.] Eat.

Common Form. 1. आत्स्यत्, आत्स्यतां, आत्स्यन्; &c.

पच् [1.c.p.] Drefs food, cook.

Common Form. 1. अपक्ष्यत्, अपक्ष्यतां, अपक्ष्यन्; &c.

Proper Form. 1. अपक्ष्यत, अपक्ष्येतां, अपक्ष्यन्त, &c.

It will be needlefs to multiply examples. See all the rules for conjugating the firft and fecond futures.

Of

Of the third Preterit Tenſe.

387. THE third preterit, defined to be the preterit of to-day, is uſed to denote, that the act has been recently, or indefinitely, paſſed; and in *Sanſkrita* is called अद्यतनी. By rule 157, page 128, the vowel अ is required to be prefixed to the root in conjugating this tenſe. The terminations to be uſed in the third, are eſſentially the ſame as thoſe ſuited to the firſt preterit, as given page 156, ſubject, however, to ſeveral, ſeemingly capricious, modifications, by means of certain letters occaſionally to be prefixed to them, the chief of which is the conſonant स्, as will be preſently explained. All the rules given for the introduction of the vowel इ after certain verbs in pages 278 to 285, are generally applicable to this tenſe.

388. FOR the ſake of reference, the ſeveral modes of conjugating verbal roots in each of the active forms of the third preterit, are here exhibited in a table numerically arranged according to the prefix required.

Common Form.

		Sing.	Dual.	Plur.
Mode I. The moſt ſimple, but leaſt uſed, the ſame as for the firſt preterit.	1.	त्	तां	अन् or उः
	2.	ः	तं	त
	3.	अं	व	म
Mode II. The prefix अ before *Mode* I. *Obs.* अ is dropped before अन् and अं, and made आ before व and म.	1.	अत्	अतां	अन्
	2.	अः	अतं	अत
	3.	अं	आव	आम

Common

Common Form *continued.*

		Sing.	Dual.	Plur.
Mode III. The ſame as *Mode* II, with a modified repetition of the root to be explained.	1.	अन्	अनां	अन्
	2.	अः	अनं	अन
	3	अं	आव	आम
Mode IV. The letter स्, convertible to ष्, prefixed to *Mode* II.	1.	सन्	सनां	सुः for सन्
	2.	सः	सन	सन
	3.	सं	साव	साम
Mode V. सी prefixed to न् and ः of *Mode* I, and स् only to every other perſon of that *Mode*. *Obs.* The स् of स्नां, स्नं, and स्न, is ſubject to eliſion after a ſhort vowel, any conſonant but a naſal, a ſemivowel, or ह्.	1.	सीन्	स्नां	सुः for सन्
	2.	सीः	स्नं	स्न
	3.	सं	स्व	स्म
Mode VI. The prefix इ before *Mode* V, the स् of सीन् and सीः being dropped, and the ſhort इ loſt in the long.	1.	ईन्	इष्टां	इषुः
	2.	ईः	इष्टं	इष्ट
	3.	इषं	इष्व	इष्म
Mode VII. Another स् put before *Mode* VI.	1.	सीन्	सिष्टां	सिषुः
	2.	सीः	सिष्टं	सिष्ट
	3.	सिषं	सिष्व	सिष्म

Proper

Proper Form.

Mode VIII. The ſame terminations as for the firſt preterit, *proper* form, with स prefixed to a dental, and स् to every other letter.

	Sing.	Dual.	Plur.
1.	सत	सातां	सन्त
2.	सथाः	साथां	सध्वं
3.	सि	स्वहि	स्महि

Mode IX. The vowel अ prefixed and adjuſted according to rule 163 and 166, p. 131, q. v.

	Sing.	Dual.	Plur.
1.	अत	एतां	अन्त or अत
2.	अथाः	एथां	अध्व
3.	ए	आवहि	आमहि

Mode X. स् prefixed to each perſon except ध्वं. *Obs.* The स् of स्त and स्थाः is dropped after a ſhort vowel or any conſonant but a naſal, a ſemi-vowel, or ह.

	Sing.	Dual.	Plur.
1.	स्त	सातां	सत
2.	स्थाः	साथां	ध्वं
3.	सि	स्वहि	स्महि

Mode XI. The prefix इ put before *Mode* X.

	Sing.	Dual.	Plur.
1.	इष्ट	इषातां	इषत
2.	इष्ठाः	इषाथां	इध्वं or ढ्वं
3.	इषि	इष्वहि	इष्महि

389. THE letter स्, being the initial of a termination immediately followed by any other conſonant than a naſal, a ſemi-vowel, or ह, and preceded by a ſhort vowel, or any conſonant but a naſal, a ſemi-vowel, or ह, muſt be dropped. This rule applies particularly to every termination

beginning

beginning with स्न and स्थ in *Modes* V, and X, which are reduced to न and थ.

390. IN thofe *Modes* which prefix स्, सुः is fubftituted for सन्.

391. ROOTS in आ fubftitute उः for अन् in the third preterit, and drop आ.

392. अन्त becomes अत् unlefs preceded by अ. *Obs.* This applies particularly to *Modes* VIII. and IX.

Of Roots ending in Vowels in the third Preterit.

393. OF roots in आ in the third preterit, दा 1.c.p. Give, धा 1.c.p. Hold, keep, मा 2.c. Meafure, found, पा 1.c. Drink, (but not पा 2.c. Preferve) ष्ठा 1.c. Stand, are conjugated according to *Mode* I. in the *common* form, dropping आ before उः in the third perfon plural, by the above rule 391. धा 1.c.p. and दा 1.c.p. which, by the fmall p are indicated to be occafionally of the *proper* form alfo, change आ to इ, making दि and धि, after which they are inflected with the terminations in *Mode* X. q. v.

दा 1.c.p. Give.

Common Form. 1. अदात्, अदातां, अदुः; 2. अदाः, अदातं, अदात; 3. अदां, अदाव, अदाम. He gave, they two gave, they gave; &c. &c.

Proper Form. 1. अदित*, अदिषातां, अदिषत; 2. अदिथाः*, अदिषाथां, अदिध्वं or अदिढ्वं; 3. अदिषि, अदिष्वहि, अदिष्महि. * See rule 389.

So

So धा; and so मा, पा, ष्ठा, as above, in the *common* form. घ्रा 1.c. Smell, is also conjugated in *Mode* I. making अघ्रात्, &c. but it may occasionally follow *Mode* VII, according to the following rule:

394. ALL roots in आ, except दा 1.c.p. Give, धा 1.c.p. Hold, keep, मा 2.c. Measure, found, पा 1.c. Drink, and ष्ठा 1.c. Stand, as in rule 393, are, in the *common* form, conjugated after *Mode* VII. q. v.

या 2.c. Go.

Common Form. 1. अयासीत्, अयासिष्टां, अयासिषुः; 2. अयासीः, अयासिष्टं, अयासिष्ट; 3. अयासिषं, अयासिष्व, अयासिष्म. See *Mode* VII.

After this example are conjugated, among others, the following roots in आ;—घ्रा 1.c. Smell, ज्या 9.c. Wax old, decay, ज्ञा 9.c. Know, ध्मा 1.c. Blow (a trumpet, or the fire), प्सा 2.c. Eat, प्रा 2.c. Fill, पा 2.c. Preserve, protect, भा 2.c. Shine, म्ना 2.c. Study, learn by heart, स्ना 2.c. Bathe, हा 3.c. Quit, leave, &c.

395. ख्या 2.c. Tell, relate, recount, celebrate, in the *common* form is conjugated in *Mode* II, and in the *proper* (if ever so used, as according to some it may,) in *Mode* IX, in both forms dropping the radical आ.

Example.

ख्या 2.c.p. Tell, relate, recount.

Common Form. 1. अख्यत्, अख्यतां, अख्यन्; &c.

Proper Form. 1. अख्यत, अख्येतां, अख्यन्त; &c. See *Modes* II. and IX.

There are only four verbs in आ (except as above दा and धा,) which may be conjugated in the *proper* form, and those are, गा 1.p. Go, and

मा

मा 3.P. Sound, मा 4.P. Meaſure, and हा 3.P. Go, which follow *Mode* IX, like दा and मा, but do not, like them, change the radical आ to इ.

मा 3.P. मा 4.P. Meaſure, ſound.

Proper Form. 1. अमास्त, अमासातां, अमासत; 2. अमास्थाः अमासाथां, अमाध्वं; 3. अमासि, अमास्वहि, अमास्महि.

396. दरिद्रा Be poor, in the *common* form, makes अदरिद्रासीत्, अदरिद्रासिष्टां, &c. according to *Mode* VII.; or, dropping its own final, अदरिद्रीत्, अदरिद्रिष्टां, &c. according to *Mode* VI. In the *proper* form this root makes अदरिद्रिष्ट, अदरिद्रिषातां, &c. according to *Mode* XI.

397. ROOTS in इ or ई in the third preterit, for the moſt part change thoſe letters to ऐ in the *common* form of the third preterit, and to ए in the proper.

398. SUCH roots in इ or ई as do not require the prefix इ according to rule 323, p. 279, are conjugated according to *Mode* V, in the *common* form, and to *Mode* X, in the *proper*. Examples.

नी 1.C.P. (for णी) Conduct, lead.

Common Form. अनैषीत्, अनैष्टां, अनैषुः; 2. अनैषीः, अनैष्टं, अनैष्ट; 3. अनैषं, अनैष्व, अनैष्म.

Proper Form. 1. अनेष्ट, अनेषातां, अनेषत; 2. अनेष्ठाः, अनेषाथां, अनेध्वं or ढ्वं; 3. अनेषि, अनेष्वहि, अनेष्महि.

So (according to their reſpective forms)—जि 1.C. Conquer, क्षि 1.6.9.C. Waſte, decay, चि 5.C.P. Gather, pick, ज्रि 1.C. Conquer, &c. क्री 9.C.P. Buy,

क्षी

क्षी 9.c.p. Injure, प्री 9.p.4.c.p. Satisfy, content, pleaſe, gratify, ह्री 3.c. Be aſhamed, &c.

399. श्वि 1.c. Increaſe, is conjugated in three ways in the third preterit, *viz.*

After *Mode* II, dropping the radical इ:

Common Form. 1. अश्वत्, अश्वतां, अश्वन्; &c.

After *Mode* VI, *converting* the radical इ, *i. e.* changing it to ए, which before the vowel of the termination becomes अय् by the rules of orthography.

Common Form. 1. अश्वयीत्, अश्वयिष्टां, अश्वयिषुः; &c.

After *Mode* III, and a reduplication of the radical, the vowel of which is changed to इय्.

Common Form. 1. अशिश्वियत्, अशिश्वियतां, अशिश्वियन्; 2. अशिश्वियः, अशिश्वियतं, अशिश्वियत; 3. अशिश्वियं, अशिश्वियाव, अशिश्वियाम.

400. THE roots शी 2.p. Sleep, and डी 4.p. Fly, requiring the prefix इ, are conjugated according to *Mode* XI.

Proper Form. 1. अशयिष्ट, अशयिषातां, अशयिषत; 2. अशयिष्ठाः, अशयिषाथां, अशयिध्वं or ढ्वं: 3. अशयिषि, अशयिष्वहि, अशयिष्महि.

So डी Fly. अडयिष्ट, अडयिषातां, अडयिषत; &c.

401. श्रि 1.c. Serve, attend, is conjugated according to *Mode* III, with a reduplication of the root in the *common* form.

Example.

Example.

Common Form. 1. अशिश्रियत्, अशिश्रियतां, अशिश्रियन्; &c.

402. THE following roots in इ and ई are anomalous, changing thoſe letters to आ in the third preterit, after which they are conjugated according to *Mode* VI, in the *common* form, and *Mode* IX, in the *proper*, like roots in आ.

मी 9.C.P. Kill.

Common Form. 1. अमासीत्, अमासिष्टां, अमासिषुः; 2. अमासीः, अमासिष्टं, अमासिष्ट; 3. अमासिषं, अमासिष्व, अमासिष्म.

Proper Form. 1. अमास्त, अमासातां, अमासत; 2. अमास्थाः, अमासाथां, अमाध्वं; 3. अमासि, अमास्वहि, अमास्महि.

मि 5.C.P. Scatter, throw about.

Common Form. अमासीत्, अमासिष्टां, अमासिषुः; &c.

Proper Form. 1. अमास्त, अमासातां, अमासत; &c.

दी 4.P. Waſte, decay.

Proper Form. 1. अदास्त; अदासातां, अदासत; &c.

403. दीधी 2.P. Shine, is conjugated according to *Mode* X, dropping its final, making—1. अदीधिष्ट, अदीधिषातां, अदीधिषत; &c. So वेवी 2.P. Shine.

404. इ 2.C. Go, move, becomes गा in the third preterit, and is then conjugated in *Mode* I, like दा Give, making—1. अगात्, अगातां, अगुः; &c.

404. WHEN

405. WHEN इ Go, is conjugated with the prepofition अधि Over, and which then means, *go over*, *ftudy*, *get by heart*, it is conjugated two ways in the third preterit, *proper* form. In the firft, the radical इ, with the ufual prefix अ, becomes ऐ, after which the terminations of *Mode* X are added, thus making with अधि—1. अध्यैष्ट, अध्यैषातां, अध्यैषत; &c. In the fecond way the radical इ is changed to गी, and with the prefix अ and अधि is conjugated with the terminations of *Mode* X, as follows:—1. अध्यगीष्ट, अध्यगीषातां, अध्यगीषत; &c.

406. ROOTS in उ fhort, in the third preterit, for the moft part, change that letter to औ in the *common* form, which before a vowel becomes आव्; and in the *proper* form to ओ, which becomes अव् before a vowel. If the root do not require the prefix इ, *Mode* IV is generally ufed in the *common* form, and *Mode* IX in the *proper*; but if it require इ, *Modes* VI and XI are ufed.

407. OF roots in उ, the following, all of the *common* form, requiring इ, are conjugated with *Mode* VI; as

यु 2.c. Mix. 1. अयावीत्, अयाविष्टां, अयाविषुः; &c.
क्ष्णु 2.c. Sharpen, whet. 1. अक्ष्णावीत्, अक्ष्णाविष्टां, अक्ष्णाविषुः; &c.
स्नु 2.c. (for ष्णु) Ooze, leak. 1. अस्नावीत्, अस्नाविष्टां, अस्नाविषुः; &c.
क्षु 2.c. Sneeze. 1. अक्षावीत्, अक्षाविष्टां, अक्षाविषुः; &c.

408. THE following roots in उ are conjugated either with or without इ, and follow *Mode* VI, or V, in the *common* form.

नु 2.c. Injure. 1. अनावीत् or अनौषीत्, अनाविष्टां or अनौष्टां, अनाविषुः or अनौषुः; &c.

ह्

रु 2.c. Make a noiſe. 1. अरावीत् or अरौषीत्, अराविष्टां or अरौष्टां, अराविषुः or अरौषुः; &c.

नु 2.c. (for णु) Praiſe. 1. अनावीत् or अनौषीत्, अनाविष्टां or अनौष्टां, अनाविषुः or अनौषुः; &c.

दु 5.c. Pain. 1. अदावीत् or अदौषीत्, अदाविष्टां or अदौष्टां, अदाविषुः or अदौषु; &c.

409. THE roots धु, षु, and ष्टु take इ in the *common* form of the third preterit; but not in the *proper* form. They follow *Modes* VI. and X.

धु 5.c.p. Shake, tremble.

Common Form. 1. अधावीत्, अधाविष्टां, अधाविषुः; &c.
Proper Form. 1. अधोष्ट, अधोषातां, अधोषत; &c.

सु 5.c.p. (for षु) Move, go, bring forth.

Common Form. 1. असावीत्, असाविष्टां, असाविषुः; &c.
Proper Form. 1. असोष्ट, असोषातां, असोषत; &c.

Obs. This root, according to ſome, may alſo follow *Mode* XI, in the *proper* form, making—1. असविष्ट, असविषातां, असविषत; &c.

स्तु 9.c.p. (for ष्टु) Praiſe.

Common Form. 1. अस्तावीत्, अस्ताविष्टां, अस्ताविषुः; &c.
Proper Form. 1. अस्तोष्ट, अस्तोषातां, अस्तोषत; &c.

410. THE roots द्रु and स्नु require to be doubled, and are then conjugated according to *Mode* III.

द्रु

द्रु 1.c. Run, move.

Common Form. 1. अदुद्रुवत्, अदुद्रुवतां, अदुद्रुवन्; 2. अदुद्रुवः, अदुद्रुवतं, अदुद्रुवत; 3. अदुद्रुवं, अदुद्रुवाव, अदुद्रुवाम.

So स्नु 1.c. Run, move. असुस्नुवत्, &c. &c.

411. ऊर्णु 2.c. Cover, veil, makes और्णवीत्, &c. &c. according to *Mode* VI.

Other roots in उ, not requiring इ before the terminations of the third preterit, are conjugated according to *Mode* V, in the *common* form, and *Mode* X, in the *proper*.

श्रु 5.c. Hear, leak.

Common Form. 1. अश्रौषीत्, अश्रौष्टां, अश्रौषुः; &c.

Obs. According to ſome, this root may occaſionally be conjugated after *Mode* III, and ſo make—अशुश्रुवत्, &c.; but this does not ſeem to be the practice.

412. MOST roots in ऊ long make औ before a conſonant, and आव् before a vowel, in the third preterit, *common* form, and ओ and अव् in the *proper* form. But भू 1.c. Be, become, ſuffers no alteration in its vowel; and नू 6.c. (for णू) Praiſe, धू 6.c. Shake, agitate, गू 6.c. Void excrement, ध्रू 6.c. Be ſteady, remain fixed, and कू 6.P. Make a certain noiſe, (all of the claſs, called कुटादि,) change their finals to उव्, and are conjugated according to *Mode* VI.

413. ALL roots in ऊ long take the prefix इ in the third preterit, except भू: but धू 5.c.P. Agitate, ſhake, and षू Bring forth, produce, indifferently take इ or not. Thoſe roots which require इ follow *Mode* VI, in

in the *common* form, and XI, in the *proper*. भू is conjugated according to *Mode* I. The following examples accord with thefe rules.

पू 9.c.p. Purify. See *Modes* VI and XI.

Common Form. 1. अपावीत्, अपाविष्टां, अपाविषुः; &c.
Proper Form. 1. अपविष्ट, अपविषातां, अपविषत; &c.

धू 5.c.p. Agitate, Shake. See *Modes* V, VI, IX, and X.

Common Form. 1. अधावीत् or अधौषीत, अधाविषातां or अधौष्टां, अधाविषुः or अधौषुः, &c.
Proper Form. 1. अधविन or अधोष्ट, अधविषातां or अधोषातां, अधविषत or अधोषत; &c.

In like manner षू Bring forth; as—असावीत् or असौषीत्, &c.

नू 6.c. Praife (for णू).

Common Form. 1. अनुवीत्, अनुविष्टां, अनुविषु; &c,
So धू 6.c., गू 6.c., and धू 6.1. as before, r. 412. See *Mode* VI.

कू 6.p. Make a certain noife. See *Mode* XI.

Proper Form. 1. अकुविष्ट, अकुविषातां, अकुविषत; &c.

भू 1.c. Be, become. See *Mode* I.

Common Form. 1. अभूत्, अभूतां, अभूवन्, 2. अभूः, अभूतं, अभूत; 3. अभूवं, अभूव, अभूम.

414. ऋ or ॠ being the termination of a root of one ſyllable, is changed to आर् in the *common* form of the third preterit; but no alteration takes place in the *proper* form, unleſs before the prefix इ in *Mode* XI, when it is changed to अर्. It is alſo changed to अर् when *Mode* II, is uſed.

415. OF roots in ऋ ſhort, none take इ in the third preterit but वृ 1.c.p. and वृ .p. with जागृ 2.c.; except the preceding conſonant be double, when, in the *proper* form only, they may indifferently take इ or not. But स्वृ 1.c., may take इ in the *common* form. The root स्कृ never takes इ. वृ 1.c.p. and वृ 9.p. alſo occaſionally may not take इ in the *proper* form.

416. ALL roots in ॠ long require इ in the *common* form of the third preterit; but in the *proper* form इ, or not.

417. ROOTS in ॠ long with वॄ 1.c.p. and वॄ 9.p. may indifferently uſe इ ſhort or ई long before the terminations of the third preterit, *proper* form, *Mode* XI.

418. ॠ final, when the root is conjugated without इ in the *proper* form, according to rule 417, is changed to ईर्, and if preceded by a labial letter, to ऊर्.

419. स्तॄ 1.c. Move, and ऋ 3.c. Move, may be conjugated in the *proper* form either according to *Mode* XI, or *Mode* X.

420. जॄ 1.c. Grow old, decay, may be conjugated in the *common* form either according to *Mode* VI, or *Mode* II.

Examples in ऋ and ॠ.

कृ 8.c.p. Make, do. See *Modes* V. and X.

Common Form. 1. अकार्षीत्, अकार्ष्टां, अकार्षुः; 2. अकार्षीः, अकार्ष्टं, अकार्ष्ट; 3. अकार्षं, अकार्ष्व, अकार्ष्म.

Proper

Proper Form. 1. अकृत, अकृषातां, अकृषत; 2. अकृथाः, अकृषाथां, अकृढ्वं or ढ्वं; 3. अकृषि, अकृष्वहि, अकृष्महि.

See rules 414 and 415.

After this example most other roots in ॠ may be inflected.

वृ 1.c.p. Cover, and वॄ 9.p. Serve.

Obs. These roots requiring इ in the *common* form, and indifferently so in the *proper*, are conjugated upon the principles of rules 414 and 415; see also rule 417. They are conjugated after *Mode* VI, in the *common* form, and *Modes* XI or X in the *proper*.

Common Form. 1. अवारीत्, अवारिष्टां, अवारिषुः; 2. अवारीः, अवारिष्टं, अवारिष्ट; 3. अवारिषं, अवारिष्व, अवारिष्म.

Proper Form. 1. अवरिष्ट, अवरीष्ट or अवृत,—अवरिषातां, अवरीषातां or अवृषातां,—अवरिषत, अवरीषत or अवृषत; 2. अवरिष्ठाः, अवरीष्ठाः or अवृष्ठाः,—अवरिषाथां, अवरीषाथां or अवृषाथां,—अवरिध्वं or ढ्वं, अवरीध्वं or ढ्वं, or अवृध्वं or ढ्वं; 3 अवरिषि, अवरीषि, or अवृषि,—अवरिष्वहि, अवरीष्वहि or अवृष्वहि,—अवरिष्महि, अवरीष्महि or अवृष्महि.

जागृ 2.c. Awake. See rule 415, and *Mode* VI.

Common Form. 1. अजागरीत्, अजागरिष्टां, अजागरिषुः; &c.

स्तॄ 5.c.p. Spread. See rules 414 and 415, and *Modes* V, XI, and X.

Common Form. 1. अस्तारीत्, अस्तारिष्टां, &c. like अकारीत्; &c.

Proper Form. 1. अस्तरिष्ट or अस्तृत, अस्तरिषातां or अस्तृषातां; &c. &c.

स्वृ

स्वृ 1.c. Sound. See *Modes* VI and V.

Common Form. 1. अस्वारीत् or अस्वार्षीत्, अस्वारिष्टां or अस्वार्ष्टां, अस्वारिषुः or अस्वार्षुः; &c. See preceding rules 414 and 415.

ऋ 1.c. Move. See *Modes* II and V.

Common Form. 1. आरत् or आर्षीत्, आरतां or आर्ष्टां, आरन् or आर्षुः; &c. See rules 414, 415, and 419.

सृ 1.c. Move. See *Modes* II and V.

Common Form. 1. असरत् or असार्षीत्, असरतां or असार्ष्टां, असरन् or असार्षुः; &c. See rules 414, 416, and 419.

कॄ 9.c.p. Injure, and कॄ 6.c. Scatter. See *Modes* VI, X, and XI.

Common Form. 1. अकारीत्, अकारिष्टां, अकारिषुः; &c.
Proper Form. 1. अकरिष्ट, &c. or अकरीष्ट, &c. or अकीर्ष्ट, अकीर्षातां, अकीर्षत; &c. See rules 414, 416, 417, and 418.

जॄ 1.c. Waste, decay, grow old.

This root may be conjugated either according to *Mode* VI or *Mode* II, by rule 420.

Common Form. 1. अजारीत्, अजारिष्टां, अजारिषुः; &c.
Or, 1. अजीरत्, अजीरतां, अजीरन्; &c.
See rules 414, 416, 417, 418, and 420.

421. THE final of a root being ए, ऐ, or ओ, is, for the most part, changed to आ before the terminations of the third preterit.

422. MOST roots in ए, ऐ, and ओ, after changing their finals to

आ, according to foregoing rule, follow *Mode* VII in the *common* form, and *Mode* X in the *proper*, as in the following example. There are ſeveral anomalies which will afterwards be noticed.

वे 1.c.p. Sew. See *Modes* VII and X.

Common Form. 1. अवासीत्, अवासिष्टां, अवासिषुः; 2. अवासीः, अवासिष्टं, अवासिष्ट; 3. अवासिषं, अवासिष्व, अवासिष्म.
Proper Form. 1. अवास्त, अवासातां, अवासत; 2. अवास्थाः, अवासाथां, अवाध्वं; 3. अवासि, अवास्वहि, अवास्महि.

So moſt others in ए, ऐ, and ओ. But the following, धे, ह्वे, षो, छो, शो, and दो, are anomalous.

423. धे 1.c. Drink, is conjugated in three ways in the *common* form: According to *Mode* VII; as—अधासीत्, अधासिष्टां, &c. According to *Mode* I; as—अधात्, अधातां, &c. and according to *Mode* I, changing the radical ए to अ inſtead of आ; as—अधत्, अधतां, &c.

424. ह्वे Dare, brave, revile, is conjugated according to *Mode* I, changing ए to अ inſtead of आ; as—1. अह्वत्, अह्वतां, अह्वन्; &c.

425. षो 4.c. Deſtroy, छो 4.c. Cut off, and शो 4.c. Whet, grind, file, are conjugated either like वे, according to *Mode* VII, or elſe follow *Mode* I.

Example.

सो 4.c. (for षो) Deſtroy.

Common Form. 1. असासीत्, असासिष्टां, असासिषुः; &c.
Or, 1. असात्, असातां, असुः; &c.

426. दो 4.c. Cut, makes दा, and is then conjugated after *Mode* I; as—अदात्, अदातां, अदुः; &c.

Of

Of Roots terminating in Confonants in the third Preterit.

427. ALL the rules refpecting the infertion and omiffion of the prefix इ, given in rules 331 to 347, page 281, &c. are generally applicable to this tenfe alfo.

428. MOST roots ending in confonants, requiring the prefix इ, are conjugated after *Mode* VI in the *common*, and XI in the *proper* form of the third preterit; but a few follow *Mode* VII in the *common* form.

429. OF roots which are conjugated with the prefix इ, fuch as are compofed of the vowel अ between two confonants, the laft not being double, as पठ् 1.c. Read, do for the moft part change that vowel to आ, or not, in the *common* form of the third preterit; but not in the *proper*. But if a root in the popular lifts be defignated by a fervile ए, or end in ह्, म्, or य्, no change takes place; nor do the roots क्षण् and श्वस् alter their vowels. The अ of वद् 1.c. Say, tell, व्रज् 1.c. Go, and of any root ending in अर् or अल्, is conftantly changed to आ in the *common* form. Examples.

पठ् 1.c. Read.

Common Form. 1. अपाठीत् or अपठीत्, अपाठिष्टां or अपठिष्टां, अपाठिषुः or अपठिषुः; &c. See *Mode* VI.

So may any other root within the defcription of the firft part of this rule be conjugated.

भक्ष् 1.c.p. Eat. *Modes* VI and XI.

As this root ends in a double confonant, no change is required in the vowel by this rule.

Common Form. 1. अभक्षीत्, अभक्षिष्टां, अभक्षिषुः; &c.
Proper Form. 1. अभक्षिष्ट, अभक्षिषातां, अभक्षिषत; &c.

लग्

लग् 1.c. Attach, adhere. *Mode* VI.

This root is diſtinguiſhed in the liſts by a ſervile ए. See rule 429.

Common Form. 1. अलगीत्, अलगिष्टां, अलगिषुः; &c.

ग्रह 9.c. Take. *Mode* VI.

As this root ends in ह, it does not change its vowel. See rule 429.

Common Form. 1. अग्रहीत्, अग्रहिष्टां, अग्रहिषुः; &c.

भ्रम् 1.c. Go about, wander. *Mode* VI.

This root ending in म्, does not alter its vowel. See rule 429.

Common Form. 1. अभ्रमीत्, अभ्रमिष्टां, अभ्रमिषुः; &c.

व्यय् 1.c.r. Spend, decline. *Modes* VI and XI.

Ending in य्, this root does not alter its vowel. See rule 429.

Common Form. 1. अव्ययीत्, अव्ययिष्टां, अव्ययिषुः; &c.

Proper Form. 1 अव्ययिष्ट, अव्ययिषातां, अव्ययिषत; &c.

क्षण् 8.c. Hurt, wound.

This root is another exception to rule 429.

Common Form. 1. अक्षणीत्, अक्षणिष्टां, अक्षणिषुः; &c.

श्वस् 2.4.c. Breathe. *Mode* VI.

This root is alſo an exception in the above rule.

Common Form. अश्वसीत्, अश्वसिष्टां, अश्वसिषुः; &c.

वद् 1.c. Say, tell. *Mode* VI.

This root conſtantly changes its अ to आ by this rule in the *common* form.

Common Form. 1. अवादीत्, अवादिष्टां, अवादिषुः; &c.

व्रज्

व्रज् 1.c. Go. *Mode* VI.

This root alſo uniformly changes its अ to आ in the *common* form of this tenſe.

Common Form. 1. अव्राजीत्, अव्राजिष्टां, अव्राजिषुः; &c.

चर् 1.c. Go, move. *Mode* VI.

This root ending in अर्, by the above rule, always changes अ to आ in the *common* form of this tenſe.

Common Form. 1. अचारीत्, अचारिष्टां, अचारिषुः; &c.

फल् 1.c. Produce fruit, proſper. *Mode* VI.

This root ending in अल्, conſtantly augments its vowel by the above rule in the *common* form.

Common Form 1. अफालीत्, अफालिष्टां, अफालिषुः; &c.

Obs. If any root, within the above rule, ſhould require to be conjugated in the *proper* form of this tenſe, no change takes place in the radical vowel.

430. IF a root requiring the prefix इ end in a ſingle conſonant, its penultimate, being any ſhort vowel but अ, is changed—if इ to ए, if उ to ओ, if ऋ to अर्, and if ऌ to अल्, both in the *proper* and *common* forms of the third preterit. But if the final be a double conſonant, or the medial a long vowel, no change takes place; nor is the claſs of roots of the ſixth conjugation, called from the firſt कुटादि, and marked with a redundant ङि, ſubject to this rule.

Examples.

विद् 2.c. Know, underſtand. *Mode* VI.

Common Form. 1. अवेदीत्, अवेदिष्टां, अवेदिषुः; &c.

चित्[1.c.] Know, revive. *Mode* VI.

Common Form. 1. अचेतीत्, अचेतिष्टां, अचेतिषुः; &c.

तिज्[1.P.] Sharpen. *Mode* XI.

Proper Form. 1. अतेजिष्ट, अतेजिषातां, अतेजिषत; &c.

कुष्[9.c.] Draw forth. *Mode* VI.

Common Form. 1. अकोषीत्, अकोषिष्टां, अकोषिषुः; &c.

नृत्[4.c.] Dance. *Mode* VI.

Common Form. 1. अनर्तीत्, अनर्तिष्टां, अनर्तिषुः; &c.

कृत्[6.c.] Cut. *Mode* VI.

Common Form. 1. अकर्तीत्, अकर्तिष्टां, अकर्तिषुः; &c.

The following are examples of the exceptions to the foregoing rule.

कुट्[6.c.] Crook, bend. *Mode* VI.

Common Form. 1. अकुटीत्, अकुटिष्टां, अकुटिषुः; &c.

So, त्रुट्[6.c.] Cut, स्फुर्[6.c.] Expand, कुच्[6.c.] Shrink, जुड्[6.c.] Join, pair, तुड्[6.c.] Tear, &c. &c. in all about twenty-ſeven roots of the claſs कुटादि.

पुष्प्[4.c.] Flower, bloſſom. *Mode* VI.

This root ending in a double conſonant, its vowel being long by poſition, undergoes no change by the foregoing rule.

Common Form. 1. अपुष्पीत्, अपुष्पिष्टां, अपुष्पिषुः; &c.

दीप्[4.P.] Shine, enlighten. *Mode* XI.

This root having a long vowel does not change it. See rule 430.

Proper Form. 1. अदीपिष्ट, अदीपिषातां, अदीपिषत; &c.

Obs. This root makes alſo अदीपि in the firſt perſon ſingular.

431. THE roots यम्[1.] Stop, ceaſe, refrain from, रम्[1.] Sport, play, and नम्[1.] (for णम्) Bend, bow in ſaluting, take इ with स् prefixed, and

and consequently are conjugated in the *common* form after *Mode* VII. Their vowels suffer no change by rule 429.

यम् [1.] Stop, cease, refrain from. *Mode* VII.

Common Form 1. अयंसीत्, अयंसिषातां, अयंसिषुः; &c.

So रम् and नम्.

432. IF a root, which does not admit of the prefix इ in the third preterit, end in a consonant, single or double, its penultimate vowel is *augmented;* अ to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, &c. when conjugated in the *common* form after *Mode* V, with the terminations सीत्, स्तां, सुः, &c. &c. but no change takes place before *Modes* II, III, IV, IX, X. If the penultimate be ऋ, it may be changed also to र्.

433. THOSE roots in the popular lists marked औ, do not require the prefix इ in the third preterit, of which the following are conjugated according to *Mode* V in the *common* form, and *Mode* X in the *proper*.

पच् [4.c.] Dress food.

Common Form. 1. अपाक्षीत्, अपाक्तां, अपाक्षुः; 2. अपाक्षीः, अपाक्तं, अपाक्त; 3, अपाक्षं, अपाक्ष्व, अपाक्ष्म.

Proper Form. 1. अपक्त, अपक्षातां, अपक्षत; 2. अपक्थाः, अपक्षाथां, अपग्ध्वं; 3. अपक्षि, अपक्ष्वहि, अपक्ष्महि.

प्रच्छ् [6.c.] Ask.

Common Form. 1. अप्राक्षीत्, अप्राक्तां, अप्राक्षुः; &c.

त्यज् [1.c.] Quit, leave, forsake.

Common Form. 1, अत्याक्षीत्, अत्याक्तां, अत्याक्षुः; &c.

So भज् [7.c.] Divide, serve, भंज् [7.c.] Break.

भृस्ज् 6.c.p. Fry. This root makes अभ्राक्षीत् and अभार्क्षीत् in the *common* form, and अभ्रष्ट, अभ्रक्षातां, &c. in the *proper*.

भुज् 7.c. Eat, devour, enjoy, अभौक्षीत्, &c.

मस्ज् or मज्ज् 6.c. Dive, immerge, bathe, अमाङ्क्षीत्, &c.

यज् 1.c. Worſhip, अयाक्षीत्, &c.

युज् 4.p. Unite mentally, अयुक्त, अयुक्षातां, &c.

रंज् 4.c.p. Colour, dye, अरांक्षीत्, &c.

रुज् 6.c. Break, अरौक्षीत्, &c.

संग् for षंग् 1.c. Accompany, असांक्षीत्, &c.

स्वंज् for ष्वंज् 1.p. Embrace, अस्वङ्क्त, अस्वंक्षातां, &c.

सृज् 4.p.6.c. Create, let go, असर्क्षीत् or अस्राक्षीत्, &c. असृक्त, असृक्षातां, &c.

तुद् 6.c.p. Teaze, vex, goad.

Common Form. 1. अतौत्सीत्, अतौत्तां, अतौत्सुः; &c.
Proper Form. 1. अतुत्त, अतुत्सातां, अतुत्सत; &c.

So नुद् for णुद् 6.c.p. Send, अनौत्सीत् &c. अनुत्त, अनुत्सातां, &c.

हद् 1.c. Void excrement, अहात्सीत्, &c.

विद् 4.p. Be, become, अवित्त, अवित्सातां, &c.

बध् 1.c. Bind, faſten. The initial ब् being a third letter, is changed to a fourth, or its proper aſpirate, when स् is dropped, and the final ध् with the त् of the termination, forms द्ध्. अभात्सीत्, अबाद्धां, अभात्सुः; &c.

बन्ध् 9.c. Bind, faſten, अभांत्सीत्; &c.

राध् 4.c. Finiſh, accompliſh, perfect, makes अरात्सीत्, अराद्धां, अरात्सुः; &c.

व्यध् 4.c. Kill, hunt game, अव्यात्सीत्, अव्याद्धां, &c.

बुध्

बुध् 4.c. This root in the first person has two forms; as अबोधि or अबुद्ध, अभुत्सातां, अभुत्सत; *Obs.* Some authors make the radical vowel long when an initial third letter is changed to the fourth of its own class, thus making अभूत्सातां, &c.

युध् 4.P. Fight, makes अयुद्ध, अयुत्सातां, अयुत्सत; &c.

रुध् 4.P. Desire. अरुद्ध, अरुत्सातां, अरुत्सत; &c.

शुध् 4.P. Cleanse, purify, अशुद्ध, अशुत्सातां, अशुत्सत; &c.

सिध् for षिध् 4.c. Finish, complete, असैत्सीत्, &c. &c.

साध् 4.c. for षाध् 4.c. Finish, accomplish, असात्सीत्, &c.

मन् 8.P. Mind, understand, makes अमन्स्त, अमन्सातां, अमन्सत; &c.

क्षिप् 6.c.P.4.c. Throw, fling, अक्षैप्सीत्, अक्षैप्तां, &c. अक्षिप्त, अक्षिप्सातां, अक्षिप्सत; &c.

छुप् 6.c. Touch, अछौप्सीत्, &c.

वप् 1.c.P. Sow seed, weave. अवाप्सीत्, &c. अवप्त; &c.

शप् 1.c.P. Curse, अशाप्सीत्, &c. अशप्त, अशप्सातां; &c.

स्वप् for ष्वप् 2.c. Sleep, अस्वाप्सीत्, &c.

सृप् 1.c. Slip, slide, glide, असार्प्सीत् or अस्राप्सीत्; &c.

रभ 1.P. Be engaged, amused, अरब्ध, अरब्सातां, अरब्सत, &c.

लभ् 1.P. Obtain, attain, get, अलब्ध, अलब्सातां, अलब्सत; &c.

कृश् 4.c. Lessen, make thin, अकार्क्षीत् or अक्राक्षीत्, &c. This root may also follow *Mode* IV, and make अकृक्षत्, अकृक्षतां, अकृक्षन्.

दंश् 1.c. Bite, अदांक्षीत्, अदांक्तां, अदांक्षुः; &c.

मश् 2.c. Make a noise, be angry. अमक्षत्, अमक्षतां, अमक्षन्; &c.

मृश 6.c. Advise, counsel, अमार्क्षीत् or अम्राक्षीत्, &c. This root may also be conjugated after *Mode* IV, making अमृक्षत्, &c.

स्पृश् 6.c. Touch, अस्प्राक्षीत् or अस्पार्क्षीत्, &c. *Obs.* This root may be also conjugated after *Mode* IV, and thus make अस्पृक्षत्, अस्पृक्षतां, अस्पृक्षन्; &c.

वस् 1.c. Stay, remain, dwell, अवात्सीत्, अवात्तां, &c. *Obs*. This root changes स् to त् before स्.

दह् 1.c. Burn. The final ह् of this root is changed to क्, subject to the changes of orthography, and the initial द् being a third letter, is changed to its fourth ध्, when स् is not dropped. अधाक्षीत्, अदाग्धां, अधाक्षुः; &c. अदग्ध, अधक्षातां, अधक्षत; &c.

नह् 4.c.p. Tie, bind. The radical ह् is changed to ध्, still subject to other changes, अनात्सीत्, अनाद्धां, अनात्सुः; &c. अनद्ध, अनत्सातां, अनत्सत; &c.

वह् 1.c.p. Bear, carry. The final ह् of this root is changed to ढ्, subject to other mutations. When स् is dropped, the radical अ is changed to ओ instead of आ. अवाक्षीत्, अवोढां, अवाक्षुः; &c. अवोढ, अवाक्षातां, अवाक्षत; &c.

435. OF roots which do not require the affix ई, such as end in ह्, श्, or ष्, whose penultimate is any vowel but अ or आ, follow *Mode* IV in the *common* form, and *Mode* VIII or X in the *proper*. श्लिष्, when it means *embrace*, is included in this rule; but when it means *cling* (as lac about a twig,) it is conjugated after *Mode* II. दृश् See, is also excluded from this rule; it is conjugated after *Mode* V or II. गुह् Hide, दुह् Milk, दिह् Stain, pollute, defile, taint, and लिह् Lick, are conjugated in the *proper* form, either after *Mode* X, or VIII.

क्रुश् 1.c. Cry out, make a loud noise. अक्रुक्षत्, &c.

कृश् 4.c. Make less, or thin, अकृक्षत्, अकृक्षतां; &c. *Obs*. This root, as before shewn, may also follow *Mode* V.

दिश् 6.c.p. Show, direct, point out, अदिक्षत्, अदिक्षतां, &c. अदिष्ट, अदिक्षातां, अदिक्षत; &c. IV and X.

मृश्

मृश् 6.c. Counſel, adviſe, अमृक्षत्, अमृक्षतां, अमृक्षन्; &c. *Obs.* This root may likewiſe follow *Mode* V, as before ſeen.

रुश् 6.c. Injure, hurt, अरुक्षत्, अरुक्षतां, अरुक्षन्; &c.

रिश् 6.c. Injure, hurt, अरिक्षत्, अरिक्षतां, अरिक्षन्; &c.

लिश् 4.P. Make leſs, अलिक्षत, अलिक्षातां, अलिक्षन्त; &c.

विश् 6.c. Enter, अविक्षत्, अविक्षतां, अविक्षन्; &c.

स्पृश् 6.c. Touch. अस्पृक्षत्; अस्पृक्षतां, अस्पृक्षन्, &c. *Obs.* This root may alſo be conjugated after *Mode* V, as before ſeen.

कृष् 1.c. Draw, plough, अकृक्षत्, अकृक्षतां, अकृक्षन्: &c.

त्विष् 1.c.P. Turn, ſhine, अत्विक्षत्, अत्विक्षतां, अत्विक्षन्; &c. अत्विक्षत, अत्विक्षातां, अत्विक्षन्त: &c.

द्विष् 2.c.P. Hate, अद्विक्षत्, अद्विक्षतां, अद्विक्षन्; &c. अद्विष्ट, अद्विषातां, अद्विषत; &c. IV and X.

पिष् 3.c. Pound, अपिक्षत्, अपिक्षतां, अपिक्षन्; &c.

विष् 9.c. Poiſon, अविक्षत्, अविक्षतां, अविक्षन्; &c.

श्लिष् 4.c. Embrace, अश्लिक्षत्, अश्लिक्षतां, अश्लिक्षन्, &c. v. r. 435.

गुह् 1.c.P. Hide, अघुक्षत्, अघुक्षतां, अघुक्षन्; &c. अगूढ or अघुक्षत, अघुक्षातां, अघुक्षन्त; &c. See rule 425.

दिह् 2.c.P. Taint, ſtain, pollute, defile, अधिक्षत्, अधिक्षतां, अधिक्षन्; &c. अधिक्षत or अदिग्ध, अधिक्षातां, अधिक्षन्त; &c. v. r. 435.

दुह् 2.c.P. Milk a cow, अधुक्षत्, अधुक्षतां, अधुक्षन्; &c. अदुग्ध or अधुक्षत, अधुक्षातां, अधुक्षन्त; &c. See rule 425.

मिह् 1.c. Make water, अमिक्षत्, अमिक्षतां, अमिक्षन्; &c.

रुह् 1.c. Grow, mount, अरुक्षत्, अरुक्षतां, अरुक्षन्; &c.

लिह् 2.c.P. Lick, अलिक्षत्, अलिक्षतां, अलिक्षन्; &c. अलिक्षत or अलीढ, अलिक्षातां, अलिक्षन्त; See rule 425.

लुह् 1.c. Covet, अलुक्षत्, अलुक्षतां, अलुक्षन्; &c.

436. OF

436. OF roots terminating in silent consonants the undermentioned are conjugated according to *Mode* II in the *common* form of the third preterit, and in the *proper* form *Modes* IX or X:

—The class of roots of the fourth conjugation called पुषादि, already enumerated in pages 218, 219, and 220 of this work, the first of which is पुष्, and the last गृध्.

—The class of roots of the first conjugation, called, from द्युत् Shine, द्युतादि, of which the following is a list:—द्युत् Shine, शुभ् Shine, रुच् Shine, be pleasing or agreeable, श्वित् Grow white, मिद् Grow liquid, or unctuous, melt with affection, ष्विद् Become moist, sweat, घुट् Turn about, return, exchange, barter, रुट् Strike again, resist, oppose, लुट or लुठ् Tumble or roll on the ground with pain or affliction, क्षुभ् Be agitated, confused, disquieted, disturbed, णभ् Injure, hurt, तुभ् Injure, hurt, स्रंस्, श्रंस, or भ्रंश्, Fall from, ध्वंस् Depart, fall from, स्रंभ् Trust, confide, have confidence, वृत् Circulate, be current, come to pass, वृध् Increase, grow large, शृध् Break wind, स्यंद् Leak, ooze, run out, and कृप् or क्लृप् Have power, be formed. *Obs*. These roots (द्युतादि), in every other tense, but the third preterit, are confined to the *proper* form, take इ, and are conjugated after *Mode* XI, as अद्योतिष्ट, &c.

—All roots in the popular lists distinguished by a servile ऌ, such as—सृप् 1.c. Go, slip, slide, गम् 1.c. Go, षद् or सद् 1.6.c. Sink, fail, give way, yield, शद् 1.6.c. Wither, perish, आप् 5.c. Find, obtain, get, शक् Be able मुच् 6.c.p. Quit, leave, get free, विद् 6.c.p. Find, get, obtain, शिष् 7.c. Distinguish, describe, पिष 7.c. Pound, पत् 1.c. Fall, move, लुप् 6.c.p. Cut off, &c.

—शास 2.c. Govern; also, in the active voice, वच् 2.c. Speak (used for ब्रू of the same signification, which wants the third preterit), अस् 4.c. Hurl, throw, लिप् 6.c.p. Plaster, smear, daub, write, षिच् 6.c.p. Shed water, sprinkle.

Of

Of the above mentioned roots, पत् 1.c. Fall, becomes पप्त्, णश् 4.c. Periſh, becomes नश् or नेश्, रध् 4.c. Injure, becomes रन्ध्, and शास् 2.c. Govern, becomes शिष्, वच् 2.c. Speak, becomes वोच्, अस् 4.c. Hurl, throw, becomes स्थ्, and ſuch roots as have a naſal before the final, drop it before the terminations of *Mode* II, after which they, with all the others, may be conjugated after the following example, in the *common* form of the third preterit.

पुष् 4.c. Nouriſh, cheriſh, feed.

Common Form. 1. अपुषत्, अपुषतां, अपुषन्;
2. अपुषः, अपुषतं, अपुषत;
3. अपुषं, अपुषाव, अपुषाम.

मुच् 6.c.r. Releaſe. *Modes* II and X.

Common Form. 1. अमुचत्, अमुचतां, अमुचन्; &c.
Proper Form. 1. अमुक्त, अमुक्षातां, अमुक्षत; &c.

पत् 1.c. Fall.

Common Form. 1. अपप्तत्, अपप्ततां, अपप्तन्; &c.

नश् 4.c. (for णश्), Periſh.

Common Form. 1. अनशत्, अनशतां, अनशन्; &c.
Or, 1. अनेशत्, अनेशतां, अनेशन्; &c.

रध् 4.c. Injure.

Common Form. 1. अरन्धत्, अरन्धतां, अरन्धन्; &c.

वच् 2.c. Speak.

Common Form. 1. अवोचत्, अवोचतां, अवोचन्; &c.

Obs. The root ब्रू being defective in this tenſe, अवोचत्, &c. is ſubſtituted for it.

अस्

अस् 4.c. Throw, hurl.

Common Form. 1. आस्थत्, आस्थतां, आस्थन्; &c.

लिप् 6.c.p. Plaſter, &c. *Mode* II, IX, and X.

Common Form. 1. अलिपत्, अलिपतां, अलिपन्; &c.
Proper Form. 1. अलिपत, अलिपेतां, अलिपन्त; &c.
Or. 1. अलिप्त, अलिप्सातां, अलिप्सत; &c.

So सिच् 6.c.p. (for षिच्) Sprinkle, ſhed water, &c.

437. IN the popular liſts will be found certain roots marked with a redundant इर्, which ſerves to denote that they may be conjugated after two *modes* in the *common* form of the third preterit, one of which is *Mode* II. If ſuch roots be alſo diſtinguiſhed by a ſervile औ, denoting that the prefix इ is not required, the other *mode* will be V; but if there be no औ, it ſhould be *Mode* VI. With reſpect to the *proper* form of ſuch roots, if the root do not take इ, *Mode* X ſhould be followed; but if it do, *Mode* XI. The following examples will explain this rule:

रुध् 7.c.p. (इर् औ,) Stop, oppoſe, ſhut up. *Modes* II, V, and X.

Common Form. 1. अरुधत्, अरुधतां, अरुधन्; &c.
Or. 1. अरौत्सीत्, अरौत्तां, अरौत्सुः; &c.
Proper Form. 1. अरुद्ध, अरुत्सातां, अरुत्सत; &c.

After this example are conjugated the following, and perhaps a few other roots, all marked इर्, औ:—भिद् 7.c.p. Divide, break aſunder, छिद् 7.c.p. Divide, ſplit, cut aſunder, विच् 7.c.p. Separate; divide, रिच् 7.c.p. Go to ſtool often, युज् 7.c.p. Join, form a ſpiritual union, uſe, apply,

निज्

निज् 3.c.p. Wash, make clean, विज् 3.c.p. Separate, *intr.* क्षुद् 7.c.p. Pound, स्कन्द् 1.c. Dry up, go, विज् 3.c.p. Separate, divide, &c.

दृश् 1.c. (इर्, औ.) See *Modes* II and V.

This root changes its vowel to अर् in *Mode* II, and to रा in *Mode* V.

Common Form. 1. अदर्शत्, अदर्शतां, अदर्शन्; &c.
Or, 1. अद्राक्षीत्, अद्राष्टां, अद्राक्षुः; &c.

बुध् 1.c.p. (इर्) Understand. *Modes* II, VI, and XI.

Common Form. 1. अबुधत्, अबुधतां, अबुधन्; &c.
Or, 1. अबोधीत्, अबोधिष्टां, अबोधिषुः; &c.
Proper Form. 1. अबोधिष्ट, अबोधिषातां, अबोधिषत; &c.

After this example are conjugated the following:—घुष् 1.c. Proclaim, च्युत् 1.c. Drop, distil. श्च्युत् 1.c. Drop, distil, तुह 1.c. Give pain, hurt, kill, दुह 1.c. Give pain, hurt, kill, छृद् 7.c.p. Shine, play, तृद् 7.c.p. Injure, hurt, offend, dishonour, रुद् 2.c. Weep, cry, shed tears, शुच् 4.c.p. Become pure, mourn, स्फुट् 1.c. Burst open (as a flower), मुच् 1.c. म्लुच् 1.c. मुञ्च् 1.c. म्लुञ्च् 1.c. मञ्च् 1.c. or मुञ्च 1.c. Go, move, ग्रुच् 1.c. or ग्लुच् Steal, go, &c. &c.

438. A FEW roots in the popular lists marked उ (see page 281, rule 331), may indifferently take इ in the third preterit. The following are nearly the whole of that class:

षिध् 1.c. (उ) Make perfect.. *Mode* V or VI. असैत्सीत्, असैद्धां, असैत्सुः; &c. or असेधीत्, असेधिष्टां, असेधिषुः; &c.
गुप् 1.c. (उ) Hide, conceal. *Mode* V or VI. अगौप्सीत्, &c. or अगोपीत्; &c.

अक्ष् 1.c. (उ) Heap up, accumulate. *Mode* V or VI. आक्षीत्, आष्टां, आक्षुः; &c. or आक्षीत्, आक्षिष्टां, आक्षिषुः; &c.

त्रप 1.P. (उ) Be ashamed. *Modes* X or XI. अत्रप्त, अत्रप्सातां, अत्रप्सत; or अत्रपिष्ट, अत्रपिषातां, अत्रपिषत; &c.

क्षम 1.P. (उ) Bear, suffer, bear with. *Mode* X or XI. अक्षंस्त, अक्षंसातां, अक्षंसत; &c. or अक्षमिष्ट, अक्षमिषातां, अक्षमिषत; &c.

गृह 1.P. (उ) Take, receive, accept. *Mode* VIII or XI. अघृक्षत, अघृक्षातां, अघृक्षन्त; or अगाहिष्ट, अगाहिषातां, अगाहिषत; &c.

तक्ष् 1.c. (उ) Pare, make small or thin by cutting. *Mode* V or VI. अताक्षीत्, अताष्टां, अताक्षुः; &c. or अतक्षीत्, अतक्षिष्टां, अतक्षिषुः; &c.

त्वक्ष् 1.c. (उ). The same as तक्ष्.

कृप् or कॢप् 1.P. (उ). Be able, capable, designed, intended. *Mode* X or XI; and being of the class द्युतादि, *Mode* II also, v. p. 324, r. 436. अकॢप्त, अकॢप्सातां, अकॢप्सत; &c. or अकल्पिष्ट, अकल्पिषातां, अकल्पिषत; &c. *Common* Form, अकॢपत्, अकॢपतां, अकॢपन्; &c.

स्यन्द् 1.P. (उ). Leak, run out. *Mode* X or XI. अस्यंत्त, अस्यंत्सातां, अस्यंत्सत; &c. or अस्यंदिष्ट, अस्यंदिषातां, अस्यंदिषत; &c.

Obs. This root being of the class द्युतादि, may be conjugated also in the *common* form of this tense, according to *Mode* II. See p. 324, r. 436.

गुह 1.c.P. (उ). Hide, conceal. *Mode* V or VI in the *common* form, and *Mode* VIII, X, or XI in the *proper*.

Mode IV. अघुक्षत्, अघुक्षतां, अघुक्षन्; &c.

Mode VI. अगूहीत्, अगूहिष्टां, अगूहिषुः; &c.

Mode VIII. अघुक्षत, अघुक्षातां, अघुक्षन्त; &c.

Mode X. अगूढ, अघुक्षातां, अघुक्षत; &c.

Mode XI. अगूहिष्ट, अगूहिषातां, अगूहिषत; &c.

मृज्

मृज् 2.c. (उ). Make clean, ſweep, wipe. *Mode* V or VI.

Mode V. अमार्क्षीत्, अमार्ष्टां, अमार्क्षुः; &c.

Mode VI. अमार्जीत्, अमार्जिष्टां, अमार्जिषुः; &c.

तृप् 4.c. (उ ऌ). Satisfy, pleaſe, content. *Modes* V or VI, alſo *Mode* II, as denoted by the mark ऌ. See p. 324, r. 436.

Mode V. अताप्र्सीत्, अताप्र्ां, अताप्र्सुः; &c.

Or, अत्राप्सीत्, अत्राप्तां, अत्राप्सुः; &c.

Mode VI. अतर्पीत्, अतर्पिष्टां, अतर्पिषुः; &c.

Mode II. अतृपत्, अतृपतां, अतृपन्; &c.

So दृप् 4.c. (उ ऌ), Be proud.

अंज 7.c. (उ). Make clear, manifeſt, evident; anoint. *Mode* VI. This root though marked with उ, follows only one *mode* in the third preterit, though it does in other tenſes. आंजीत्, आंजिष्टां, आंजिषुः; &c.

Obs. A few more of this deſcription of roots appear in ſome liſts, but they ſeem to be obſolete, or diſputed; ſuch as वृह् 6.1. Labour, exert strength, स्तृह् 6.1. तृह् 1.6. or तृंह् 6.1. Kill, injure, &c.

439. THE roots तन् 8.c.p. and nine others, all of the eighth conjugation (v. p. 238, r. 266), require इ before the terminations of the third preterit, (v. p. 281, r. 333, and p. 282, r. 339); but in the firſt and ſecond perſons, *proper* form, they occaſionally may follow *Mode* X alſo, dropping their finals before स्त and स्थाः, which are changed to त and थाः.

तन् 8.c.p. Stretch, extend. *Modes* VI and XI.

Common Form. 1. अतनीत्, अतनिष्टां, अतनिषुः; &c.

Or, 1. अतानीत्, &c. See p. 315, r. 429.

Proper Form. 1. अतनीष्ट, अतनिषातां, अतनिषत; &c.
Or, अतत
2. अतनिष्ठाः, अतनिषाथां, अतनिध्वं; &c.
Or, अतथाः

After the example of तन्, may be conjugated every other root of the eighth conjugation, except कृ. See page 238, rule 266.

हन् 2.c. Kill, ſmite, ſtrike, wanting the *common* form of the third preterit, is ſupplied by वध् of the ſame meaning, which requiring the prefix इ, follows *Mode* VI; as—अवधीत्, अवधिष्टां, अवधिषुः; &c. But if the *proper* form be required (as it may with a prepoſition), it requires no ſubſtitute, and follows *Mode* X, the radical न् being dropped before every perſon, and the स् of स्त and स्थाः omitted; as—आहत, आहसातां, आहसत; आहथाः, आहसाथां, आहध्वं; आहसि, आहस्वहि, अहस्महि. *Obs.* The prepoſition here prefixed is आ, To, at. See page 176, rule 199; alſo page 270, rule 311, page 282, rule 339, page 289, rule 362, page 296, rule 384.

440. ALL roots of the tenth conjugation are conjugated after *Mode* II or III in the *common* form, and IX in the proper, of the third preterit, with a modified doubling of the radical letters, chiefly according to rule 158, pages 128, 129, and 130, ſubject however to certain ſpecial deviations. *Obs.* As the rules for forming and conjugating cauſals are about to be given, it will not be necessary to say more in this place of the third preterit as applicable to the tenth conjugations, the rules for both being the ſame.

OF

OF DERIVATIVE VERBS

CAUSALS.

441. CAUSALS are derivative verbs, formed from their primitive roots by adding, by way of affix, the vowel इ् (by different authors technically called इञ्, इन्, णिच्, ञि, &c.), which इ् becomes अय् before the vowel of a termination, while the primitive is ſubject to occaſional modifications. A verb, in a cauſal ſenſe, differs not in the form of its inflections from a primitive verb of the tenth conjugation. See page 248.

442. THE ſyllable अय् being affixed to a primitive root, the new verb is inflected in the firſt four tenſes of the two active forms, according to the terminations adapted to roots of the firſt conjugation, as given in page 132.

443. IN the ſecond preterit, the affix आं or आम् is put after the cauſal root, and the indeclinable word, ſo formed, is uſed with an auxiliary verb, as explained in page 275, rules 317, 318.

444. THE third preterit is formed without the affix अय्. The primitive root is modified and doubled, according to certain rules, and, thus prepared, is conjugated after *Modes* III and IX. See p. 299, rule 387, 388, and following table.

445. The firſt and ſecond future, with the conditional and *proper* form of the precative, are conjugated with the prefix इ्, according to rule 347, page 285; but as इ् is not admiſſible before य्, the affix अय् is dropped before the terminations of the *common* form of the precative.

446. THE primitive root याच् 1.c.p. Seek, being put into a cauſal form by the addition of the affix अय्, preſents itſelf as a fit example to explain the principles of the above rules.

याचि

याचि or याचय् Cauſe to ſeek.

1. *Preſent Tenſe.*

Common Form.	1. याचयति, याचयतः, याचयन्ति; &c.
Proper Form.	1. याचयते, याचयेते, याचयन्ते; &c.

2. *Potential.*

Common Form.	1. याचयेत्, याचयेतां, याचयेयुः; &c.
Proper Form.	1. याचयेत, याचयेयातां, याचयेरन्; &c.

3. *Imperative.*

Common Form.	1. याचयतु, याचयतां, याचयन्तु &c.
Proper Form.	1. याचयतां, याचयेतां, याचयन्तां; &c.

4. *Firſt Pretrit.*

Common Form.	1. अयाचयत्, अयाचयतां, अयाचयन्; &c.
Proper Form.	1. अयाचयत, अयाचयेतां, अयाचयन्त;

5. *Second Preterit.* See p. 275, r. 318. Alſo page 187.

Common Form.	1. याचयामास, याचयामासतु, याचयामासुः;
	2. याचयामासिथ, याचयामासथुः, याचयामास;
	3. याचयामास, याचयामासिव, कारयामासिम.

6. *Firſt Future.*

Common Form.	1. याचयिता, याचयितारौ, याचयितारः; &c.
Proper Form.	1. याचयिता, याचयितारौ, याचयितारः;
	2. याचयितासे, याचयितासाथे, याचयिताध्वे;
	3. याचयिताहे, याचयितास्वहे, याचयितास्महे.

7. *Second*

7. *Second Future.*

Common Form.	1. याचयिष्यति,	याचयिष्यतः,	याचयिष्यन्ति; &c	
Proper Form.	1. याचयिष्यते,	याचयिष्येते,	याचयिष्यन्ते; &c.	

8. *The Precative.*

Common Form.	1. याच्यात्,	याच्यास्तां,	याच्यासुः; &c.
Proper Form.	1. याचयिषीष्ट,	याचयिषीयास्तां,	याचयिषीरन्; &c.

9. *The Conditional.*

Common Form.	1. अयाचयिष्यत्,	अयाचयिष्यतां,	अयाचयिष्यन्; &c.
Proper Form.	1. अयाचयिष्यत,	अयाचयिष्येतां,	अयाचयिष्यन्त; &c.

10. *Third Preterit.*

Common Form.	1. अययाचत्,	अययाचतां,	अययाचन्;
	2. अययाचः,	अययाचतं,	अययाचत;
	3. अययाचं,	अययाचाव,	अययाचाम.
Proper Form.	1. अययाचत,	अययाचेतां,	अययाचन्त;
	2. अययाचथाः,	अययाचेथां,	अययाचध्वं;
	3. अययाचे,	अययाचावहि,	अययाचामहि.

As far as respects the affix and the usual terminations, all other causals (as well as roots of the tenth conjugation) are inflected after this example; but previous to conjugation, it is necessary to learn what modifications the primitive root is subject to in forming the causal derivative; and also the peculiar changes which take place in the third preterit, with respect to the reduplication.

447. THE verb produced by the addition of the causal इ to a primitive root, is to be considered as a new root. Thus the primitive याच् Seek,

Seek, by the addition of इ, becomes the caufal root याचि *Caufing to feek.* The इ, as before obferved, ultimately becomes अय् before the vowel of any termination, but that of the third preterit, *Modes* III and IX, before which, and the terminations of the precative fingular number, it is dropped, as in the inftances of याच्यात्, &c. and अययाचत्, &c.

448. AS the primitive root occafionally requires fome addition or alteration in its formation to accommodate it to the caufal form, due attention is neceffary to be paid to the following rules:

449. A DIPHTHONG being the final of a primitive root, is uniformly changed to आ, and the root conjugated like roots in आ.

450. ROOTS in आ, or a diphthong, require the addition of a confonant before the caufal इ, to obviate the hiatus which might otherwise occur. Thus पा Drink, शो Grind, छो Cut, मो Deftroy, थे Cover, ह्वे Challenge, call, and वे Weave, require the infertion of य्, and fo are formed the caufal roots पायि Caufe to drink, पाययति He caufes to drink, शा (for शो) Grind, शायि Caufe grind, शाययति He caufes to grind, &c. &c. पा Preferve, takes ल्, and makes पालि Caufe preferve, पालयति He caufes to preferve. All other roots in आ, or a diphthong, take प् before the caufal इ; as दा Give, दापि Caufe give, दापयति He caufes to give, धा Hold, keep, धापि Caufe to hold, keep, धापयति He caufes to hold, keep, &c. &c. ज्ञा Know, takes प्, and makes ज्ञापि; as ज्ञापयति He makes known. ज्ञा, when ufed in the caufal form, for *killing, giving fatisfaction, fharpening,* has the vowel fhort; as ज्ञपयति पशून् याज्ञिकः The facrificer kills the animal. ज्ञपयति गुरुं He fatisfies the mafter. ज्ञपयति शस्त्रं He fharpens the weapon. ग्ला (for ग्लै) Be dull, melancholy, and स्ना (for ष्णा) Bathe, make ग्लापयति or गपयति He makes dull or melancholy, स्नापयति or स्नपयति He makes bathe.

With

With a prepoſition theſe two roots make ग्लापयति and म्लापयति. वा, when ſignifying *agitate*, makes वाजि Agitate as the wind, cauſe to move; as वाजयति द्रुमान् पक्षैः He moves or fans the trees with the wings. But when वा means *perfume*, *ſcent*, it makes वापि; as वापयति केशान् He perfumes the hair.

451. OF roots in इ, जि Conquer, स्मि Smile, and इ Go, make जापि, स्मापि, and आपि for their cauſal roots; as जापयति He cauſes to conquer, स्मापयति He cauſes to ſmile; (with a prepoſition) अध्यापयति He cauſes to ſtudy, read, peruſe, go over. चि Collect, makes चायि or चापि, चयि or चपि; as चाययति or चापयति, चययति or चपयति He cauſes to collect. श्वि Go, makes श्वायि; as श्वाययति He goes. हि Move, makes हायि; as हाययति He cauſes to move. Other roots in इ all make आयि.

452. OF roots in ई, ह्री Be aſhamed, makes ह्रेपि, री Kill, waſte, go, makes रेपि, व्ली Go, hold, makes व्लेपि; as ह्रेपयति He makes aſhamed, रेपयति He makes kill, waſte, go, व्लेपयति He makes go, hold. प्री Pleaſe, ſatisfy, makes either प्रीणि or प्रायि; as प्रीणयति or प्राययति He cauſes to be pleaſed. ली, ſignifying *melting* or *diſſolving* butter, and the like, makes लीलि, लीनि, or लायि; as लीलयति, लीनयति or लाययति वन्हिना घृतं होता The prieſt who attends the making burnt offerings cauſes the butter to melt by the fire. In the ſenſe of *melting*, *ſmelting*, or *fuſing* metals, and other hard ſubſtances, according to ſome, ली makes लापि or लायि; as (with a prepoſition) विलापयति or विलाययति लोहं He cauſes metal to melt or fuſe. The cauſal root of क्री Buy, is क्रापि; as क्रापयति He cauſes to buy. भी Fear, makes भायि, भापि or भीषि, in the *proper* form, and only भायि in the *common*; as भाययते, भापयते, or भीषयते; भाययति He affrights, frightens, terrifies,

terrifies, or caufes to fear. *Obs.* भापि and भीषि are ufed when the agent himfelf is the object of fear; as मुंडोभीषयते or भापयते The evil fpirit *Munda* caufes to fear. If the object of the fear caufed by another be a third perfon or thing, भायि fhould be ufed.

वी, in the fenfe of *conceiving* as an animal, in its caufal form, makes वापि; as प्रवापयति. Other roots in ई, in the caufal form, make आयि.

453. ALL roots in ऊ make their caufal roots in आवि; as श्रु Hear, श्रावि Caufe to hear, श्रावयति He caufes to hear.

454. OF roots in ऊ, धू Shake, makes its caufal either धावि or धूनि, as धावयति or धूनयति वायुः The wind caufes to fhake. All other roots in ऊ make आवि in the caufal; as भू Be, become, भावि Caufe to be, भावयति He caufes to be, भावयितुं To caufe to be.

455. OF roots in ऋ or ॠ, all change their finals to आर् before the caufal इ, except ऋ Go, whofe caufal root is अर्पि; as अर्पयति He caufes to go,—जॄ Grow old, which makes अरि; as जरयति He caufes to grow old or be feeble, and जागृ Awake, which makes either जागरि or जागारि; as जागरयति or जागारयति He causes to awake. All other roots change their finals, being ऋ or ॠ to आर्, and follow the form of कॄ Make, do, कारयति He causes or makes do. So दॄ Tear, दारयति He caufes to tear, स्तॄ Spread, स्तारयति He caufes to fpread, स्मृ Remember, स्मारयति He caufes to remember.

456. ROOTS terminating in diphthongs, as has already been obferved, fubftitute आ for their finals, and afterwards form their caufals like roots in आ. See rule 449, 450.

457. IN forming a caufal root from a primitive ending in a confonant, it may be received as a general rule, that if the final confonant be fingle, the

the preceding vowel, being अ, is changed to आ. Thus पच् Cook, whose causal form is पाचि, makes पाचयति He causes to cook. If under the same circumstances the vowel be इ, उ, or ऋ, it must in due order be changed to ए, ओ, or अर्. Thus पिट् Pound, makes पेटि Cause to pound, पेटयति He causes to pound; बुध् Understand, बोधि Cause to understand, बोधयति He causes to understand; घृष् Rub, घर्षि Cause to rub, घर्षयति He causes to rub. But if either of these short vowels, by its position before two or more consonants combined, make a long syllable, or be long by nature, no change is required. See page 146, rule 175. *Obs*. There are some exceptions to this rule, and a few anomalies, which the following will explain.

458. THE class of roots called घटादि do not change the penultimate अ to आ before the causal इ. It consists of fourteen primitives of the first conjugation, namely—घट् Seek, endeavour, व्यथ् Suffer pain or trouble, प्रथ् Be famous, प्रस् Spread, म्रद् Trample upon, स्खद् Eat, tear asunder, क्षञ् Go, give, दक्ष् Smite, kill, क्रप् Pity, कद् (इ), क्रद् (इ), क्द्, and क्लद् (इ), Cry, mourn, weep, lament, and त्वर् Make haste; as घटयति, व्यथयति, प्रथयति, &c. &c. In the lists these roots are sometimes distinguished by a servile म्. There are a few others also marked म्, all of which follow this rule; such as—जन् Generate, क्नस् Shine, appear, which make जनयति He causes to generate, क्नसयति He causes to shine, &c.

459. रंज्, In the sense of hunting the deer, drops its nasal in forming its causal; as रजयति मृगं व्याधः The sportsman hunts the deer. But when रंज् has any other meaning, it preserves it; as राजा जनां रंजयति The king causes the people to be attached.

460. ROOTS ending in अम्, such as गम् Go, शम् Quiet, &c. do

not change their vowels; as गमयति He caufes to go, शमयति He caufes to be quiet. But अम् Go, makes आमयति, कम् Defire, कामयति, चम् Sip water, चामयति, or, with a prepofition आचामयति.

461. THE following roots make their vowels fhort or long before the caufal इ: ह्वल् Move, makes ह्वलयति or ह्वालयति, ज्वल् Shine, flame, ज्वलयति or ज्वालयति, ह्मल् Move, ह्मलयति or ह्मालयति, नम् Bow, नमयति or नामयति. But when thefe roots are preceded by a prepofition, the firft form only is ufed; as प्रज्वलयति, प्रणमयति. &c.

462. वन् Search, feek, and वम् Vomit, have alfo two forms; as वनयति or वानयति, वमयति or वामयति; but with a prepofition the former makes प्रवानयति, and the latter उद्वमयति.

463. THE vowel of शम् Quiet, यम् Reftrain, ftop, फण् Go, and स्खद् Eat, may be long or fhort before the caufal इ, when ufed with a prepofition; as नियमयति or नियामयति, &c.

464. THE primitive root स्फाय् Grow large, fwell, changes its final य् to व् before the caufal इ; as स्फावयति He caufes to fwell.

465. क्नूय् Stink, be painful or difficult, found, changes its final य् to प् before the caufal इ; as क्नोपयति He caufes to ftink, &c. The य् of क्ष्माय् Shake, is alfo changed to प्; as क्ष्मापयति He caufes to fhake.

466. हन् Strike, kill, becomes घात् before the caufal इ; as घातयति He caufes to ftrike or kill.

467. रुह् Grow, before the caufal इ, makes रोह् or रोप्; as रोहयति or रोपयति He caufes to grow.

468. दुष् Signifying—corrupt the heart, mind, and the like, makes दूषि or दोषि for its caufal root; as दूषयति and दोषयति; but when it fimply means—grow corrupt, evil, or wicked, the firft form only is ufed; as दूषयति He caufes, or attributes evil or blame.

469. स्फुर्

469. स्फुर् Start, ſpring, bound, has for its cauſal root स्फोरि or स्फारि; as स्फोरयति or स्फारयति He cauſes to ſtart, &c.

470. WHEN शद् means *fall*, it takes शाति for its cauſal root; as फलानि शातयति वृक्षात् He cauſes the fruit to fall from the tree. But when it ſignifies *gō*, the cauſal radical will be शादि; as गां शादयति गोपः The cow-keeper cauſes the cow to go, i. e. Drives it.

Obs. The foregoing rules relate chiefly to the firſt four tenſes, the ſecond preterit, and the two futures, in both the active forms; and alſo to the *common* form of the precative. The *proper* form of the precative is formed by ſimply dropping the affix इ of the cauſal root, and joining the latter to the terminations यात्, &c. as कृ Do, कारि Cauſe to do, कार्य्यात् May he cauſe to do!

471. A CAUSAL root having been formed according to the preceding rules, the affix इ is dropped before the terminations of the third preterit (*Modes* III and IX with reduplication,) and afterwards modified and inflected according to the following rules. *Obs.* Theſe rules apply equally to roots of the tenth conjugation.

472. THE penultimate vowel of a cauſal root beginning with a conſonant, being long, is, with ſome exceptions, and a few anomalies, reduced to its correſponding ſhort power: If आ, it becomes अ; as कारि Cauſe do, अचीकरत् He cauſed to do: If ई, ए, or ऐ, it becomes इ; as प्री Pleaſe, प्रीणि Cauſe to pleaſe, अपिप्रिणत् He cauſed to pleaſe; ह्री Be aſhamed, ह्रेपि Cauſe to be aſhamed, अजिह्रिपत् He cauſed to be aſhamed: If ऊ, ओ, or औ, it becomes उ; as धू Shake, धूनि Cauſe ſhake, अदूधुनत् He cauſed to ſhake; रुह् Grow, रोपि or रोहि Cauſe to grow, अरूरुपत् or अरूरुहत् He cauſed to grow. The exceptions to this general rule are—शास् Govern, शासि Cauſe govern, अशशासत् He cauſed

cauſed to govern;—A claſs of roots in the liſts diſtinguiſhed by a ſervile ऋ; as याच् Seek, याचि Cauſe ſeek, अययाचत् He cauſed to ſeek; ढौक् Go, ढौकि Cauſe go, अडुढौकत् He cauſed to go; चकास् Shine, appear, चकासि Cauſe to ſhine or appear, अचचकासत् or अचीचकासत् He cauſed to ſhine, &c. But, of this claſs, the following ſeventeen roots may alſo occaſionally have the vowel ſhort:—भ्राज् Appear, ſhine, भ्राम् Shine, appear, भाष् Speak; भास् Shine, दीप् Shine, जीव् Live, मील् Cloſe the eyes, wink, पीड् Suffer pain, कण् Cry out with pain; रण्, वण्, भण् Make a noiſe, श्रण् Give, लप् Speak, लुप् Cut off, लुट् Tumble, and हेठ् Oppoſe, prevent; as भ्राजि Cauſe to ſhine, अबिभ्राजत् or अबिभ्रजत्; भाषि Cauſe to ſpeak, अबिभाषत् or अबीभषत् He cauſed to ſpeak; दीपि Cauſe to ſhine, अदिदीपत् or अदीदिपत् He cauſed to ſhine, &c. &c.—Roots in the liſts diſtinguiſhed by a ſervile अ, ſubject to eliſion, and ſometimes marked with a ſervile न्, all of the tenth conjugation. *Obs.* Some authors do not ſeem to agree to this exception; and as all roots of this deſcription are of the tenth conjugation, ſome are of opinion that it relates only to cauſals formed from ſuch roots, by ſubjoining the ſyllable आप्; as from कथ् 1.c. Speak, tell, is formed कथापि Cauſe to tell or ſpeak, कथापयति He cauſes to tell or ſpeak, अचिकथापयत् He cauſed to ſpeak or tell.—The roots चेष्ट् Seek, endeavour, and वेष्ट् Entwine, which make चेष्टि Cauſe ſeek, अचिचेष्टत् or अचचेष्टत् He cauſed to ſeek; वेष्टि Cauſe entwine, अविवेष्टत् or अववेष्टत् He cauſed to entwine, do not make their long vowel ſhort.

473. ROOTS with a penultimate ऋ, ſuch as वृत् Revolve, paſs away, turn, may indifferently change that letter to अर् in the cauſal third preterit; as वर्त्ति Cauſe to turn, अवीवृतत् or अववर्त्तत् He cauſed to turn, revolve, &c.

474. स्वप्

474. स्वप् (for ष्वप्) Sleep, स्वापि Cause to sleep, makes असूषुपत् He caused to sleep.

475. पा Drink, पायि Cause drink, makes अपीप्यत् He caused to drink.

476. इ Go, with अधि Over, prefixed, making the causal root अध्यापि Cause to go over, read, has two forms in the third preterit, namely अध्यापिपत् or अध्यजीगपत् He caused to read.

477. स्था (for ष्ठा) Stand, स्थापि Cause to stand, makes अतिष्ठिपत् He caused to stand, in the third preterit.

478. घ्रा Smell, घ्रापि Cause smell, makes अजिघ्रिपत् or अजिघ्रपत् He caused to smell, in the third preterit.

479. हन् Kill, strike, घाति Cause strike, makes अजीघतत् He caused to kill or strike.

The following rules relate chiefly to the reduplication required in forming the causal third preterit, as well as that of the tenth conjugation.

480. IF the root begins with a vowel, that, together with the following consonant or consonants, is included in the reduplication; as अट् Travel about, अटि Cause to travel about, आटिटत् He caused to travel about; उन्द् Moisten, wet, उन्दि Cause to moisten, औन्दिदत् He caused to moisten. *Obs.* The last letter only is left in the place of the root.

481. WHEN the root begins with a consonant, double or single, one only is taken for the reduplication, and which will be one of those pointed out in the table given in page 129, according to the nature of the radical letter it is intended to represent; as च् for क्, ख्, च् or छ्, &c. and the vowel to be used with this consonant, will be either अ, इ, ई, उ, or ऊ, according to the following rules:

482. अ is used as the reduplicated vowel when the penultimate of the radical

radical, modified for conjugation, be अ followed by a double consonant, so as to make what in prosody they call a *heavy* syllable; as रभ् Make a noise, रम्भि Cause to make a noise, अररम्भत् He caused to make a noise; लभ् Get, obtain, लम्भि Cause to obtain, अललम्भत् He caused to obtain; वृत् Pass away, revolve, वर्त्ति Cause to pass away, अववर्त्तत् He caused to pass away. It is also used in the reduplicated syllable of the following verbs: स्मृ Remember, स्मारि Cause to remember, असस्मरत् He caused to remember; स्तृ Spread, स्तारि Cause to spread, असस्तरत् He caused to spread; दॄ Tear, दारि Cause tear, अददरत् He caused to tear; त्वर् Make haste, त्वरि Cause to make haste, अतत्वरत् He caused to make haste; प्रथ् Celebrate, प्रथि Cause celebrate, अपप्रथत् He caused to celebrate; स्पश् Tie, oppose, स्पाशि Cause to tie or oppose, असस्पशत् He caused to tie or oppose; म्रद् Tread or trample upon म्रदि Cause to tread or trample upon, अमम्रदत् He caused to tread or trample upon. अ may also be used in the reduplication of roots, which in the causal, modified for inflecting, in this tense, preserve a long आ; as शास् Govern, शासि Cause govern, अशशासत् He caused to govern; कास् Cough, कासि Cause to cough, अचकासत् He caused to cough; दास् Give, दासि Cause give, अददासत् He caused to give; भास् Shine. भासि Cause to shine, अबभासत् He caused to shine; याच् Seek, याचि Cause to seek, अययाचत् He caused to seek. So चकास् Shine, and others of this description. *Obs.* According to some authors, इ may be the reduplicated vowel of शास्, &c.

483. इ, subject to be changed to ई long, according to rule 485, is used as the reduplicated vowel as follows:—In the first place, it is used when the penultimate of a causal root, with an initial consonant, modified for conjugating in the third preterit, be आ, or अ not followed by a double consonant,

confonant, fo as to make the fyllable long, and deduced from a primitive root ending in a confonant, having a penultimate अ or आ; as पच्, Drefs food, पाचि Caufe to drefs food, अपीपचत् He caufed to drefs food; क्ष्माय् Shake, क्ष्मापि Caufe to fhake, अचिक्ष्मपत् He caufed to fhake. It is alfo ufed in moft cafes where the caufal root has been formed from a primitive ending in इ or ई, or any other vowel but उ or ऊ, (and alfo in a few inftances, which will be mentioned, where the primitives ended in thofe vowels); as कृ Do, make, कारि Caufe to make, अचीकरत् He caufed to make; स्था Stand, स्थापि Caufe to ftand, अतिष्ठिपत् He caufed to ftand; पा Feed, cherifh, पालि Caufe to feed or cherifh, अपीपलत् He caufed to cherifh; जि Conquer, जापि Caufe to conquer, अजीजपत् He caufed to conquer. इ is alfo ufed in the following inftances, where the primitive roots ended in उ or ऊ, and the preceding confonant being fingle, was either ज्, य्, र्, ल्, व्, प्, फ्, ब्, भ्, or म्, which उ or ऊ are changed to आव् in the caufal root; as जु Make hafte, जावि Caufe to make hafte, अजीजवत् He caufed to make hafte; यु Mix, यावि Caufe to mix, अयीयवत् He caufed to mix; रु Sound, रावि Caufe to found, अरीरवत् He caufed to found; लू Cut off, लावि Caufe to cut off, अलीलवत् He caufed to cut off; (none with व्); पू Purify, पावि Caufe to purify, अपीपवत् He caufed to purify; (none with फ् or ब्); भू Be, become, भावि Caufe to be or become, अबीभवत् He caufed to be or become; मू Bind. मावि Caufe bind, अमीमवत् Caufe to bind. When the primitive ends in उ or ऊ, preceded by a double confonant, the laft of which is one of the above, the caufal third preterit may take indifferently इ or उ; श्रु Hear, leak, श्रावि Caufe to hear or leak, अशिश्रवत् or अशुश्रवत् He caufed to hear or leak; द्रु Run or leak, द्रावि Caufe to run or leak, अदिद्रवत्

or

or अदुद्रवत् He caused to run or leak; and so प्लु Float, प्लावि Cause to float; च्यु Laugh, go, च्यावि Cause to laugh. All other primitive roots in उ or ऊ should take उ or ऊ for the vowel of reduplication; as नु for णु Praise, नावि Cause to praise, अनूणवत् He caused to praise; धु or धू Shake, धावि Cause to shake, अदूधवत् He caused to shake, &c. इ is also used in most instances where the penultimate of the primitive was इ, ई, ए, or ऐ; as विद् Know, वेदि Cause know, अवीविदत् He caused to know; तिज् Sharpen, तेजि Cause sharpen, अतीतिजत् He caused to sharpen; चेष्ट Seek, चेष्टि Cause seek, अचिचेष्टत् He caused to seek; वेष्ट Entwine, वेष्टि Cause to entwine, अविवेष्टत् He caused to entwine. These two roots may also make अचचेष्टत् and अववेष्टत्. It is also used when a root with a penultimate ऋ does not change that letter to अर् in the causal third preterit, which it may occasionally do, and then take अ for the vowel of the reduplicate; as वृत् Pass away, revolve, वर्त्ति Cause to pass away or revolve, अवीवृतत् or अववर्त्तत् He caused to pass away, or revolve. See r. 484.

483. उ, or ऊ, is used, as the reduplicated vowel, where the penultimate of a primitive root, with an initial consonant, is उ, ऊ, ओ or औ; as रुह् Grow, रोपि or रोहि Cause to grow, अरूरुपत् or अरूरुहत् He caused to grow; दुष् Grow bad, spoil. दोषि Cause to grow bad or spoil, अदूदुषत् He caused to grow bad or spoil; ढौक् Go, ढौकि Cause go, अडुढौकत् He caused to go. उ, or ऊ, is also used when the final of the primitive is उ or ऊ; except in the several instances where इ has been pointed out as the vowel. See the preceding rule. धू Shake, धूनि or धावि Cause shake, takes ऊ or ई; as अदूदुनत् or अदीधवत्. So स्फुर् Start, bound, takes उ or इ; as अपुष्फुरत् or अपिष्फरत्. श्वि, Go, increase, takes ऊ or इ; as श्वायि Cause to go or increase, अशूशवत्

or

or अशिश्वयन् He caufed to go, or increafe; अशुशावत् or अशिश्वयत् He caufed to grow or increafe; alfo स्वप् for ष्वप् Sleep, असूषुपत् He caufes to fleep. See next rule.

484. THE length of the vowel to be ufed, according to the two preceding rules, depends upon the following circumftances: इ and उ are ufed before a double confonant, and alfo before a fingle, when the following fyllable be long; as in the inftances of अशिश्रवत् and अडुढौकत्; but when followed by a fingle confonant, the fucceeding fyllable being fhort, ई and ऊ are preferred, as अतीतिजत् and अरूरुपत्.

485. IN forming a caufal in the third preterit, from a primitive opening with a vowel, and ending with a confonant, इ is put after the root, and the laft confonant repeated, and placed as the final. Thus अट् Go, wander, अटि Caufe to wander, आटिटत् He caufed to wander. See page 149, rule 177. इल् Send, एलि Caufe fend, ऐलिलत् He caufed to fend; ऊन् Grow lefs, ऊनि Caufe to grow lefs, औनिनत् He caufed to grow lefs; अर्द् Give pain, अर्दि Caufe to give pain, आर्दिदत् He caufed to give pain. *Obs.* Thefe laft three roots may alfo be inflected after *Mode* VI; as ऐलयीत्, औनयीत्, आर्दयीत्. Upon the principles of this rule, any other roots, opening with a vowel, may be conjugated in the third preterit caufal.

REITERATIVES.

486. A VERB when ufed in a reiterative form to denote repetition or intenfenefs, is derived from its primitive by a peculiar modification, and reduplication of the radical letters.

 487. IN

487. IN the *proper* form of the active voice, the ſemivowel य् (called यङ्) is required as an affix to the root; but not in the *common*. Reiteratives are conjugated like roots of the firſt conjugation in the *proper* form, and ſecond in the *common*. *Obs.* The *proper* form ſeems to be more generally uſed than the *common*, with verbs of this deſcription.

Of the Reduplication.

488. A PRIMITIVE root containing but one vowel, having a conſonant for its initial, ſuch as भू Be, or विद् Know, doubles the firſt conſonant according to the rules given in page 129, and then ſubjoins to it the radical vowel, changed to a diphthong, or otherwiſe, according to circumſtances, which the following three rules will ſerve to illuſtrate, wherein the primitive root is ſuppoſed to have been already modified according to rules which will be given hereafter.

489. IF the radical vowel be अ or आ, it is for the moſt part changed to आ in the reduplicated ſyllable; as पापच्यते from पच्, and यायाच्यते, from याच्. In certain inſtances, to be mentioned, अ will be changed to अं and अनी.

490. IF the primitive root, when modified, contain इ or ई, either of thoſe vowels will be changed to ए in the reduplicate; as विद् Know, वेविद्यते; नी for णी Conduct, नेणीयते:—If उ or ऊ, it will be ओ; as भू Be, बोभूयते; तुद् Vex, give pain, तोतुद्यते:—If ऋ or ॠ Medial, it will be changed to अरी; as नृत् Dance, नरीनृत्यते.

Obs. There are ſome exceptions to the laſt two rules, which will be duly noticed.

491. IF the primitive root open with a vowel, as अट् Go about, wander,

wander, the whole root is repeated, and the second अ changed to आ; as अटाटय्यते He wanders about continually or exceedingly. So अश् Eat, makes अशाश्यते, &c. and ऋ Go, makes अरार्य्यते, &c.

Of reiterative Derivatives in the proper *active Form.*

492. आ, or a diphthong, being the final of a primitive root, is changed to ई in the reiterative *proper* form. Thus दा Give, changed to दी by this rule, and reduplicated according to rule 490, becomes देदी; and with the addition of य्, rule 487, देदीय्, which may be confidered as a new root to be conjugated, as a primitive verb of the firft conjugation, *proper* form, in the firft four tenfes, with the terminations अते, एते, अन्ते, &c. (See page 132); in the fecond preterit, with the affix आम् or आं fubjoined, and the auxiliary चक्रे, &c. and in every other tenfe with the prefix इ before the ufual terminations; as in the following example.

दा Give, देदीय् Give often, *proper* form.

1. *Prefent*	1. देदीयते,	देदीयेते,	देदीयन्ते, &c.
2. *Potential*	1. देदीयेत,	देदीयेयातां,	देदीयेरन्; &c.
3. *Imperative*	1. देदीयतां,	देदीयेतां,	देदीयन्तां; &c.
4. *Firft Pret.*	1. अदेदीयत,	अदेदीयेतां,	अदेदीयन्त; &c.
5. *Sec. Pret.*	1. देदीयां चक्रे,	देदीयां चक्राते,	देदीयां चक्रिरे; &c.
6. *Firft Fut.*	1. देदीयिता,	देदीयितारौ,	देदीयितारः; &c.
7. *Sec. Fut.*	1. देदीयिष्यते,	देदीयिष्येते,	देदीयिष्यन्ते; &c.
8. *Precative*	1. देदीयिषीष्ट,	देदीयिषीयास्तां,	देदीयिषीरन्; &c.
9. *Conditional*	1. अदेदीयिष्यत,	अदेदीयिष्येतां,	अदेदीयिष्यन्त; &c.
10. *Third Pret.*	1. अदेदीयिष्ट,	अदेदीयिषातां,	अदेदीयिषत; &c.

493. MOST

493. MOST of the other primitive roots of one ſyllable, ending in आ, or a diphthong, may be inflected according to the laſt rule and example; as धा Keep, guard, देधीय् Keep or guard with earneſtneſs, गै Sing, जेगीय् Sing much, or often, &c. &c.

494. इ or ई being the final of the primitive, is, for the moſt part, long in the reiterated derivative, *proper* form. Thus चि Gather, becomes चेचीय् Gather often or much, चेचीयते, &c. He gathers often or much. नी (for णी) Conduct, नेणीय्, नेणीयते, &c. like दा. But शी Repoſe, makes शाशय् Repoſe much, शाशयते He reposes much. श्वि Go, augment, is anomalous, making its reiterative root either शोशूय्, as if the primitive ended in उ, or श्वेश्वीय्, after which it is conjugated like देदीय्; as शोशूयते or श्वेश्वीयते.

495. उ or ऊ being the final of the primitive, is long in this derivative *proper* form, as भू Be, बोभूयते He often is or becomes. रु Make a noiſe, cry aloud, रोरूयते He cries aloud coutinually. कु Make a noiſe, makes either चोकूयते or कोकूयते He cries *ku* continually.

496. ऋ or ॠ Being the final of a primitive root of one ſyllable, with a ſingle conſonant for its initial, is changed to री in the *proper* form of the reiterative. Thus कृ Make, do, becomes चेक्रीय्, and thence चेक्रीयते, &c. like देदीयते, &c. So दॄ Tear, becomes देद्रीय् and देद्रीयते, &c. If the initial be a double conſonant, ऋ final is changed to अर् in the *proper* form of the derivative; as स्मृ Remember, सास्मर्य्यते He remembers, or recollects often. So स्तृ, स्वृ, &c.

497. WHEN the final of a primitive root is a diphthong, it is firſt changed to आ, and then to ई in the derivative, as before ſeen. Thus गै Sing, makes जेगीयते, &c.

498. अ or आ being the medial of a primitive root, with an initial

and

and a final consonant, suffers no change in the *proper* form of the reiterative derivative. For example:—पच् Dress food, makes पापच्यते He dresses food continually, and याच् Seek, makes यायाच्यते He seeks often.

499. IF a root, having a medial अ, end in a nasal, the vowel of the reduplication will also be अ, followed by a nasal, in the reiterative *proper* form; as गम् Go, जंगम्यते He goes violently, or very fast. जंगम्यते तुरगः The horse goes very fast. भ्रम् Wander, बंभ्रम्यते He wanders exceedingly. The following primitives ending in a nasal follow two forms: जन् Produce, जंजन्यते or जाजायते He produces exceedingly; खन् Dig, चंखन्यते or चाखायते He digs much, चन् Give, चंचन्यते or चाचन्यते He gives much, हन् Strike, smite, kill, जंहन्यते or जेघ्नीयते He strikes violently; and sometimes जंघन्यते.

500. THE following roots, though they do not end in a nasal, require one in the reduplication: जप् Mutter, जंजप्यते He mutters exceedingly; जभ् Meet, join carnally, जंजभ्यते He unites often; जल्प Speak, जंजल्प्यते He speaks much; दह् Reduce to ashes, burn, दंदह्यते He burns exceedingly; पश् Bind with a cord, पंपश्यते He binds hard, शप् Curse, शंशप्यते He curses exceedingly. To these may be added primitives in य्, ल्, and व्, which, according to some authors, may be conjugated either with or without a nasal in the reduplication; such as चल् Move, चंचल्यते or चाचल्यते He moves exceedingly; मथ् Bind, मम्मथ्यते or मामथ्यते He binds exceedingly; दय् Take, kill, give, move, दन्दय्यते or दादय्यते He takes, &c. exceedingly.

501. दंश् Bite, and भंज् Break, require a nasal in the reduplication, and drop that in the radical; as दंदश्यते He bites exceedingly; बंभज्यते He breaks.

502. THE following primitives require अनी to be put after the reduplicated

reduplicated consonant in the reiterative *proper* form, and such as have nasals in the root drop them: श्रंस्, ध्वंस्, भ्रंस् Fall; as शनीश्रस्यते दनीध्वस्यते, बनीभ्रस्यते, He falls often; पत् Move, fall, पनीपत्यते He moves or falls often; पद् Go, step, पनीपद्यते He goes or steps often; स्कन्द् Jump, leap, चनीस्कद्यते He jumps or leaps often; वंच् Deceive, वणीवच्यते He deceives often or greatly; कस् Go, move, चनीकस्यते He moves often.

503. चर् Go, move, act, and फल् Produce, be fruitful, require a nasal in the reduplicated syllable of the reiterative, *proper* form, and change the अ of the primitive to उ and ऊ; as चंचूर्य्यते He moves often; पंफुल्यते He is very productive.

504. इ or ई being the medial of a primitive root, is changed to ए in the reduplicated syllable of the reiterative *proper* form; as विद् Know, वेविद्यते He knows exceedingly; सिच् Sprinkle, सेसिच्यते He sprinkles often.

505. ऊ or उ being the medial of a primitive root, is changed to ओ in the reiterative *proper* form; as सूच् Slander, सोसूच्यते He slanders much; मूत्र् Make water, मोमूत्रयते He makes water often; सूत्र Place in a line, or due order, सोसूत्र्यते He places in order repeatedly; लुप् Cut off, लोलुप्यते He cuts off repeatedly; रुद् Cry, रोरुद्यते He cries exceedingly.

506. WHEN the medial vowel of the primitive root is ऋ, the syllable री is put after the reduplicated syllable in the *proper* form of the reiterative; as नृत् Dance, नरीनृत्यते He dances continually; वृत् Turn, revolve, वरीवृत्यते He turns continually; मृज् Clean, मरीमृज्यते He cleans much or often.

507. THE following roots are affected by the rule called संप्रसारण (See

(See p. 269, r. 310,) in the *proper* form of the reiterative: व्ये Hide, cover, conceal, changes the radical व्ये to वी; as वेवीयते He hides repeatedly; स्वप् for ष्वप् Sleep, changes the radical syllable व *va* to उ; as सोषुप्यते He sleeps much. स्यम् Make a noise, changes the radical syllable य *ya* to इ; as सेसिम्यते He makes a great noise. श्वि Go, increase, makes either शोशूयते or श्वेश्वीयते, as before seen, r. 494.

508. गॄ Swallow, is anomalous, being changed to गिर्, and afterwards to गिल् in the *proper* form of the reiterative; as जेगिल्यते He swallows in a hurry, or ungracefully.

Of Reiteratives in the common *active Form.*

509. IN the *common* form of the reiterative, the affix य् (called यङ्) is omitted, and the derivative root conjugated in the first four tenses, with the terminations suited to the second conjugation of primitives; except that it drops the nasal of अन्ति and अन्तु, and changes अन् to उः.

510. THE reduplication is generally the same in the *common*, as seen in the *proper* form.

511. IN conjugating a reiterative, ई may optionally be prefixed to every termination distinguished in the technical table (p. 126, 127), by a servile प्, provided the initial be a consonant; as तिप्, सिप्, मिप्, तुप्, &c.

512. *Obs.* Besides the above general rules, others will hereafter occur of a more special nature.

Reiteratives ending in Vowels in the common *Form.*

513. आ being the termination of a primitive, the reiterative is formed by doubling the root; thus from दा Give, is formed the derivative दादा Give often; धा Keep, guard, दाधा; स्था Stand, तास्था; &c.

514. ALL

514. ALL roots in आ drop that vowel before that of a termination; as before अन्ति, अन्तु, &c.

515. MOST roots in आ change that letter to ई before the त्, थ्, व्, or म् of any termination not distinguished by a servile प्, such as तस्, थस्, थ, वस्, मस्, &c. But दा Give, and धा Keep, guard, drop आ before those terminations. *Obs.* This rule seems to be confined to the first four tenses.

516. ACCORDING to different authors, ए may optionally be substituted for आ, before those terminations which begin with य्; such as यात्, यातां, &c. यात्, यास्तां, &c. in the second and eighth tenses.

517. WHEN the ई mentioned above, rule 511, is used, the radical आ coalescing with it, forms ए.

518. ई is substituted for आ in the imperative person हि.

Examples.

हा Quit, leave. जाहा Quit often. *Common* Form.

1. *Present*	1. जाहाति or जाहेति	जाहीतः	जाहति
	2. जाहासि or जाहेसि	जाहीथः	जाहीथ
	3. जाहामि or जाहेमि	जाहीवः	जाहीमः
2. *Potential.*	1. जाहायात् or जाहेयात्	जाहायातां or जाहेयातां &c.	
3. *Imperative*	1. जाहातु or जाहेतु	जाहीतां	जाहतु
	2. जाहीह	जाहीतं	जाहीत
	3. जाहानि	जाहाव	जाहाम
4. *First Pret.*	1. अजाहात् or अजाहीत्	अजाहीतां	अजाहुः
	2. अजाहाः or अजाहेः	अजाहीतं	अजाहीत
	3. अजाहं	अजाहीव	अजाहीम
5. *Second Pret.*	1. जाहांचकार	जाहांचक्रतुः	जाहांचक्रुः &c.
6. *First Fut.*	1. जाहाता	जाहातारौ	जाहातारः &c.

7. *Second*

7.	*Second Fut.*	1. जाहास्यति	जाहास्यतः	जाहास्यन्ति &c.
8.	*Precative.*	1. जाहायात् or	जाहेयात्	जाहायास्तां or जाहेयास्तां &c.
9.	*Conditional.*	1. अजाहास्यत्	अजाहास्यतां	अजाहास्यन्, &c.
10.	*Third Pret.*	1. अजाहासीत्	अजाहास्तां	अजाहासुः &c.

दा Give, दादा Give often. *Common* Form. See rule 512.

1.	*Present*	1. दादाति or दादेति	दात्तः	दादति
		2. दादासि or दादेसि	दात्थः	दात्थ
		3. दादामि or दादेमि	दाद्वः	दाद्मः
2.	*Potential*	1. दादायात् or दादेयात् &c.		
3.	*Imperative*	1. दादातु or दादेतु	दात्तां	दादतु
		2. दादीहि	दात्तं	दात्त
		3. दादानि	दादाव	दादाम
4.	*First Pret.*	1. अदादात् or अदादेत्	अदात्तां	अदादुः
		2. अदादाः or अदादेः	अदात्तं	अदात्त
		3. अदादं	अदाद्व	अदाद्म

The rest like हा. So धा Keep, guard, दाधा Keep, guard often. स्था, पा, मा, and perhaps a few others, of which examples have not been found, are conjugated like हा.

518. घ्रा Smell, and ध्मा Blow a fire, or an instrument, make जेघ्री and देध्मी for their reiterative radicals in the *common* form, and are conjugated like roots in इ or ई. See rule 519

ध्मा Blow with the breath, देध्मी Blow often.

The final ई is changed to ए before a redundant प्, as तिप्, सिप्, &c.

1. *Present*	1. देध्मेति or देध्मयीति	देध्मीतः	देध्मियति
	2. देध्मेसि or देध्मयीसि	देध्मीथः	देध्मीथ
	3. देध्मेमि or देध्मयीमि	देध्मीवः	देध्मीमः
2. *Potential*	1. देध्मीयात्	देध्मीयातां	देध्मीयुः &c.
3. *Imper.*	1. देध्मेतु or देध्मयीतु	देध्मीतां	देध्मियतु
	2. देध्मीहि	देध्मीतं	देध्मीत
	3. देध्मयानि	देध्मयाव	देध्मयाम
4. *First Pret.*	1. अदेध्मेत् or अदेध्मयीत्	अदेध्मीतां	अदेध्मियुः
	2. अदेध्मेः or अदेध्मयीः	अदेध्मीतं	अदेध्मीत
	3. अदेध्मयं	अदेध्मीव	अदेध्मीम
5. *Sec. Pret.*	1. देध्मियां चकार	देध्मियां चक्रतुः	देध्मियां चक्रुः &c.
6. *First Fut.*	1. देध्मीता	देध्मीतारौ	देध्मीतारः &c.
7. *Sec. Fut.*	1. देध्मीष्यति	देध्मीष्यतः	देध्मीष्यन्ति &c.
8. *Precative*	1. देध्मीयात्	देध्मीयास्तां	देध्मीयुः &c.
9. *Condit.*	1. अदेध्मीष्यत्	अदेध्मीष्यतां	अदेध्मीष्यन् &c.
10. *Third Pr.*	1. अदेध्मीषीत्	अदेध्मीष्टां	अदेध्मीषुः &c.

So घ्रा Smell, जेघ्री Smell often.

519. इ or ई, as the final of the primitive root, is changed to ए before a termination diſtinguiſhed by a ſervile प्, ſuch as तिप्, सिप्, मिप्, &c. and to य् before the vowel of a termination not ſo diſtinguiſhed. In other perſons it undergoes no change. Examples.

ली Melt, waſte, लेली Waſte exceedingly. *Common* Form.

1. *Preſent*	1. लेलेति or लेलयीति	लेलीतः	लेल्यति &c.

2.	*Potential*	1. लेलीयात्	लेलीयातां	लेलीयुः &c.
3.	*Imperative*	1. लेलेतु or लेलयीतु	लेलीतां	लेल्यतु
		2. लेलीहि	लेलीतं	लेलीत
		3. लेलयानि	लेलयाव	लेलयाम
4.	*First Pret.*	1. अलेलेत् or अलेलयीत्	अलेलीतां	अलेल्युः
		2. अलेलेः or अलेलयीः	अलेलीतं	अलेलीत
		3. अलेलयं	अलेलीव	अलेलीम
5.	*Sec. Pret.*	1. लेल्यां चकार	लेल्यां चक्रतुः	लेल्यां चक्रुः &c.
6.	*First Fut.*	1. लेलीता	लेलीतारौ	लेलीतारः &c.
7.	*Sec. Fut.*	1. लेलेष्यति or लेलयीष्यति	लेलीष्यतः	लेलीष्यन्ति &c.
8.	*Precative*	1. लेलीयात्	लेलीयास्तां	लेलीयासुः &c.
9.	*Conditional*	1. अलेलीष्यत्	अलेलीष्यतां	अलेलीष्यन् &c.
10.	*Third Pret.*	1. अलेलीषीत्	अलेलीष्टां	अलेलीषुः &c.

520. ह्री Be ashamed, changes its final to इय् before the persons अन्ति, अन्तु, अन्, अतुस्, उस्, अथुस्, and अ; as जेह्रियति, जेह्रियतुः, &c. So जेह्रियां चकार, &c.

521. श्वि Increase, makes शोशु or शेश्वि for its reiteraitve root. The latter is conjugated like ह्री, and the former like roots in उ or ऊ. See next rule.

522. उ or ऊ being the final of a root, is changed to ओ before a termination distinguished by a servile प्, such as तिप्, सिप्, मिप्, तुप्, &c. and to उव् before the vowel of a termination not so distinguished. ओ of course becomes अव् before a vowel by the rules of orthography.

Example.

Example.

भू Be, बोभू Be often. *Common* Form.

1. *Present*	1. बोभोति or बोभवीति	बोभूतः	बोभुवति &c.
2. *Potential*	1. बोभूयात्	बोभूयातां	बोभूयुः &c.
3. *Imperative*	1. बोभोतु or बोभवीतु	बोभूतां	बोभुवतु
	2. बोभूहि	बोभूतं	बोभूत
	3. बोभवानि	बोभवाव	बोभवाम
4. *First Pret.*	1. अबोभोत् or अबोभवीत्	अबोभूतां	अबोभुवुः or अबोभवुः &c.
5. *Sec. Pret.*	1. बोभुवां चकार	बोभुवां चक्रतुः	बोभुवां चक्रुः &c.
6. *First Future*	1. बोभविता	बोभवितारौ	बोभवितारः &c.
7. *Second Fut.*	1. बोभविष्यति or बोभवीष्यति	बोभविष्यतः	बोभविष्यन्ति &c.
8. *Precative*	1. बोभूयात्	बोभूयास्तां	बोभूयासुः &c.
9. *Conditional*	1. अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन् &c.
10. *Third Pret.*	1. अबोभोत् or अबोभूवीत्	अबोभूतां	अबोभूवुः अबोभूवन् &c.

523. यु Mix, योयु Mix often, and other roots in ऊ, as स्रु, may be inflected like भू, भोभू; as योयोति or योयवीति, &c.

524. ऋ or ॠ being the final of a root to be conjugated as a reiterative in the *common* form, the derivative subjoins to the reduplicated consonant either अरी, अरि, or अर्. Thus the reiterative root, *common* form, from कृ Make, do, is either चरीकृ, चरिकृ, or चर्कृ. Before a termination distinguished by the servile प्, ऋ or ॠ, of course, becomes अर्; and before

before the vowel of one not ſo diſtinguiſhed र्. इ is prefixed to the यात्, &c. of the eighth tenſe, as well as to the ſixth, ſeventh, ninth, and tenth.

कृ Make, do, चरीकृ, चरिकृ, or चर्कृ Make, or do often. *Common* Form.

1. *Preſent*	1.	चरीकर्त्ति	चरीकृतः	चरीक्रति &c.
		or चरीकरीति		
2. *Potential*	1.	चरीकृयात्	चरीकृयातां	चरीकृयुः &c.
3. *Imper.*	1.	चरीकर्त्तु	चरीकृतां	चरीक्रतु &c.
		or चरीकरीतु		
4. 1*ſt Pret.*	1.	अचरीकः	अचरीकृतां	अचरीकरुः &c.
		or अचरीकरीत्		
	2.	अचरीकः	अचरीकृतं	अचरीकृत &c.
		or अचरीकरीः		
	3.	अचरीकरं	अचरीकृव	अचरीकृम
5. *Sec. Pret.*	1.	चरीक्रां चकार or चरीकरां चकार &c. &c.		
6. *Firſt Fut.*	1.	चरीकरिता	चरीकरितारौ	चरीकरितारः &c.
Or,		चरीक्रिता	चरीक्रितारौ	चरीक्रितारः &c.
7. *Sec. Fut.*	1.	चरीकरिष्यति	चरीकरिष्यतः	चरीकरिष्यन्ति &c.
Or,		चरीक्रिष्यति	चरीक्रिष्यतः	चरीक्रिष्यन्ति &c.
8. *Precative*	1.	चरीक्रियात्	चरीक्रियास्तां	चरीक्रियासुः &c.

See p. 293, r. 375.

9. *Condit.*	1.	अचरीकरिष्यत्	अचरीकरिष्यतां	अचरो रिष्यन् &c.
Or,		अचरीक्रिष्यत्	अचरीक्रिष्यतां	अचरीक्रिष्यन् &c.
10. 3*d Pret.*	1.	अचरीक्रीत्	अचरीक्रिष्टां	अचरीक्रिषुः
	2.	अचरीक्रीः	अचरीक्रिष्टं	अचरीक्रिष्ट
	3.	अचरीक्रिषं	अचरीक्रिष्व	अचरीक्रिष्म

Or,

Or, according to some, अचरीकारीत्, अचरीकारिष्टां, अचरीकारिषुः; &c.

Obs. The last tense is conjugated after *Mode* VI. See page 300.

चरिकृ and चर्कृ are inflected like चरीकृ Above, the difference being in the reduplication only.

525. ऋ Go, becomes either अर्ऋ or अरियृ when reduplicated to make the reiterative root, *common* form; as

1. *Present* 1. अरर्ति or अररीति अर्ऋतः आरति &c.

Or, 1. अरियर्ति or अरियरीति अरियृतः अरियृति &c.

526. कृ Scatter, makes चरीकृ; as 1. चरीकर्ति or चरीकरीति, चरीकीर्तः, चरीकिरति, &c.

527. तृ Pass over, makes तातृ as 1. तातर्ति or तातरीति, &c. तातीर्तः, तातिरति; &c.

528. गृ Swallow, makes जागृ in the reiterative, signifying *eat in a hurry*, or *ungracefully*; and it is conjugated like तृ, तातृ, Above; as जागर्ति or जागरीति, जागीर्तः, जागिरति; &c.

529. ROOTS ending in diphthongs are conjugated in the *common* form of the reiterative derivative, like those in आ. Thus सो (for षो,) Destroy, kill, makes सासा Kill repeatedly, सासाति or सासेति &c. See rule 513. But व्ये Cover, conceal, makes either वाव्या, which is regular, or वेवि, when it is conjugated like roots in इ or ई. See rule 519.

Reiteratives ending in Consonants.

530. THE same rules prevail for the reduplication in the *common* form, as in the *proper*.

The penultimate vowel of the primitive being अ or आ, or any other vowel, long by nature or position, suffers no change; but being इ, उ, or

ऋ

ऋ short, followed by a single consonant, it is changed to ए, ओ, or अर्, before any termination having a servile प्, such as तिप्, सिप्, मिप्, &c. There are some exceptions and anomalies which will be noticed.

पच् Dress food, पापच् Cook often. *Common* form.

1. *Present*	1. पापक्ति or पापचीति	पापक्तः	पापचति	
	2. पापक्षि or पापचीषि	पापक्थः	पापक्थ	
	3. पापच्मि or पापचीमि	पापच्वः	पापच्मः	
2. *Potential*	1. पापच्यात्	पापच्यातां	पापच्युः &c.	
3. *Imperat.*	1. पापक्तु	पापक्तां	पापचतु &c.	
4. *First Pret.*	1. अपापक् or अपापचीत्	अपापक्तां	अपापचुः &c.	
5. *Sec. Pret.*	1. पापचां चकार	पापचां चक्रतुः	पपचां चक्रुः &c.	
6. *First Fut.*	1. पापक्ता	पापक्तारौ	पापक्तारः &c.	
Or,	पापचिता	पापचितारौ	पापचितारः &c.	
7. *Sec. Fut.*	1. पापक्ष्यति	पापक्ष्यतः	पापक्ष्यन्ति &c.	
Or with इ	पापचिष्यति	पापचिष्यतः	पापचिष्यन्ति &c.	
8. *Precative*	1. पापच्यात्	पापच्यास्तां	पापच्यासुः &c.	
9. *Condit.*	1. अपापक्ष्यत्	अपापक्ष्यतां	अपापक्ष्यन् &c.	
10. *Third Pret.*	1. अपापाक्षीत्	अपापाक्तां	अपापाक्षुः &c.	
Or with इ	अपापचीत्	अपापचिष्टां	अपापचिषुः &c.	

Most roots of the form of पच् are conjugated like it. The exceptions are as follow:

531. ROOTS with a medial अ, and a final nasal, take अं in the reduplicated

reduplicated ſyllable, inſtead of आ; as do others, though they do not end in a naſal. See rules 499, 500, and 501. Examples.

गम् Go, जंगम् Go often, or faſt, जंगन्ति or जंगमीति &c.

भ्रम् Wander, बंभ्रम् Wander exceedingly, बंभ्रन्ति or बंभ्रमीति &c.

So others of this deſcription.

जन् Bring forth, जंजन् or जाजन् Bring forth often, जंजन्ति or जंजनीति, &c. जाजन्ति or जाजनीति, &c.

So खन् Dig, and चन् Give.

हन् Strike, जंहन् or जंघन् Strike violently, जंहन्ति or जंहनीति, &c. जंघन्ति or जंघनीति, &c. This root ſometimes drops its own naſal, making जंहति, जंहतः, जंहति; &c.

जप् Mutter, जंजप् Mutter exceedingly, जंजप्ति or जंजपीति, &c.

So जभ् Copulate, जल्प् Speak, दह् Burn, पश् Bind with a cord, and शप् Curſe. See rule 500.

चल् Go, move, चंचल् or चाचल् Move much. चंचल्ति or चंचलीति, &c. चाचल्ति or चाचलीति, &c.

So other roots in य्, ल्, व्, according to rule 500.

मव् Bind, मम्मव् or मामव् Bind exceedingly, मम्मति or मम्मवीति, मामति or मामवीति. *Obs.* This root drops its final before a conſonant, and changes it to व before a vowel.

दय् Move, take, kill, give, दन्दय् or दादय्, दन्दति or दन्दयीति, &c. दादति or दादयीति, &c. *Obs.* Here, too, the final य is dropped before a conſonant.

532. चर् Go, move, act, and फल् Produce fruit, alſo take अं in the reduplication; but they change the primitive vowel to उ in the *common* form of the reiterative; as

चर्

चर् Go, &c. चंचूर् Go often, &c. चंचूर्त्ति or चंचूरीति, &c.

फल् Produce fruit, पंफूल् Produce exceedingly, पंफूलति or पंफूलीति &c. See r. 503.

533. THE following roots (according to rule 502) take अनी after the reduplicated consonant; and such of them as contain a nasal may occasionally drop it in the *common*, as in the *proper* form.

श्रंस् Fall, शनीश्रस्, शनीश्रस्ति or शनीश्रसीति, &c.
Or, शनीश्रंस्, शनीश्रंस्ति or शनीश्रंसीति, &c.
ध्वंस् Fall, दनीध्वस्, दनीध्वसीति, &c.
भ्रंस् Fall, बनीभ्रस्, बनीभ्रस्ति or बनीभ्रसीति, &c.
पत् Move, fall, पनीपत्, पनीपत्ति or पनीपतीति, &c.
पद् Go, step, पनीपद्, पनीपत्ति or पनीपदीति, &c.
स्कन्द् Jump, leap, चनीस्कद्, चनीस्कत्ति or चनीस्कदीति, &c.
वंच् Deceive, वणीवच्, वणीवक्ति or वणीवचीति, &c.
Or, according to some, वणीवंच्, वणीवंक्ति or वणीवंचीति, &c.
कस् Go, move, चनीकस्, चनीकस्ति or चनीकसीति, &c.

534. दंश् Bite, and भंज Break, drop their nasals, and make दंदष्टि, or दंदशीति, &c. बंभक्ति or बंभजीति. See rule 501.

535. स्यम् Make a noise, makes सास्यम् or सेसिम् in the reiterative, *common* form; as सास्यन्ति, or सास्यमीति, &c. सेसेन्ति or सेसेमीति, &c.

536. चाय् Worship, makes चेकि; as चेचेति or चेकेतयीति, &c.

537. WHEN the medial of the primitive root is इ, उ, or ऋ short, followed by a single consonant, it must, in the usual places, be changed to ए, ओ, or अर्.

538. THE medial of the primitive root being इ or ई, is changed to

ए in the reduplicated ſyllable, and if उ or ऊ, to ओ, as in the *proper* form. But when the medial is ऋ or ॠ, the reduplication takes three forms, the ſame as when either of thoſe letters is the final of the radical; namely, the reduplicated conſonant with अर्, अरि, or अरी. See rule 524.

Examples.

भिद् Divide, ſeparate, बेभिद् Divide often. *Common* form.

1. *Preſent*	1. बेभेत्ति or बेभिदीति	बेभित्तः	बेभिदति &c.
2. *Potential*	2. बेभिद्यात्	बेभिद्यातां	बेभिद्युः &c.
3. *Imperative*	1. बेभेत्तु or बेभिदीतु	बेभित्तां	बेभिदतु &c.
4. *Firſt Pret.*	1. अबेभेत्* or अबेभिदीत्	अबेभित्तां	अबेभिदुः &c.
5. *Sec. Pret.*	1. बेभिदां चकार	बेभिदां चक्रतुः	बेभिदां चक्रुः &c.
6. *Firſt Fut.*	1. बेभेदिता	बेभेदितारौ	बेभेदितारः &c.
7. *Second Fut.*	1. बेभेदिष्यति	बेभेदिष्यतः	बेभेदिष्यन्ति &c.
8. *Precative*	1. बेभिद्यात्	बेभिद्यास्तां	बेभिद्युः &c.
9. *Conditional*	1. अबेभेदिष्यत्	अबेभेदिष्यतां	अबेभेदिष्यन् &c.
10. *Third Pret.*	1. अबेभेदीत्	अबेभेदिष्टां	अबेभेदिषुः &c.

* See rule 197, page 175.

दिव् Play, देदिव् Play much. *Common* form.

539. THE final being व्, is changed to उ before any one of the four firſt letters of the five ſeries of conſonants.

1. *Preſent*	1. देद्योति or देदिवीति	देद्युतः	देदिवति &c.

2. *Potential*

2. *Potential*	1. देदिव्यात्	देदिव्यातां	देदिव्युः &c.
3. *Imperative*	1. देद्योतु or देदिवीतु	देद्योतां	देदिवतु &c.
4. *First Pret.*	1. अदेद्योत् or अदेदिवीत्	अदेद्युतां	अदेदिवुः &c.
5. *Sec. Pret.*	1. देदिवां चकार	देदिवां चक्रतुः	देदिवां चक्रुः &c.
6. *First Fut.*	1. देदेविता	देदेवितारौ	देदेवितारः &c.
7. *Second Fut.*	1. देदेविष्यति	देदेविष्यतः	देदेविष्यन्ति &c.
8. *Precative*	1. देदिव्यात्	देदिव्यास्तां	देदिव्यासुः &c.
9 *Conditional*	1. अदेदेविष्यत्	अदेदेविष्यतां	अदेदेविष्यन् &c.
10. *Third Pret.*	1. अदेदेवीत्	अदेदेविष्टां	अदेदेविषुः &c.

So सिव् Serve, and others in व् .

भुज् Eat, enjoy. बोभुज् Eat, or enjoy much or often. *Common* Form.

1. *Present*	1. बोभोक्ति बोभुजीति	बोभुक्तः	बोभुजति &c.
2. *Potential*	1. बोभुज्यात्	बोभुज्यातां	बोभुज्युः &c.
3. *Imperative*	1. बोभोक्तु or बोभुजीतु	बोभुक्तां	बोभुजतु &c.
4. *First Pret.*	1. अबोभोक् अबोभुजीत्	अबोभुक्तां	अबोभुजुः &c.
5. *Sec. Pret.*	1. बोभुजां चकार	बोभुजां चक्रतुः	बोभुजां चक्रुः &c.
6. *First Fut.*	1. बोभोक्ता	बोभोक्तारौ	बोभोक्तारः &c.
7. *Second Fut.*	1. बोभोक्ष्यति	बोभोक्ष्यतः	बोभोक्ष्यन्ति &c.
8. *Precative*	1. बोभुज्यात्	बोभुज्यास्तां	बोभुज्यासुः &c.
9. *Conditional*	1. अबोभोक्ष्यत्	अबोभोक्ष्यतां	अबोभोक्ष्यन् &c.
10. *Third Pret.*	1. अबोभौक्षीत्	अबोभोक्तां	अबोभोक्षुः &c.

वृत्

वृत् Turn, revolve. वरिवृत्, वरीवृत् or वर्वृत् Turn or revolve often.

1. *Present*	1. वरिवर्त्ति or वरिवृतीति	वरिवृत्तः	वरिवृतति &c.
2. *Potential*	1. वरिवृत्यात्	वरिवृत्यातां	वरिवृत्युः &c.
3. *Imperative*	1. वरिवर्त्तु or वरिवृतीतु	वरिवृत्तां	वरिवृततु &c.
4. *First Pret.*	1. अवरिवर्त् or अवरिवृतीत्	अवरिवृत्तां	अवरिवर्त्तुः &c.
5. *Sec. Pret*	1. वरिवृतां चकार	वरिवृतां चक्रतुः	वरिवृतां चक्रुः &c.
6. *First Fut.*	1. वरिवर्त्तिता	वरिवर्त्तितारौ	वरिवर्त्तितारः &c.
7. *Sec. Fut.*	1. वरिवर्त्तिष्यति	वरिवर्त्तिष्यतः	वरिवर्त्तिष्यन्ति &c.
8. *Precative*	1. वरिवृत्यात्	वरिवृत्यास्तां	वरिवृत्यासुः &c.
9. *Conditional*	1. अवरिवर्त्तिष्यत्	अवरिवर्त्तिष्यतां	अवरिवर्त्तिष्यन् &c.
10. *Third Pret.*	1. अवरिवर्त्तीत्	अवरिवर्त्तिष्टां	अवरिवर्त्तिषुः &c.

So वरीवृत् and वर्वृत्.

Obs. It would be a needlefs wafte of fpace to give more examples of the reiterative derivative in the *common* form, particularly as it is very little ufed, and authors do not always agree as to the precife mode of inflecting fome of the tenfes. It feems, however, to be a genernl rule, that the mode purfued in the firft four tenfes of the fecond conjugation, muft be followed in inflecting roots of every conjugation, when they take the *common* form of the reiterative; and with refpect to the other fix tenfes, that the derivative fhould follow the fame rules as its primitive, fo far as refpects the infertion or omiffion of the prefix इ, the terminations of the two futures, the conditional, and the third preterit. It has been given as a general

a general rule, upon the authority of original works, that the prefix इ must be used after derivatives; but the examples do not always confirm this. See page 285, rule 347.

VOLITIVES.

540. VOLITIVE derivatives (as before observed, page 121) are formed upon their primitives by doubling and modifying the root, and affixing the letter स्; as बुभूष् *Want*, or *wish*, *to be*, or *become*, from भू *Be*, or *become*. Sometimes इ is required to be prefixed to स्; as मुमोदिष् Wish to rejoice, from मुद् Rejoice. Volitives are inflected with the terminations suited to verbs of the first conjugation, as given in page 132; and in the *common* or *proper* active form as the roots they are derived form.

541. THE reduplication, as far as respects the consonant, is the same as with any other description of verbs, and as pointed out in page 129; but the vowel will, according to circumstances, be either इ or उ. इ is generally used when the final or medial vowel is either अ, आ, इ, ई, ऋ, ॠ, ए or ऐ, and उ when the final or medial is उ, ऊ, ओ or औ. There are a few exceptions to this rule.

542. THE radical final vowel, if short, must be made long before the affix स्, when इ is not prefixed.

543. OF roots terminating in आ, most take the affix स् only, and may be conjugated like पा Drink, पिपास् Want to Drink, पिपासति He wants to drink, So ज्ञा Know, जिज्ञासति He wants to know, ष्ठा Stand, तिष्ठासति He is willing to stand, &c. &c. But दा Give, makes दित्सति He wants to give, धा Hold, धित्सति He wants to hold, and मा Measure, मित्सति He wants to measure. दरिद्रा Be poor, makes दिदरिद्रिषति or दिदरिद्रासति He wishes to be poor.

544. OF roots ending in इ or ई, most are inflected with the affix स् only; as चि Gather, चिचीषति He wants to gather. *Obs.* This root makes also चिकीषति, changing the radical च् to क्. जि Conquer, changes its ज् to ग्, and is then conjugated like चि; as जिगीषति He wants to conquer. हि Bind, makes जिघीषति He wants to bind. दी Waste, makes either दिदीषति or दिदासति He wants to waste or decay. स्मि Smile, takes इ before the affix स्; as सिस्मयिषते He wants to smile. श्रि Rest, serve, attend, makes शिश्रीषति or शिश्रयिषति He wants to rest. इ Go, makes जिगमिषति He wants to go; but with अधि prefixed, it makes अधिजिगांसते He wants to go over, or read. मी Kill, and मि Scatter, both make मित्सति He wants to kill or scatter. श्वि Increase, prosper, makes, in the causal form शिश्वायिषति or शुशावयिषति He wishes to cause or make prosper.

545. OF roots in उ or ऊ, most take the affix स् only, and generally ऊ in the reduplication; as यु Mix, युयूषति He wants to mix; भू Be, बुभूषति He wants to be; हु Offer up, जुहूषति He wants to offer up; रु Make a noise, रुरूषति He wants to make a noise; ष्टु Praise, तुष्टूषति He wishes to praise. पू Purify, requires इ before the affix स्, and takes इ in the reduplicate; as पिपयिषति He wants to purify. ऊर्णु Cover, makes ऊर्णुनुविषति, ऊर्णुनविषति, or ऊर्णुनूषति He wants to cover.

546. OF roots in ऋ and ॠ, such as do not require इ before the affix स्, change those letters to ईर्, unless the preceding consonant be a labial, when they are changed to ऊर्. Thus कृ Do, make, becomes चिकीर्ष् in the volitive root; as चिकीर्षति He wants to do or make; and मृ Die, मुमूर्ष्; as मुमूर्षते He wants to die. The following roots always require इ (and occasionally ई) before the affix स्, with which it makes इष्. ऋ Go, अरिरिष् Want to go, अरिरिषति He wants to go; कॄ Scatter, चिकरिष् Want to scatter, चिकरिषति He wants to scatter;

गॄ

गॄ Swallow, जिगरिष् Want to swallow, जिगरिषति (and sometimes जिगलिषति) He wants to swallow; दॄ Tear, दिदरिष् Want to tear, दिदरिषति He wants to tear; धॄ Hold, दिधरिष् Want to hold, दिधरिषति He wants to hold; पृ 6.P. Be engaged or employed, पिपरिष् Want to be engaged, पिपरिषति He wants to be engaged. The following roots may indifferently take the prefix इ before स् or not: वृ 9.P. Serve, and वृ 1.C.P. Cover, विवरीष् or वुवूर्ष् Wish to serve or cover, विवरीषति or वुवूर्षति He wishes to cover or serve (in the proper form विवरीषते, &c.); भृ Support, बिभरिष् or बुभूर्ष् Wish to support, बिभरिषति or बुभूर्षति He wants to support; स्वृ Sound, सिस्वरिष् or सुस्वूर्ष् Wish to sound, सिस्वरिषति or सुस्वूर्षति He wishes to sound; ध्वृ Crook, दिध्वरिष् or दुध्वूर्ष् Want to crook, दिध्वरिषति or दुध्वूर्षति He wants to crook; and all roots in ॠ long, which have not yet been mentioned; such as तॄ Pass over, तितरिष्, तितरीष्, or तितीर्ष् Want to pass over, तितरिषति, तितरीषति or तितीर्षति He wants to pass over. *Obs.* It is to be presumed, though examples have been searched for in vain, that all other roots in ऋ short may be inflected like चिकीर्षति or मुमूर्षति.

547. OF roots ending in diphthongs, no example has been found except ह्वे Call names, brave, dare, which in a causal volitive form makes जुहावयिषति He wants to cause to brave, dare, &c.

548. OF roots ending in consonants in the volitive, such as have a medial अ, आ, इ, ई, ऋ, or ॠ, take इ, for the vowel of the reduplicated syllable; but if the medial be उ or ऊ, it will generally be उ; but sometimes इ. When the affix स् only is used, the radical medial vowel generally remains unaltered; but if the root admits of the prefix इ also, it is occasionally liable to the usual *convertion* to ए or ओ.

548. ROOTS

549. ROOTS formed of a medial इ, ई, उ, or ऊ, between two consonants, the laſt not being व्, require in the volitive the affix स् with इ prefixed, and the rule of *convertion* takes place or not; as रुच् Pleaſe, delight, रुरोचिष् or रुरुचिष् Wiſh to pleaſe, रुरोचिषते or रुरुचिषते He wiſhes to pleaſe; लिख् Write, लिलेखिष् or लिलिखिष् Want to write, लिलेखिषति or लिलिखिषति He wants to write; मुद् Rejoice, मुमोदिष् or मुमुदिष् Want to rejoice, मुमोदिषति or मुमुदिषति He wants to rejoice; द्युत् Shine, दिद्युतिष् or दिद्योतिष् Want to ſhine, दिद्युतिषते or दिद्योतिषते He wants to ſhine; गुह् Hide, makes जुघुक्षति He wants to hide.

550. रुद् Weep, विद् Know, and मुष् Steal, do not convert their vowels to ए and ओ; as रुरुदिषति He wants to weep; विविदिषति He wants to know; मुमुषिषते He wants to ſteal.

551. THE final of the primitive root being व्, is changed to ऊ before the volitive स्, but not when the prefix इ is required. Thus the primitive दिव् Play, takes three forms in the volitive root, दिधूष, दिदिविष् or दिदेविष्, as दिधूषति, दिदिविषति or दिदेविषति He wants to play. Sometimes inſtead of दिधूषति, they write दुधूषति.

552. A MEDIAL ऋ or ॠ between two conſonants is always changed to अर् before the affix स्, when the prefix इ is alſo uſed; but not when स् only is inſerted; as नृत् Dance, निनर्तिषति or निनृत्सति He wants to dance; वृत् Turn, revolve, विवृत्सति or विवर्तिषते He wants to revolve; छृद् Enlighten, चिछृत्सति or चिछर्दिषति He wants to enlighten.

553. ROOTS with a medial अ ſeem generally to admit of इ before the volitive स्; as पठ् Read, पिपठिष् Wiſh to read, पिपठिषति He wiſhes to read. But पच् Cook, rejects इ, and makes पिपक्ष्, पिपक्षति He

He wants to cook. तन् Spread, when it does not take इ, makes तितांस्, तितांसति He wants to ſpread; and with इ, तितनिषति. So सन् (for षन्) Give, ſerve, makes either सिमांस्ति or सिसनिषति He wiſhes to give or ſerve.

554. THE following roots with a medial अ are anomalous:

हन् Strike, जिघांसति He wants to ſtrike or kill.

स्वप् Sleep, सुसुप्सति He wants to ſleep.

प्रछ् Aſk, पिपृछिषति He wants to aſk.

ग्रह Take, जिघृक्षति He wants to take.

भ्रस्ज् Fry, बिभर्ज्जिषति, बिभ्रज्जिषति, बिभ्रक्षति, or बिभर्क्षति He wants to fry.

555. THE following roots with a medial अ or आ, change either of thoſe letters to इ before the volitive स्, and omit the uſual reduplication.

शक् Be able, शिक्षति He wants to be able: he learns—अध्येतुं शिक्षति He learns to read.

पत् Fall, पित्सति He wants to fall, or he is afraid of falling; and ſometimes पिपतिषति.

पद् Step, पित्सते He wants to ſtep.

रभ् Undertake (with the prepoſition आ), आरिप्सति He wants to undertake or begin.

लभ् Obtain, लिप्सति He wants to obtain.

राध्, when it ſignifies *kill*, रित्सति He wants to kill; but when, with the prepoſition आ prefixed, it means *invoke*, *pray to*, it makes आरिरात्सति.

ज्ञप् Make know, puniſh, ज्ञीप्सति, or in a cauſal form जिज्ञपयिषति He wants to make know or puniſh.

 दंभ्

दंभ् Domineer, धीप्सति or धिप्सति He wants to domineer: and occasionally दिदंभिषति.

556. IN forming volitives from primitive roots opening with a vowel, and ending with a consonant, it is regular to prefix the radical vowel to the consonant of reduplication, with इ subjoined, and to omit the vowel before the radical consonant. For example, अश् Enjoy, possess, according to this rule, makes अशिशिष् for its volitive root, and अशिशिषति He wants to possess or enjoy, in the first person singular of the present tense. But as most roots of this order are rather anomalous in the volitive form, the few examples which have been found, are thrown together in the following list:

अश् Enjoy, possess, अशिशिषति He wishes to enjoy or possess. The same meaning may be expressed by अशनायति, &c.

ऋध् Increase, prosper, इर्त्सति or अर्द्दिधिषति He longs to increase or prosper.

उञ्छ् or उछ् Glean, lease corn, उच्चिछिषति or उनिछिषति He wants to glean.

अंज् Anoint, अंजिजिषति He wants to anoint.

अद् Eat. This root takes घस्, of the same meaning, as its substitute, which makes जिघत्सति He wishes to eat.

आप् Have, obtain, इप्सति He wishes to have.

आप् Possess, आपिप्सते He wishes to possess.

ईर्ष्य् Impatient of another's good fortune, envy, ईर्ष्यियिषति or ईर्ष्यिषिषति He longs to envy.

557. CERTAIN primitive roots take the volitive form without having that meaning. They are the following:

गुप् Hide, conceal, keep, guard, जुगुप्सते He blames, reproaches.
कित् Cure, give medicine, apprehend, defpair, चिकित्सति He cures, &c.
तिज् Bear with patience, तितिक्षते He bears with patience, he forgives.
मान् Seek knowledge, fearch after truth, inveftigate, मीमांसते He fearches after truth, &c. *Obs.* This and the three following roots require the vowel of the reduplicated fyllable to be long.
बध् Blame, reproach, बीभत्सते He blames, reproaches.
दान् Whet, fharpen, cut, दीदांसते He fharpens, &c.
शान् Sharpen, grind, whet, शीशांसते He fharpens, whets, grinds.

558. WHEN it is required to give a caufal fignification to a volitive, the rules to be followed are nearly the fame as thofe given in pages 331, &c. with refpect to the changes in the primitive. But the following rule points out the vowel to be ufed in the reduplication of caufal volitives:— The primitive root being compofed of उ or ऊ, with a femivowel, the letter ज्, or a palatal initial, takes इ for the vowel of reduplication; otherwife उ. Examples.

यु Mix, यियावयिषति He wifhes to caufe to mix.
रु Make a noife, रिरावयिषति He wifhes to caufe to make a noife.
लू Cut off, लिलावयिषति He wifhes to caufe to cut off.
जु Make hafte, जिजावयिषति He wifhes to caufe to make hafte.
पू Purify, पिपावयिषति He wifhes to caufe to purify.

So others; but the following take उ:

दु Go, fuffer, दुदावयिषति He wifhes to caufe to go, or fuffer.
हु Offer up, जुहावयिषति He wifhes to caufe to offer up.
नु Celebrate, नुनावयिषति He wifhes to caufe to celebrate.

So

So others, with the exception of the following roots, which take either इ or उ:

श्रु Hear, शुश्रावयिषति or शिश्रावयिषति He wiſhes to cauſe to hear, or be attentive.

So द्रु Run, स्रु Run, leak, प्रु Glide, float, प्लु Float, ſwim, च्यु Go, leak, waſte.

559. THE volitive cauſal of ह्वे Brave, call names, is जुहावयिषति He wiſhes to cauſe to brave, and ſometimes जिह्वायकीययियिषति Which appears a very fanciful exuberance.

560. श्वि Increaſe, in its volitive cauſal, makes शिश्वाययिषति or शुशावयिषति He wiſhes to cauſe to increaſe; and स्वप् Sleep, makes सुस्वापयिषति He wiſhes to cauſe to ſleep.

N. B. It has not been thought neceſſary to give an example of a volitive verb throughout every tenſe, becauſe after the new root has been formed, it is regularly inflected like one of the firſt conjugation, which takes the prefix इ before the terminations of the firſt and ſecond future the conditional, and the third preterit; and alſo before thoſe of the precative in the *proper* form of that tenſe.

NOMINALS.

561. NOMINALS are derivative verbs, having for their primitive theme any noun or pronoun. They are all of the firſt conjugation, require the prefix इ before the uſual terminations of the laſt five tenſes, and form the ſecond preterit, like other derivatives, by ſubjoining the affix आं. Nominals are uſed in ſeveral acceptations.

562. काम्य

562. काम्य put after a crude word, forms with it a nominal verbal root, ſignifying *loving* or *longing* for the perſon or thing denoted by the primitive word; as in the following examples:

पुत्र A ſon, पुत्रकाम्य Love, or long for a ſon, पुत्रकाम्यति He loves, or longs for his own ſon.

पत्नी A wife, पत्नीकाम्य Love, or long for a wife, पत्नीकाम्यति He loves, or longs for his own wife.

563. काम्य is alſo uſed after indeclinable words, and ſuch as end in म्; as स्वः काम्यति He longs for heaven, from the indeclinable word स्वः Heaven. किंकाम्यति What does he want? from किम् What? See rule 574.

564. THE letter य् is alſo put after words in their crude ſtate, to form nominal derivatives of various ſignifications, for the due joining of which to the primitive word, are the following rules:

565. अ or आ being the final of a crude word, is changed to ई before the affix य; but ſometimes अ final is changed to आ, and ſometimes remains unaltered.

566. इ is changed to ई, and उ to ऊ, before the affix य.

567. ऋ is changed to री before the nominal affix य.

568. ओ is changed to अव्, and औ to आव् before the nominal affix य्, which here has the power of a vowel over thoſe two letters.

569. न् being the final of the original word, is dropped before the nominal affix य.

570. य following another conſonant in a derivative word, is dropped before the nominal affix य.

571. THE nominal affix य may optionally be omitted in the laſt ſix tenſe

tenses, provided the original word to which it had been subjoined ended in any consonant but न्. It is also omitted in the *common* form after certain words.

572. स् being the final of the primitive word, is dropped after the words ओजस् Strength, and अप्सरस् A celestial nymph.

573. स् is sometimes prefixed to य after certain words, to denote intenseness.

574. IF the crude word end in म्, or be indeclinable, काम्य is used in the sense of wishing or desiring. See rule 563.

575. THE following nominals, formed by affixing the letter य्, according to the foregoing rules, are used like काम्य, in the sense of longing for, or loving, the person or thing denoted by the primitive word:

पुत्र A son, पुत्रीय् Long for, or love a son, पुत्रीयति He loves his son. See rule 565.

मातृ A mother, मात्रीयति Long for or love a mother, मात्रीयति He loves his mother. See rule 567.

पत्नी A wife, पत्नीय् Love a wife, पत्नीयति He loves his wife.

गो A cow, गव्य् Long for a cow, गव्यति He longs for a cow. See r. 568.

नौ A boat, नाव्य् Long for a boat, नाव्यति He longs for a boat.

राजन् A king, राजीय् Long for a king, राजीयति He longs for a king. See rule 569.

धन Wealth, धनीय् Love wealth, धनीयति He loves wealth. *Obs.* When it is required to express a strong desire to acquire or possess wealth, the final अ of धन is changed to आ before य्; as धनाय् Long to acquire wealth धनायति He longs to acquire wealth. See rule 565.

उदक्

उदक् Water. To expreſs the deſire to drink water, the final क् is changed to न्, and आ put before the य्; as उदन्य् Want to drink water, उदन्यति He wants to drink water, or he is thirſty. But in the ſenſe of loving, or liking water, the form is उदकीय् and उदकीयति He is fond of water.

अशन Eating. This noun, like उदक्, takes two forms, when converted into a verb; as अशनायति He longs to eat, or is hungry, or अशनीयति He is fond of eating. See rule *565*.

गार्ग्य An offspring of गर्ग Garga, makes गार्गीय्; as गार्गीयति He loves an offspring of *Garga*. See rule 570.

अश्व A horſe, takes स् before the nominal य्; as अश्वस्य् Long for a horſe, अश्वस्यति The mare longs for the horſe, or is horſing. See rule *573*.

वृष A bull, like अश्व, takes स् before य्; as वृषस्य् Long for the bull, वृषस्यति गौ The cow longs for the bull, or is bulling. *Obs.* When the ſimple deſire of poſſeſſing a horſe or a bull is implied, the form will be अश्वीयति and वृषीयति. See rules *565* and *573*.

दधि Curds, forms as its nominal root either दध्यस्य् or दधिस्य्, when wanted to expreſs a ſtrong deſire for curds: as दध्यस्यति or दधिस्यति वालः The child longs exceedingly for curds; otherwiſe, दधीयति He longs for, or loves curds. See r. *566*. *Obs.* The स् introduced in the laſt three examples, is not ſubject to be changed to ष् after the uſual letters. This स् is often found in forming nominals denoting intenſeneſs of longing or coveting; as in the following examples:

क्षिर् Milk, क्षिरस्यति वालः The child longs for milk exceedingly.

लवण Salt, लवणस्यति उष्ट्रः The camel longs for ſalt exceedingly.

मधु Honey, मधुस्यति He longs forho ney exceedingly. See rule *573*.

576. A

576. A NOUN takes the fame verbal form as, in the preceding rule (when स् is not introduced) in the following acceptation alfo: पुत्रीयति शिष्यमाचार्य्यः The teacher behaves to his pupil as if he were his own fon. The verb is formed from पुत्र A fon, as in the firft example, r. 575.

577. THE following are examples of verbs formed from nouns with the fenfe of imitating, perfonating, or acting the part of the perfon or thing denoted by the noun; or behaving in one place as if one were in another.

शिव A proper name, शिवीयति He acts as if he were *Siva.* शिवीयति देवदत्तं He behaves to *Dēvadatta* as if he were *Siva.* See rule 565.

इन्द्र A proper name, इन्द्रीयति He imitates *Indra.* See rule 565.

विष्णु A proper name, विष्णूयति He behaves like *Viʃhnu.* See r. 566.

प्रासाद A palace, प्रासादीयति कुट्यां भिक्षुः The beggar behaves in his hut as if he were in a palace; or कुटीयति प्रासादे राजा The king behaves in his palace, as in a cottage. See rules 565 and 577.

पर्य्यंक A bedftead, पर्य्यंकीयति मंचके He conducts himfelf on a mean pallet, as if he were on a bed of ftate. See rules 565 and 577.

578. चित्र Wonder, ufed as a verb, means caufe wonder; as चित्रीयते हेम मृगः A golden deer furprizes.

579. TO exprefs acting, doing, or behaving, like what is indicated by the noun, the nominal verb may be ufed in either the *common* or the *proper* active form.

580. WHEN ufed in the *common* form, both the final vowel of the noun, and the affix य्, may be dropped; but when required in the *proper* form, the final vowel of अ is changed to आ, and य् fubjoined.

581. IF स् be the final of the noun, it may, in moft cafes, be indifferently

indifferently dropped or not. But अप्सरस् A celeſtial nymph, and ओजस् Strength, always drop the स्.

Examples.

कृष्ण A proper name, कृष्णति or कृष्णायते He behaves like *Kriſhna.* See rules 579, 580, 581.

श्येन A kite, श्येनायते काकः A crow affects the manners of a kite.

पंडित A learned man, पंडितायते मुर्खः The fool imitates a learned man.

पयस् Milk, पयायते or पयस्यते It aſſumes the character of milk. See rule 581.

अप्सरस् A celeſtial nymph, अप्सरायते कुरूपा An ill-favoured woman affects the graces of a celeſtial nymph. See rule 581.

ओजस् Strength, ओजायते दुर्वलः A weak man affects to be ſtrong. See rule 581.

582. गल्भ Capable, expert, क्लीव Neuter, and होढ A bet or ſtake, are conjugated in the *proper* form only; as गल्भायते or गल्भते He affects to be clever; क्लीवायते or क्लीवते He behaves like a hermaphrodite; होढायते or होढते He bets.

583. THE claſs of words, called from the firſt भृशादि, may be inflected as nominal verbs in the ſenſe of becoming, or acquiring the quality of, that which is expreſſed by thoſe words. Such as end in त् or स् drop thoſe letters before the affix य् in the *proper* form, and before the terminations in the *common.* अ before the affix य् is changed to आ. य् is dropped in the *common* form. Examples.

भृश Violent, intenſe, भृशायते or भृशति He becomes or grows violent or intenſe. So शीघ्र Quick, चपल Unſteady, capricious, उन्मत्त Mad,

 intoxicated

intoxicated, प्रतीप Adverse, पंडित Learned, and उत्सुक Expectant or anxious. Also उन्मनस् A mind elevated above worldly things, उन्मनायते or उन्मनति He becomes one of an elevated mind. So other compounds of मनस् The mind; such as सुमनस् A mind well, or at ease, दुर्मनस् A mind ill, or not at ease; अभिमनस् A mind before, an attentive mind; likewise ओजस् Strength, तेजस् Glory, splendour, चेतस् Sensation, and वर्चस् Glory, splendour. Also वृहत् Great, large, वृहायते or वृहति He grows, or becomes great or large. So दृशत् A stone, शश्वत् Perpetual, continual, constant, वेहत् Procuring abortion. शुचि Pure, makes शुचीयते or शुच्यति He grows pure.

584. THE class of nouns called लोहितादि; namely लोहित Red, नील Blue, श्वेत White, हरित Green, धर्म्म Moral and religious duty, निद्रा Sleep, करुणा Pity, कृपा Compassion, मन्द Slow, tardy, lazy, unfortunate, मन्द्र A low or deep sound, भद्र Good, and फेन Froth, become nominal verbs in the sense of producing the quality or thing indicated by them. They take the affix य् in both the active forms; but, according to some, they may occasionally omit it in the *common* form; as लोहितायति, लोहितायते, or लोहितति He produces, or becomes of a red colour. So for the rest. In like manner may be conjugated certain words for inarticulate sounds; such as पटापट or पटपट, the particular noise made in jumping, dancing, stepping hard and quick, and the like, as पटपटायति, &c. &c.

585. THE following class of words, called शब्दादि, are conjugated with the affix य् in the *proper* form only; namely, शब्द A noise or sound, वैर Enmity, कलह A dispute, quarrel, uproar, अभ्र A cloud, मेघ A cloud, सुदिन A fair day, दुर्दिन A foul day, निहार Dew, hoar frost, कण्व A sin, a fault, प्रतीप Opposition, &c. They are used in the

the ſenſe of doing, making, or producing, what is pointed out by thoſe words; as शब्दायते He makes a noiſe.

586. THE following words, called सुखादि are conjugated like शब्द्, &c. but in the ſenſe of being, ſuffering, or experiencing what the noun indicates. They are, सुख Pleaſure, eaſe, दुःख Pain, trouble, करुणा Pity, कृपण Miſery, miſerable, तृप्त Satisfied. सोढ Patient, अस्र A tear, अलीक Falſe, unkind, and अंश A ſhare or portion; as सुखायते He experiences pleaſure. So कष्ट Hardſhip, difficulty, diſtreſs, कृच्छ्र Difficulty, गहन Deep, profound, as a foreſt, impenetrably thick. According to ſome authorities, theſe three words are uſed in a verbal form to denote that the agent does what will bring down upon himſelf, as a puniſhment, diſtreſs, difficulties, &c. as कष्टायते He does what will bring diſtreſs.

587. रोमन्थ Ruminating, chewing the cud, makes रोमन्थायते; as रोमन्थायते वृषः The bull chews the cud, or ruminates.

588. धूम Smoak, ऊष्मन् Heat, फेन Froth, foam, ſcum, and वाष्प Hot vapour, are conjugated with the affix य् in the *proper* form only, in the acceptation of ſending forth, or emitting, ſmoak, &c. &c. as धूमायते It ſends forth ſmoak.

589. नमस् Bowing, तपस् Religious fervour, and वरिवस् Serving, take य्, but do not drop the final स् according to rule 581. They are uſed in the acceptation of doing or performing what is pointed out by thoſe words, and in the *common* form; as नमस्यति देवान् He bows down to, or he worſhips the gods; तपस्यति He performs acts of religious fervour, ſuch as profound meditation, mortifications, &c. वरिवस्यति गुरून् He waits upon, ſerves, or is attentive to the maſter.

590. THE following words, called कण्ड्वादि, are conjugated with य्,

as thoſe in rule 589, in the ſenſe of doing what is indicated by the noun. The ſmall letters put after each ſerve, as usual, to ſhew which forms it follows. कण्डू c.p. Scratching, कण्डूयति or कण्डूयते He ſcratches; मन्तु c.p. Sin, crime, anger, मन्तूयति or मन्तूयते He ſins, &c. वल्गु c. Worſhip, वल्गूयति; असु, अस्, or असू c.p. Fear, danger; लेट c. or लोट c. Villainy, ſleep, ſplendour, लेटयति, लोटयति He acts the villain, he robs, cheats, &c. लेला c. Shine; इरस् c., इरज् c., or इर् c.p. Envy, इरस्यति, इरज्यति, ईर्यति, ईर्य्यते He envies; उषस् c. The dawn, उषस्यति It dawns; मेधा c. A good underſtanding or capacity, मेधायति He is quick of comprehenſion; कुषुभ् c. Throwing, कुषुभ्यति He throws; मगध c. Surrounding, inveſting; तन्तस् c. or पंपस् c. Pain, affliction; दुःख c. Pain, trouble; सुख c. Happineſs, दुःख्यति, सुख्यति He makes, or becomes unhappy, happy; सपर c. Worſhip; अरर c. Sawing; भिषज c. Adminiſtering a remedy; भिष्णुज c. Service, attendance; इषुध c. Holding arrows; चरण c., वरण c. Going; खुरण c. Stealing; तुरण c. Making haſte; भुरण Keeping, holding, preſerving; गद्गद An interruption of ſound in ſpeaking, as in grief, &c. एला c. केला c. खेला c. विला, and, according to ſome, इला c. Sport, play, diverſion; लेखा c. or लेख् c. Play, line, as लेखायति or लेख्यति He plays, he makes lines; लिट् c. Deſpiſing, a little, लिय्यति He deſpiſes, he makes little; लाट c. Living, what one lives upon; हृणी c. Shame, bluſhing; महो p. Worſhipping, magnifying; रेखा c. Praiſe; इवस् c. Fervour, zeal, attendance; तिरस् c. Secret, hiding, concealing; अगद c. Health, the being free from diſeaſe; उरस् c. Strength, उरस्यति He grows ſtrong; तरण c. Go, paſs over; संभूयस् Accumulation, collection, संभूयस्यति He collects; अंबर c. सम्बर c. Covering, ſkreening, cloathing.

591. BESIDES

591. BESIDES the numerous examples herebefore given, almoſt any crude word may be uſed as a verb in the ſenſe of uſing, performing, announcing, or declaring the thing expreſſed by ſuch word, by ſubjoining to it the affix इ, which before the terminations ſuited to the firſt conjugation becomes य्. The following have been ſelected as examples.

प्रश्न A queſtion, प्रश्नयति He propoſes or aſks a queſtion.

ऊढ Tied together, married, ऊढयति He declares one married, he marries one.

ईश God, Lord, ईशयति Declaring a god, calling one lord, lording.

स्रज A necklace, or ſtring of flowers, स्रजयति He puts on a necklace.

श्रुच A ſpoon uſed for pouring oil of butter on the holy fire, श्रुचयति He uſes the ſpoon in performing that office.

श्वेताश्व A white horſe. This compound word loſes its laſt member, namely, अश्व, and thus makes श्वेतयति He declares a horſe white, or he whitens.

अश्वतर A mule. This word drops तर, and thus makes अश्वयति He ſays or declares a mule, he makes a mule.

मुंड Shaved, मुंडयति मानवकं He ſhaves a man.

मिश्र A mixture, मिश्रयति He mixed.

व्रत A religious rite or penance, व्रतयति अन्नं He makes it a religious duty (to refrain from) rice.

वस्त्र Cloth, वस्त्रयति He clothes, or covers with a cloth.

हलि A large plough, हलयति He holds or uſes a large plough.

कलि A quarrel, कलयति He quarrels.

श्लक्ष्ण Smooth, gentle, श्लक्ष्णयति वस्त्रं He ſmooths the cloth.

लवण Salt, लवणयति He uſes ſalt, he ſalts.

कृत Done, कृतयति He makes.

तूस्त Hair, grey hair, or, according to ſome, fin, (with the prepoſition वि here uſed as a privative) वितूस्तयति He deprives of hair, or he purifies from evil.

पाश A cord, पाशयति He cords, विपाशयति He uncords.

रूप Form, figure, रूपयति He figures, he ſees.

वीणा A muſical inſtrument ſo called, उपवीणयति He accompanies a *Vīnā*, that is, ſings with it, or to it. (Here the prepoſition उप has the ſenſe of *with*).

श्लोक A poetical verſe, उपश्लोकयति He addreſſes, or praiſes him in, or with, verſes. (Here the prepoſition has the force of *with*).

सेना An army, अभिषेनयति He goes before with an army. (Here अभि means *before*).

लोम Hair of the body, अनुलोमयति He follows the grain of the hair. (Here अनु means *after*, or *according to*).

त्वचं Skin, त्वचयति He ſkins.

वर्म्मन् Armour, वर्म्मयति He puts on armour; or, with the prepoſition सं, संवर्म्मयति He arms completely.

वर्ण Colour, complexion, character, वर्णयति He deſcribes.

चूर्ण Powder, चूर्णयति He reduces to powder.

हस्तिन् An elephant. अतिहस्तयति He gets over by means of an elephant. (Here अति means *over* or *acroſs*.)

पुच्छ The tail, पुच्छयति He uſes the tail, उत्पुच्छयति He cocks his tail, परिपुच्छयति He whiſks his tail about. (उत् means *up*, and परि *about*.)

भाण्ड An earthen veſſel, संभाण्डयति He collects earthen veſſels together, or piles them up in a heap. (The prepoſition सं or सम् here means *together*.)

592. THE

592. THE following adjectives are either modified when inflected as nominal verbs, or elfe have fubftitutes:

बाढ Great, large, makes साध; as साधयति He makes large.
स्थूल Grofs, thick, makes स्थव; as स्थवयति He makes grofs.
अन्तिक Near, makes नेद; as नेदयति He makes near.
दूर Far off, diftant, makes दव; as दवयति He makes diftant.
युवन् Young, makes यव, or कन; as यवयति or कनयति He makes young.
वृद्ध Old, makes वर्ष or ज्याप, as वर्षयति or ज्यापयति He makes old or aged.
प्रिय Beloved, makes प्राप; as प्रापयति He makes beloved.
स्थिर Steady, makes स्थाप; as स्थापयति He makes fteady, firm or fteadfaft.
स्फिर Swollen, makes स्फाप; as स्फापयति He makes fwell.
उरु Great, large, makes वर; as वरयति He makes large.
बहुल Abundant, makes वंह; as वंहयति He makes abundant.
गुरु Heavy, grave, makes गर; as गरयति He makes heavy or grave.
तृप्र Satisfied, makes त्रप; as त्रपयति He makes fatisfied, or fatisfies.
दीर्घ Long, makes द्राघ; as द्राघयति He makes long, or lengthens.
ह्रस्व Short, makes ह्रस; as ह्रसयति He makes fhort, or fhortens.
वृन्दारक Reputable, refpectable, makes वृन्द; as वृन्दयति He makes refpectable.
क्षुद्र Small, mean, makes क्षोद; as क्षोदयति He makes fmall, or leffens.
क्षिप्र Quick, hafty, makes क्षेप; as क्षेपयति He makes quick, or haftens.
पृथु Broad, wide, large, makes प्रथ; as प्रथयति He makes broad, wide, large, or enlarges.

मृदु Soft, gentle, meek, makes म्रद; as म्रदयति He makes ſoft, or ſoftens.

कृष Thin, lean, meagre, makes क्रष; as क्रषयति He makes thin, lean, &c.

भृश Exceſſive, very much or great, makes भ्रश; as भ्रशयति He makes exceſſive.

दृढ Tight, firm, makes द्रढयति He makes tight, or tightens.

वहु Many, much, makes either भाव or वंह; as भावयति or वंहयति He makes many.

अल्प Little, ſmall, few, makes कन; as कनयति He makes little, ſmall, few.

सत्य True, makes सत्यापं; as सत्यापयति He makes or ſays true.

अर्थ Meaning, makes अर्थाप; as अर्थापयति He tells the meaning.

वेद The *Veda*, or knowledge, makes वेदाप; as वेदापयति He makes or declares the book of knowledge.

593. ALL words containing but one vowel ending in अ, take आप; as स्व Own, स्वापयति He makes or declares his own.

594. प्राक् East, अवाक् South, प्रत्यक् Weſt, and उदक् North, are changed to प्राच, अवाच, प्रतीच and उदीच when to be uſed as nominal roots; as प्राचयति He ſays eaſt, and ſo the reſt. सम्यक् Altogether, makes समीच; as समीचयति He ſays altogether. तिर्य्यक् Indirect, makes तिराप; as तिरापयति He makes or ſays indirect. सध्र्यक् A companion in worſhip, makes सध्राप; as सध्रापयति He makes, or declares a companion in worſhip. विश्वद्र्यक् Who is worſhipped by all, makes विश्वद्राप; as विश्वद्रापयति He declares worſhipped by all. देवद्र्यक् Who worſhips the Gods, makes देवद्राप; as देवद्रापयति He declares, or makes a worſhipper of the Gods.

595. NOMINAL

595. NOMINAL verbs, when thrown into the *volitive*, or any other form where reduplication is required, may repeat any one of their letters at pleaſure; except the claſs of words called कण्ड्वादि, which can only double the diſtinctive य. Thus from the nominal root पुत्रीय may be formed the volitive root in these three different ways, namely, पुपुत्रीयिष्, पुतित्रीयिष्, or पुत्रीयियिष्; but कण्डु Scratch, makes only कण्डुयियिष्.

596. IN the firſt four tenſes nominals are conjugated like roots of the firſt conjugation; in the ſecond preterit they are formed by ſubjoining the affix आं and the uſual auxiliary; in the third preterit they ſeem, as far as examples have been found, to follow cauſals, as alſo in all the other tenſes.

OF THE PASSIVE VOICE.

597. THE paſſive voice is conjugated with the terminations ſuited to the *proper* form of the active, but with the ſyllable य *ya* prefixed to thoſe of the firſt four tenſes, and the occaſional inſertion of the vowel इ before each perſon of the laſt five tenſes; as in the following ſcheme:

Scheme of Terminations adapted to the Paſſive Voice.

		Sing.	Dual.	Plural.
1. *Preſent Tenſe*	1.	यते	याते	यन्ते
	2.	यसे	याथे	यध्वे
	3.	ये	यावहे	यामहे

2. *Potential*

		Sing.	Dual.	Plur.
2. *Potential.*	1.	येत	येयातां	येरन्
	2.	येथाः	येयाथां	येध्वं
	3.	येय	येवहे	येमहे
3. *Imperative*	1.	यतां	यातां	यन्तां
	2.	यस्व	याथां	यध्वं
	3.	यै	यावहै	यामहै
4. *First Preterit*	1.	यत	यातां	यन्त
(With अ prefixed	2.	यथाः	याथां	यध्वं
to the root.)	3.	यि	यावहि	यामहि
5. *Second Preterit*	1.	ए	आते	इरे
(With reduplication	2.	से	आथे	ध्वे
of the root.)	3.	ए	इवहे	इमहे
6. *First Future*	1.	ता	तारौ	तारः
(And sometimes with	2.	तासे	तासाथे	ताध्वे
इ prefixed.)	3.	ताहे	तास्वहे	तास्महे
7. *Second Future*	1.	स्यते	स्येते	स्यन्ते
(And sometimes with	2.	स्यसे	स्येथे	स्यध्वे
इ prefixed.)	3.	स्ये	स्यावहे	स्यामहे
8. *The Precative*	1.	सीष्ट	सीयास्तां	सीरन्
(And sometimes with	2.	सीष्ठाः	सीयास्थां	सीध्वं
इ prefixed.)	3.	सीय	सीवहि	सीमहि
9. *Conditional*	1.	स्यत	स्येतां	स्यन्त
(अ before the root,	2.	स्यथाः	स्येथां	स्यध्व
and sometimes इ be-	3.	स्ये	स्यावहि	स्यामहि
fore the termination.)				

Sing.

		Sing.	Dual.	Plur.
10. *Third Preterit*	1.	इ	मानां	मन
(अ before the root,	2.	स्थाः	माथां	ध्वं
and sometimes इ be-	3.	सि	स्वहि	स्महि
fore the terminations.)				

598. WHATEVER verb requires the vowel इ to be prefixed to any person of the last six tenses, in the active voice, requires it in the passive. It is also here a special rule, that every root ending in a vowel, with हन् Kill, दृश् See, and ग्रह् Take, shall have इ prefixed to every termination of the last five tenses in the foregoing scheme.

599. THE radical vowel is neither to be *augmented* nor *converted* before the persons of the first four tenses.

600. IN the fifth tense the root is conjugated as a passive, according to the rules already given for the *proper* form of the active voice. See p. 252, rule 279, and following.

601. IN the foregoing scheme, इ having been substituted for स्त, the sign of the first person singular of the third preterit, the radical vowel of every root is required to be *augmented* before it; except बुध् Understand, which makes अबोदि He was understood, जन् Generate, अजनि He was generated, and बध् Kill, अवधि He was killed.

602. ALL roots of one vowel ending in आ, as दा Give, affix य् before the terminations of the last five tenses; and, for the most part, suffer no further alteration in the first four tenses. But दा Give, धा Keep, हा Quit, leave, पा Drink, मा Measure, and स्ता Stand, substitute ई for आ in the first four tenses, making दी, धी, ही, &c. as in the following example.

दा

दा Give. Paſſive Voice.

1. *Preſent Tenſe* 1. दीयते &c. He is given, &c.
2. *Potential* 1. दीयेत &c. He may be given, &c.
3. *Imperative* 1. दीयतां &c. Let him be given, &c.
4. *Firſt Preterit* 1. अदीयत &c. He was given, &c.
5. *Second Preterit* 1. ददे &c. He was given, &c.
See page 254, rule 285.
6. *Firſt Future* 1. दायिता &c. He ſhall be given, &c.
7. *Second Future* 1. दायिष्यते &c. He ſhall be given, &c.
8. *Precative* 1. दायिषीष्ट &c. May he be given, &c.
9. *Conditional* 1. अदायिष्यत &c. Should he be given, &c.
10. *Third Preterit* 1. अदायि &c. He was given, &c.

So धा, मा, हा, स्था, and पा Drink; but पा Cheriſh, protect, makes पायते, &c. &c. as do all other roots of one vowel in आ.

603. दरिद्रा Be poor, drops its final in every perſon but the firſt ſingular of the third preterit of the paſſive voice, making दरिद्र्यते, &c. in the firſt four tenſes; in the fifth tenſe ददरिद्रे &c. and it takes इ before the terminations of the laſt five tenſes, making दरिद्रिता, दरिद्रिष्यते, &c. &c.

604. इ being the final of a root, is changed to ई, and उ to ऊ, before the terminations of the firſt four tenſes in the foregoing ſcheme; as in the following example:

चि Gather. Paſſive voice.

1. चीयते &c. 2. चीयेत &c. 3. चीयतां &c. 4. अचीयत &c. 5. चिच्ये &c. 6. चयिता or चायिता &c. 7. चयिष्यते or चायिष्यते &c. 8. चयिषीष्ट

8. चयिषीष्ट or चायिषीष्ट &c. 9. अचयिषत or अचायिषत &c. 10. अचायि, अचयिषातां or अचायिषातां, &c.

So most other roots of one syllable ending in इ or ई; except the following.

605. शी Sleep, makes शय् in the first four tenses; as शय्यते &c. but is regular in the other tenses. *Second Preterit,* शिश्ये, शिश्याते, शिश्यिरे &c. *First Future,* शयिता or शायिता &c. So for the other tenses.

606. श्वि Increase, prosper, substitutes शु for the radical वि in the first four tenses passive, but is regular in the other tenses; as, *Present Tense,* शुश्यते &c. *Preterit,* अशूयत &c. *Second Preterit,* शिश्विये &c. *First Future* श्वयिता or श्वायिता &c. and so the rest.

607. दीधी Shine, and वेवी Shine, drop their final ई in the first four tenses; as दीध्यते &c. वेव्यते &c. *Second Preterit,* दीध्यां चकार &c. The other tenses are regular.

यु Mix. Passive Voice.

1, यूयते &c. 2. यूयेत &c. 3. यूयतां &c. 4. अयूयत &c. 5. युयुवे &c. 6. यविता or याविता &c. 7. यविषते or याविषते &c. 8. यविषीष्ट or याविषीष्ट &c. 9. अयविषत or अयाविषत &c. 10. अयावि &c. See scheme.

अनुभू Be after, follow. Passive Voice.

Obs. Intransitives become transitives, when preceded by certain prepositions.

1. अनुभूयते &c. 2. अनुभूयेत &c. 3. अनुभूयतां &c. 4. अन्वभूयत &c. 5. अनुबभूवे or अनुबुभूवे &c. 6. अनुभविता or अनुभाविता &c.

7. अनुभविषते

7. अनुभविष्यते or अनुभाविष्यते &c. 8. अनुभविषीष्ट or अनुभाविषीष्ट &c. 9. अन्वभविष्यत or अन्वभाविष्यत &c. 10. अन्वभावि &c.

All other roots in उ and ऊ are inflected after these examples; but ब्रू Speak, substitutes वच् of the same meaning, which will be mentioned in its place. See rule 613.

608. ऋ short, being the final of a root, is, for the most part, changed to रि before the terminations of the first four tenses in the foregoing scheme, but preceded by a combination of consonants, as in स्मृ, स्वृ, स्तृ, &c. it is changed to अर्. The root ऋ Go, also makes अर्, as does the ऋ of जागृ Awake. Examples.

कृ Make, do. Passive Voice.

1. क्रियते &c. 2. क्रियेत &c. 3. क्रियतां &c. 4. अक्रियत &c. 5. चक्रे &c. 6. करिता or कारिता &c. 7. करिष्यते or कारिष्यते &c. 8. करिषीष्ट or कारिषीष्ट &c. 9. अकरिष्यत or अकारिष्यत &c. 10. अकारि, अकरिषातां or अकारिषातां, अकरिषत or अकारिषत.

स्मृ Remember. Passive Voice.

1. स्मर्य्यते, &c. &c. 5. सस्मरे &c. 6. स्मरिता or स्मारिता &c. &c. 10. अस्मारि &c. So स्वृ, स्तृ, &c.

ऋ Go. Passive Voice.

1. अर्य्यते &c. &c. 4. आर्य्यत &c. 5. आरे &c. 6. अरिता or आरिता &c. &c. 10. आरि &c.

609. ॠ long, as the final of a root, is changed to ईर् before the terminations of the first four tenses; unless the initial be a labial, as in पॄ, भॄ, मॄ, which make पूर्, भूर्, मूर्. In the last five tenses, all roots in ॠ long are conjugated like those in ऋ short.

दॄ Tear. Paſſive Voice.

1. दीर्य्यते &c. &c. 5.ददरे &c. 10. अदारि &c.

पॄ Fill. Paſſive Voice.

1. पूर्य्यते &c. &c. 5. पपरे &c. 10. अपारि &c.

610. A DIPHTHONG being the final of a root, is generally changed to आ, and the verb conjugated as roots in आ, in every tenſe. The following roots, however, ſubſtitute ई before the terminations of the firſt four tenſes: मे Barter, exchange, मीयते &c. शो File, whet, शीयते &c. सो Deſtroy, सीयते &c. सै Waſte, सीयते &c. गै Sing, गीयते &c. कै Sound, कीयते &c. रै Sound, रीयते &c. दै Purify, दीयते &c. दे Cheriſh, दीयते &c. धे Drink, धीयते &c. दो Divide, दीयते &c. वे Weave, is changed to ऊ in the firſt four tenſes; as ऊयते &c. and व्ये Conceal, to वी. as वीयते &c.

611. WHEN the final of a root, to be conjugated in the paſſive voice, is a conſonant, the medial, or initial vowel remains unaltered before the terminations of the firſt four tenſes; but before thoſe of the ſix laſt, they are ſubject to the ſame changes in the paſſive voice, as in the *proper* active; except in the firſt perſon ſingular of the third preterit, before the termination of which the radical vowel is, except in a few inſtances, (ſee rule 601,) *augmented*.

याच् Seek. Paſſive Voice.

1. याच्यते &c. 2. याच्येत &c. 3. याच्यतां &c. 4. अयाच्यत &c. 5. ययाचे &c. 6. याचिता &c. 7. याचिष्यते &c. 8. याचिषीष्ट &c. 9. अयाचिष्यत &c. 10. अयाचि, अयाचिषातां, अयाचिषत &c.

पच्

पच् Drefs food, ripen. Paffive Voice.

1. पच्यते &c. &c. 5. पेचे &c. See page 267. 6. पक्ता &c. See page 281, rule 334. 7. पक्ष्यते &c. See page 288, rule 359. 8. पक्षीष्ट &c. See page 295, rule 380. 9. अपक्ष्यत &c. 10. अपाचि, अपक्षातां, अपक्षत; &c. See page 319, rule 433.

दृश् See. Paffive Voice.

1. दृश्यते &c. &c. 5. ददृशे &c. 6. दर्शिता &c. See rule 598. 7. दर्शिष्यते &c. See rule 598. 8. दर्शिषीष्ट &c. See rule 598. 9 अदर्शिष्यत &c. See rule 598. 10. अदार्शि, अदर्शिषातां, अदर्शिषत &c. See rule 598.

612. तन् Draw out, extend, खन् Dig, जन् Bring forth, produce, and मन् Mind, may optionally fubftitute ता, खा, जा, and मा in forming the firft four tenfes of the paffive voice; as तन्यते or तायते, खन्यते or खायते, जन्यते or जायते, मन्यते or मायते &c. In the fix laft tenfes they preferve their radical forms.

613, THE following roots, opening with व *va*, fubftitute the vowel उ before the terminations of the firft five tenfes; namely, वच् Speak, वद् Tell, वप् Sow feed, वश Will, वस् Dwell, and वह् Bear. Examples.

वच् Speak. Paffive Voice.

1. उच्यते &c. 2. उच्येत &c. 3. उच्यतां &c. 4. औच्यत &c. 5. उचे &c. 6. वक्ता &c. 7. वक्ष्यते &c. 8. वक्षीष्ट &c. 9. अवक्ष्यत &c. 10. अवाचि अवक्षातां, अवक्षत &c. *Obs.* This root is fubftituted for ब्रू of the fame meaning in the paffive voice.

614. THE vowel इ is fubftituted for य *ya*, the initial fyllable of the root यज् Worfhip, in the firft five tenfes paffive. Example.

यज्

यज् Worſhip. Paſſive Voice.

1. इज्यते &c. 2. इज्येत &c. 3. इज्यतां &c. 4. ऐज्यत &c. 5. ईजे &c. 6. यष्टा &c. 7. यक्ष्यते &c. &c. 10. अयाजि, अयक्षातां, अयक्षत &c.

615. व्यध् Hunt, chaſe, and व्यच् Cheat, ſubſtitute इ, for the medial ſyllable य *ya*, in the firſt four tenſes paſſive. Example.

व्यध Hunt, chaſe. Paſſive Voice.

1. विध्यते &c. &c. 5. विव्यधे &c. 6. व्यद्धा &c. 7. व्यत्स्यते &c. 8. व्यत्सीष्ट &c. 9. अव्यत्स्यत &c. 10. अव्याधि, अव्यत्सातां, अव्यत्सत &c. So विच्यते &c. &c.

616. ऋ is ſubſtituted for र *ra*, in conjugating the following roots as paſſives, in the firſt four tenſes; namely, ग्रह् Take, प्रच्छ् Aſk, व्रश्च् Divide, and भ्रस्ज् Fry. Example.

ग्रह् Take. Paſſive Voice.

1. गृह्यते &c. 2. गृह्येत &c. 3. गृह्यतां &c. 4. अगृह्यत &c. 5. जग्रहे &c. 6. ग्रहिता &c. 7. ग्रहिष्यते &c. 8. ग्रहिषीष्ट &c. 9. अग्रहिष्यत &c. 10. अग्राहि, अग्रहिषातां, अग्रहिषत &c.

See rule 598.

प्रच्छ् Aſk. Paſſive Voice.

1. पृच्छ्यते &c. 2. पृच्छ्येत &c. 3. पृच्छ्यतां &c. 4. अपृच्छ्यत &c. 5. पप्रच्छे &c. 6. प्रष्टा &c. 7. प्रक्ष्यते &c. 8. प्रक्षीष्ट &c. 9. अप्रक्ष्यत &c. 10. अप्राच्छि, अप्रक्षातां, अप्रक्षत &c.

व्रश्च् Divide. Paſſive Voice.

1. वृश्च्यते &c. The firſt four tenſes like पृच्छ्यते &c. 5. वव्रश्चे &c. 6. व्रश्चिता &c. 7. व्रश्चिष्यते &c. 8. व्रश्चिषीष्ट &c. 9. अव्रश्चिष्यत &c. 10. अव्राश्चि, अव्रश्चिषातां, अव्रश्चिषत &c.

भ्रस्ज् or भ्रज्ज Fry. Paſſive Voice.

1. भृज्ज्यते &c. The firſt four tenſes like पृच्छ्यते &c. 5. बभ्रज्जे &c. 6. भ्रष्टा &c. 7. भ्रक्ष्यते &c. 8. भ्रक्षीष्ट &c. 9. अभ्रक्ष्यत &c. 10. अभ्रज्जि, अभ्रक्षातां, अभ्रक्षत &c.

617. हन् Kill, by rule 2, takes इ before the perſons of the five laſt tenſes. Example.

हन् Kill. Paſſive Voice.

1. हन्यते &c. 2. हन्येत &c. 3. हन्यतां &c. 4. अहन्यत &c 5. जघ्ने, जघ्नाते, जघ्निरे &c. 6. हन्ता &c. or घानिता &c. 7. हनिष्यते &c. or घानिष्यते &c. 8. घानिषीष्ट &c. or वधिषीष्ट &c. 9. अहनिष्यत &c. or अघानिष्यत &c. 10. अघानि &c. or अवधि &c.

618. बुध् Underſtand, by rule 601, makes अबोधि in the firſt perſon ſingular of the tenth tenſe. Example.

बुध् Underſtand. Paſſive Voice.

1. बुध्यते &c. 2. बुध्येत &c. 3. बुध्यतां &c. 4. अबुध्यत &c. 5. बुबुधे &c. 6. बोद्धा &c. 7. भोत्स्यते &c. 8. भुत्सीष्ट &c. 9. अभोत्स्यत, &c. 10. अबोधि, अभोत्सातां, अभोत्सत, &c. *Obs.* The radical ब is here changed to its own aſpirate भ before ſuch terminations as begin with स् or ध्.

619. DERIVATIVES follow the ſame rules, when they are uſed with a paſſive ſignification, as ſimple verbs.

N. B. The paſſive voice, in the above regular form of inflection, ſeldom occurs in books; it being more common for authors to prefer the uſe of the perfect and imperfect participles, with the ſeveral tenſes of the verb ſubſtantive अस् Be, and भू Be, become. It is, however, found in the preſent and imperative oftener than in other tenſes.

OF

OF IMPERSONAL VERBS.

620. VERBS of an intranſitive ſignification may be inflected as paſſives in the firſt perſon ſingular only of each tenſe, and govern a noun or pronoun in the third caſe; as भूयते त्वया *There is being* or *becoming by thee*, which is only another way of expreſſing त्वं भवसि Thou art, or art becoming. This curious, and, perhaps, peculiar idiom, is much uſed in converſation at the preſent day, and is ſometimes found in books. The name given to this imperſonal uſe of the verb is भाव वाच्य.

OF REFLECTIVE VERBS.

621. THE paſſive form of tranſitive verbs is often uſed with an active, but intranſitive, ſignification; as where the effect produced is in the agent, and does not paſs over to another: as भिद्यते काष्ठं The wood ſplits, that is, the wood ſplits of itſelf. पच्यते फलं The fruit ripens. सिच्यते हस्ती The elephant ſprinkles himſelf. This particular application of a verb in a paſſive form, is by grammarians called कर्म्मकर्त्ता, to denote that the agent and patient are one.

OF NEGATION.

622. THE particle of *negation* is न *na*, Not, which is uſed before every perſon of a verb, except the ſecond perſon of the imperative, where मा *mā*, the particle of *forbidding*, is preferred. There is another मा, which may be called the particle of *diſſuaſion*, frequently uſed before any perſon of the third preterit, cauſing the prefix अ of that tenſe to be dropped. Examples. नगच्छति He does not go; मागच्छ Go not, or, do not go; मागात् He ſhould not, or ought not to go.

OBSERVATIONS

OBSERVATIONS ON THE VERBS.

623. THE following obſervations relate chiefly to the *form* of conjugation, which ſome verbal roots take when preceded by the following inſeparable prepoſitions, and ſometimes without their influence; ſuch as the *proper* form for the *common*, or the contrary.

Inſeparable Prepoſitions.

प्र Forth, for, forward; abroad, away. This prepoſition, beſides progreſſive motion, occaſionally ſerves to denote pre-eminence, ſuperiority, excellence, priority, and exceſs.

परा Back, backward. Alſo, according to ſome, it denotes ſuperiority, the being before, defeat, reverſe, &c. &c. It is however but little uſed.

अधि Over, or above, in place, rank and degree.

अप Under, beneath, below. It ſerves generally to denote inferiority in place, rank, and degree; alſo ſecrecy, concealment, diſappearing, inſidiouſneſs, ſlyneſs, and the like.

नि In, into, within, on, upon.

निर् Out, without (not in), without (not having).

सं Together, altogether, with, together with. It often ſerves to denote fulneſs, completeneſs, wholeneſs, and perfection.

वि Separate, apart, diſtinct. It marks variety, diſtinction, diviſion, ſeparation, &c.

आ To, at, as far as. It ſerves to mark the bounds or limits of an action. आ put before verbs denoting *giving*, *going*, *carrying*, &c. gives them the ſenſe of *taking* or *receiving*, *coming*, and *bringing*.

अव From, off, down from. It is ſometimes uſed to denote deprivation, diſgrace, disjunction, and the like.

अभि

अभि Before, in time, place, rank, and degree.

अनु After, in time, place, rank, and degree.

उत् Up, upwards, high, in place, rank, and degree.

अध Down, downwards, low, in place, rank, and degree.

उप By, with, near, by the ſide of, by means of. उप is ſometimes uſed to denote ſubordinate rank; as वेद् The *Vēda*, उप वेद् An inferior, or ſubordinate *Vēda*.

दूर् Far, diſtant, far off, or away.

परि About, round, round-about, entirely.

प्रति Again, againſt, back again, towards, for.

अति Beyond, paſſed, gone by, over, from one ſide to the other. It is often uſed to denote exceſs.

सु Well, good, eaſy, very.

दुर् Ill, bad, hard, difficult.

Theſe prepoſitions, as in Latin, have great influence over the verbs in modifying and varying their primitive ſignifications. They are often redundant, and frequently ſuperfluously numerous, ſometimes even to the number of five or ſix; as in the word अनुसमभिव्याहरति. But this extravagant application of them is condemned by good authors.

Certain Verbs occaſionally conjugated in the proper *Form.*

624. CERTAIN verbs are conjugated in the *proper* active form when preceded by prepoſitions, and others, occaſionally, without them.

625. जि Conquer, after वि or परा, is uſed in the *proper* form; as विजयते or पराजयते He defeats.

626. क्री Buy, follows the *proper* form when preceded by परि, वि or

or अव; as परिक्रीणीते He buys about, or entirely, विक्रीणीते He barters away, he ſells, अवक्रीणीते He buys from.

627. विश् Enter, with नि prefixed, is conjugated in the *proper* form with the ſame meaning; निविशते गृहं He enters the houſe.

628. प्रच्छ् Aſk, is uſed in the *proper* form, after आ; as आपृच्छते He aſks.

629. स्वृ Sound, after आ, is put in the *proper* form; as आस्वरते He ſounds.

630. दा Give, preceded by आ, forming with it a new root ſignifying *to take*, is conjugated in the *proper* form only; as दानमादत्ते He receives the gift. But when दा is preceded by आ, or वि and आ, and has then the meaning of *opening* or *expanding*, it is uſed in the *common* form; as मुखं व्याददाति देवदत्तः *Dēva Datta* opens his mouth.

631. गम् Go, with आ prefixed, and uſed as a cauſal, is put in the *proper* form; as आगमयते कालं तस्करः The thief cauſes the time to come; or, the thief waits for the proper time.

632. क्रीड् Play, after परि, अनु, अव, आ or सं, is uſed in the *proper* form; as परि क्रीडते He plays about, &c. &c. Sometimes क्रीड् with सं prefixed, implies a conſtant creaking noiſe, as of a wheel, when it is uſed in the *common* form; as संक्रीडति रथ चक्रं The chariot wheel makes a conſtant creaking.

633. कॄ Throw about, ſcatter, with अप prefixed, is uſed in the *proper* form, when theſe are applied together in the acceptation of ſcratching or throwing up the ground, as a cock in ſearch of food, or a dog to lie down; as अपस्किरते कुक्कुटः The cock ſcratches. The स् is introduced after the prepoſition to promote the euphony.

634. शप्, when uſed in the ſenſe of ſwearing, is put in the *proper* form;

form; as कृष्णाय शपते गोपी The female cow-keeper ſwears to *Kriſhna.* According to ſome authorities, it is in the ſenſe of curſing that शप् is uſed in the *proper* form; as कृष्णं शपते गोपिका The milk-maid curſes *Kriſhna.* Otherwiſe शत्रु शपति The enemy ſwears.

635. हृ Take, after अनु, ſignifying *take after, act like,* is uſed in the *proper* form; as पैतृकमनुहरते The horſe takes after his ſire's nature.

636. स्था Stand, after सं, वि, प्र, अव, or उत्, is generally uſed in the *proper* form; as संतिष्ठते He ſtands together, metaphorically, he is well, वितिष्ठते He ſtands apart, प्रतिष्ठते He ſtands forth, *met.* He ſets off or departs, अवतिष्ठते He ſtands from, उत्तिष्ठते मुक्तौ He ſtands up on ſalvation, *met.* He is anxious for a final releaſe from mortal birth. *Obs.* When स्था with उत् means *to ariſe*, it is put in the *common* form; as आसनादुत्तिष्ठति मनुः *Manu* ariſes from the ſeat. स्था, with उप prefixed, in the ſenſe of *ſtanding by* or *near, aſſociating with, attending, ſerving, worſhipping,* is generally put in the *proper* form; as आदित्यमुपतिष्ठते He ſtands by, or worſhips the ſun, गंगा यमुनामुपतिष्ठते The *Ganges* ſtands by, or runs near, the *Yamunā.* साधुमुपतिष्ठते साधुः The good ſtand by, or aſſociate with, the good, यमुनामुपतिष्ठते पन्थाः There ſtands, or is, a road by, or near the river *Yamunā.* पतिमुपतिष्ठते नारी A woman ſtands by, attends, or aſſociates only with her husband, उपतिष्ठते विद्या Science attends; or, there is ſcience. स्था, with उप, may be uſed in either form, when it means to be with or attend for the purpoſe of gain; as साधुमुपतिष्ठति, or उपतिष्ठते भिक्षुः The mendicant ſtands near, or attends the good man.

637. गम् Go, प्रच्छ् Aſk, ऋच्छ् Go, श्रु Hear, स्वृ Sound, विद् Know, ऋ Go, and दृश् See, preceded by सं, are inflected in the *proper* form, provided they are uſed as intranſitives; as संगच्छते वाक् The word goes together

together (with the ſenſe), or is plain; संपृच्छते He aſks, संशृणुते He hears, &c. &c. But if the verb have an accuſative, they are put in the *common* form; as वाक्यं संशृणोति जनः A perſon hears the word or ſpeech perfectly.

638. अस् Caſt, throw, and ऊह् Search, examine, are uſed in both the active voices when preceded by a prepoſition; as निरस्यते or निरस्यति He caſts out, or ejects, समूहति or समूहते He examines altogether, or thoroughly.

639. यम् Ceaſe, refrain, ſtretch, ſtrain, and हन् Strike, in compoſition with the prepoſition आ, when uſed intranſitively, are put in the *proper* form; alſo tranſitively, provided the object be a part of the agent; as आयच्छते तरुः The tree ſtretches towards, or grows, आहते नरः The man ſtrikes at, *met.* is indiſpoſed, आयच्छते पाणिं He ſtretches out, or towards, the hand, शिर आहते He ſtrikes his own head. If tranſitive— शत्रुमाहन्ति He ſtrikes at the foe, आयच्छति रज्जुं He ſtretches out the cord.

640. यम्, with उप् prefixed, in the acceptation of marrying and accepting, is uſed in the *proper* form; as उपयच्छति कन्यां He marries a maid, शकटमुपयच्छते He receives or accepts the cart.

641. तप् Heat, warm, is uſed in the *proper* form, after उत् or वि, when intranſitive, or when the object, if tranſitive, is part of the agent; as वितपते पाणिं जनः The perſon warms his hand, उत्तपते or वितपते He glows with heat, he ſhines. वितपति विश्वं सूर्य्यः The ſun warms the univerſe. तप्, with अनु prefixed, in the acceptation of repenting, is generally uſed in the *proper* form; as अनुतपते He repents.

642. ह्वे Call, brave, dare, preceded by आ, नि, सं, or वि, follows the *proper* form; as कृष्णश्चानूरमाह्वयते *Kriſhna* called to *Chānūra*

in

(in a daring tone of defiance,) निह्वयते He calls in, or invokes, &c. &c. According to ſome authorities, when आह्वे means ſimply, to call to, it ſhould be uſed in the *common* form; as पुत्रमाह्वयति पिता The father calls to his ſon.

643. सृज् Create, or make, is put in the paſſive form of conjugation, with an active ſignification, when the agent is a holy man; as सृज्यते स्रजं भक्तः The faithful ſervant makes a necklace.

644. कृ Do, make, after अप, प्र, उप, अधि and वि, is uſed in the *proper* form in the following and ſimilar applications:—अपकुरुते He under does, under values, blames, reviles, प्रकुरुते पर दारान् कामी The luſtful man takes away another's wife, प्रकुरुते गां He produces a cow (to give away), गीताः प्रकुरुते He produces, or ſings divine ſongs, अधिकुरुते He does over, that is, he overcomes or conquers, अधिकुरुते शत्रुं He overcomes the enemy, विकुरुते स्वरां He plays a tune, विकुरुते वायुः The wind blows. When कृ, with वि prefixed, implies changing, altering, impairing, and the like, and is tranſitive, it is uſed in the *common* form; as चित्तं विकरोति कामः Luſt depraves the mind.

645. नी Conduct, lead, when preceded by उप, and uſed in the acceptation of performing the ceremony of putting on the Brahminical thread, is put in the *proper* form; as पुत्रमुपनयते पिता The father puts the thread on his ſon. Alſo, with the ſame prepoſition in the ſenſe of paying: as भृत्यमुपनयते He advances, or pays wages. With वि prefixed, नी, ſignifying doing away, giving, or paying, is put in the *proper* form; as ऋणं विनयते He pays the debt, धनं विनयते He gives wealth, क्रोधं विनयते साधुः The good man ſuppreſſes his own anger. If another's anger, it is put in the *common* form; as पितुः क्रोधं विनयति पुत्रः The ſon appeaſes his father's anger. नी, without a prepoſition, in the ſenſe of

 excelling

excelling in learning and worſhipping, is alſo put in the *proper* form: as विद्यायां नयते देवदत्तः *Dēva Datta* leads (excels) in science, शिवं नयते शिवनाथः *Siva Nātha* leads towards (worſhips) *Siva*. With उत्, नी is uſed in the *proper* form in the ſenſe of lifting, raiſing up; as दंडमुन्नयते राजा The king raiſes, or lifts up the ſtaff.

646. क्रम् Step, move, walk, with आ prefixed, in the ſenſe of advancing, riſing, or aſcending, as the ſun and ſtars, is put in the *proper* form; as आक्रमते सुर्य्यः The ſun aſcends. Alſo in the ſenſe of advancing or improving in knowledge; as विद्यायामाक्रमते बुद्धिः The underſtanding advances, or improves in ſcience. विक्रम्, ſignifying walking diſtinctly, is alſo put in the *proper* form; as विक्रमति जनः The man walks. But when riding is implied, it is uſed in the *common* form; as अश्वेन विक्रामति वीरः The hero goes with a horſe, that is, on horſeback. क्रम्, with उप, or प्र, in the ſenſe of proceeding, approaching, or beginning, is alſo put in the *proper* form; as गन्तुं प्रक्रमते He begins to go, भोक्तुमुपक्रमते He proceeds to eat. When क्रम् is uſed without an inſeparable prepoſition, it may be conjugated in either of the active forms.

647. ज्ञा Know, with सं, in the ſenſe of knowing altogether, or perfectly, and with प्रति in that of promiſing and recogniſing, is put in the *proper* form; as तत्वं संजानीते He knows the principle thoroughly, प्रतिजानीते He promiſes. Alſo with अप, in the ſenſe of pretending, or deceiving; as अपजानीते He pretends not to know, he knows ſecretly.

648. वद् Tell, ſay, is uſed in the *proper* form, under the following circumſtances: With वि prefixed, in the ſenſe of ſpeaking differently, diſputing; as विवदन्ते जनाः The people diſpute. With सं and प्र prefixed

prefixed, implying pronouncing or repeating together; as ब्राह्मणावेदं संप्रवदन्ते The *Brāhmans* repeat the *Vēda* aloud together. If the ſame verb be applied to the ſinging of birds in concert, it is put in the *common* form; as संप्रवदन्ति कोकिलाः The nightingales ſing together. वद्, with वि and प्र prefixed, in the acceptation of declaring, or pronouncing different opinions, may be uſed in either of the active forms. With अनु prefixed, वद् is uſed in the *common* form, if tranſitive, otherwiſe, in the *proper*; as तमनुवदति He ſpeaks after him, अनुवदते He ſpeaks after, or repeats.

649. चर् Go, move, preceded by उत्, is put in the *proper* form, if tranſitive; as धर्म्ममुच्चरते खलः The mean wretch mounts virtue, *met.* He tranſgreſſes the rules of virtue. But if it be intranſitive, it follows the *common* form; as उच्चरति पांशुः The duſt aſcends. चर् with सं, governing a noun in the third caſe, is uſed in the *proper* form; as अश्वेन संचरते He goes together with a horſe, that is, he goes on horſe-back.

650. दा Give, with the prepoſition सं, is put in the *common* form when one of the words it governs is put in the third caſe inſtead of the fourth, where the action is an improper one, as in this example: दास्या संयच्छते धनं कामुकः The luſtful man gives away or ſpends money with a maid; otherwiſe, दास्या संयच्छति धनं विप्राय जनः A man gives money to a *Brāhman* by a female ſervant.

651. यम्, preceded by उप, is put in the *proper* form, when metaphorically uſed for nuptial union; as स्वभार्य्यामुपयच्छते नरः A man cohabits with his own wife. In the preterit—रामः सीतामुपायत, or उपायंस्त *Rāma* married *Sītā*.

652. भुज् Eat, is uſed in the *proper* form; as अन्नं भुंक्ते He eats rice;

rice; but if it mean, enjoy, possess, or govern, it follows the *common* form; as विश्वं भुनक्ति विष्णुः *Vishnu* enjoys the universe.

653. क्ष्णु, with सं prefixed, signifying sharpen well, is used in the *proper* form; as अस्त्रं संक्ष्णुते He sharpens the weapon well.

654. युज् Join, fit, use, apply, is used in the *proper* form when preceded by उत्, or any preposition ending in a vowel, except the act relates to sacrificial vessels; as प्रयुंक्ते, उपयुंक्ते, उद्युंक्ते, &c. यज्ञपात्राणि प्रयुनक्ति He provides the sacrificial vessels.

655. वंच् and गृध्, as causals, in the acceptation of deceiving, are put in the *proper* form; as बालकं वंचयते or गर्द्धयते He deceives, or causes to be deceived, the child. In the sense of driving away, they are used in the *common* form; as श्येनोऽहिं वंचयति The kite drives away the serpent.

656. स्मृ Remember, ज्ञा Know, and दृश् See, when not preceded by अनु, are used in the *proper* form, in the volitive sense; also श्रु Hear, when not preceded by प्रति or आ. *Ex.* सुस्मूर्षते He wishes to remember, जिज्ञासते He wants to know, शुश्रूषते He wants to hear, he is attentive, अनुजिज्ञासति He wants to know, or enquires after.

657. ALL verbs distinguished in the lists by a servile अ, to denote that they are of both the active voices, are conjugated in the *proper* form only, when the thing done is for the benefit of the agent; as यज् 1.C.P. Sacrifice, यजते He sacrifices for himself; or, if for another, यजति याजकः The sacrificer performs a sacrifice for another.

658. THE roots पा Drink, धे Drink, नृत् Dance, वद् Speak, वस् Dwell, दम् Tame, and रुच् Please, appear agreeable, are put in the *proper* form when used as causals; as पाययते He causes to drink, &c. &c.

659. मुह

659. मुह् Swoon, lose sensation, preceded by परि, यम् Stop, cease, refrain, and यम् Try, endeavour, each with आ prefixed, वद् Speak, with अप prefixed, and यम् Cease, strain, restrain, with सं or उत्, when not accompanied by a word signifying a book, are put in the *proper* form; as परिमुह्यते He swoons away entirely, अपवदते He speaks ill of, he accuses, &c. &c. Also ज्ञा without a preposition, as जानीते He knows.

The following verbs, under certain circumstances, are conjugated in the *common* form only.

660. रम् Sport, play, rest from labour, is used in the *common* form only, when preceded by वि, आ, or परि; as विरमति He rests, or ceases to labour; आरमति He enjoys rest, परिरमति He plays about, or enjoys entire ease. *Obs.* When रम्, preceded by उप, implies rest, or dwell with, as a man with a wife, it may be used in either form; as उपरमति or उपरमते He enjoys, or rests with: he marries.

661. कृ Do, make, with अनु or परा, is conjugated in the *common* form only; अनुकरोति He does after, पराकरोति He does well, or perfectly.

662. क्षिप् Throw, with प्रति, अभि, or अति, is put in the *common* form only; as प्रतिक्षिपति He throws again, or against, अभिक्षिपति He throws before, अतिक्षिपति He throws beyond, or exceedingly.

663. वह् Bear, carry, flow as a river, preceded by प्र, is used in the *common* form only; as प्रवहति नदी The river flows forth, forward.

664. मृष् Bear, suffer, forgive, with परि, is used in the *common* form only; as परिमृष्यति He entirely forgives.

The following description of verbs are conjugated in the *common* form only, when used as causals.

665. ROOTS

665. ROOTS ſignifying eating, trembling, or ſhaking, when uſed as cauſals, are put in the *common* form; as भोजयति He cauſes to eat or enjoy, कम्पयति He cauſes to ſhake or tremble.

666. इ Go, with अधि, in a cauſal ſenſe, is uſed in the *common* form; as अध्यापयति He cauſes to go over, or read.

667. श्रु Hear, द्रु Run, प्रु Move, जन् Bring forth, produce, बुध् Underſtand, युध् Fight, and नश् Periſh, are, as cauſals, put into the *common* form; श्रावयति He cauſes to hear, द्रावयति He cauſes to run, प्रावयति He cauſes to move, जनयति He cauſes to bring forth, or produce, बोधयति He cauſes to underſtand, योधयति He cauſes to fight, नाशयति He cauſes to periſh, he deſtroys.

668. AN intranſitive verb uſed in a cauſal ſenſe, and having for its object an animate being, is put in the *common* form; as यशोदा कृष्णं शाययति *Yaſōdā* cauſes *Kriſhna* to ſleep. If the object be not an animal, the *proper* form is uſed; as वायुः धान्यं शोषयति The wind cauſes the corn to dry. If the cauſal be formed from a tranſitive root, it ſhould alſo be put in the *proper* form, if the object be an animal; as भक्तिं कारयते रामचन्द्रः देवदत्तेन *Rāma Chandra* cauſes ſervice to be performed by *Dēva Datta*.

CHAPTER

CHAPTER VI.

ON THE FORMATION OF PARTICIPLES, AND PARTICIPIAL NOUNS.

669. THE present chapter may be divided into two parts; the firſt treating of participles, ſtrictly ſo called, and the ſecond of every other ſpecies of verbal nouns, which, for the ſake of diſtinction, may be denominated *participial* nouns.

OF PARTICIPLES.

670. THE participles will be treated of in the order of the tenſes with which they are connected.

Of Participles of the Preſent Tenſe.

671. THERE are three participles of the preſent tenſe: namely, one of the *common* active voice, one of the *proper* active voice, and one of the paſſive voice.

Participle of the Preſent Tenſe, common *Form.*

672. THE participle of the *common* form of the preſent tenſe is made by affixing the termination अत् (technically called शतृ) to the verbal root, according to the following general rule:—Whatever modification any root takes before अन्ति, the termination of the firſt perſon plural of the preſent tenſe, of any conjugation, it muſt alſo take before the termination अत्. Thus भू makes भव् before अन्ति, and with अत् is formed the crude participle भवत् Being.

675. IT

673. IT has already been ſhewn, page 63, rule 104, that this participle is declined in three genders, like nouns in न्, that its terminations are, *Maſc.* अन्, अन्तौ, अन्तः, &c. *Fem.* अन्ती, अन्त्यौ, अन्त्यः &c. *Neut.* अत्, अन्ती, अन्ति, &c. and that there were ſome anomalies; but which the following rules will more particularly explain.

674. ROOTS of every conjugation which require the prefix अ before the terminations तिप्, तस्; &c. as in the firſt conjugation, may, without cauſing the radical vowel to be *converted*, indifferently take न्, or not, in forming this participle before the feminine ई, in every caſe; and alſo before the ई of the termination in the firſt and ſecond caſes dual number of the neuter gender. Thus तुद् Vex, goad, of the ſixth conjugation, makes either तुदन्ती or तुदती in thoſe places. Whenever य precedes the prefix अ, न muſt always be inſerted before ई.

675. ALL roots which drop the न of the termination अन्ति in the verb, make अत्, inſtead of अन्, in the firſt caſe ſingular, maſculine gender, of this participle, and drop the naſal in every other caſe in the ſame gender. The roots in question are all thoſe which are reduplicated in the preſent tenſe, particularly thoſe of the third conjugation, (ſee p. 198, r. 220), ſuch as दा Give, which makes ददति They give, and conſequently, *Maſc.* ददत्, ददतौ, ददतः, &c. Giving. So धा Hold, दधति He holds, *Maſc.* दधत् &c. Holding. The claſs of words called जक्षादि are alſo included in this rule; which are, जक्ष्; or, according to ſome यक्ष्, Laugh, ſmile, जागृ 2.c. Awake, दरिद्रा 2.c. Be poor, चकास् 2.c. Shine, and शास् 2.c. Govern.

676. विद् Know, makes the preſent participle by occaſionally affixing the termination called क्वस्, which will be ſpoken of hereafter; as *Maſc.* विद्वान्; alſo विदन् Knowing. See p. 69, r. 107.

677. THE

677. THE application of the preſent participle, *common* form, in conſtruction, is as a noun adjective, in caſe, gender, and number; as in the following examples:—पचन्नास्ते देवदत्तः *Dēva Datta* ſits cooking; गायन् गच्छति He goes ſinging; तमागच्छन्तं पश्यामि I ſee him coming; कन्याममरगर्भां ज्वलन्तीमिव श्रिया ददर्श He ſaw a damſel of immortal birth ſhining, as it were, with beauty; त्वया पथि गच्छता दृष्टः He (was) ſeen by thee walking in the road, मया दृष्टे स्त्रियौ तंत्रे पटं वयन्त्यौ By me were ſeen two women weaving cloth in a loom.

Participle of the Preſent Tenſe, proper *Form.*

678. TO form the participle of the preſent tenſe *proper*, the termination called शान is affixed to the root, as modified for conjugation in the firſt perſon plural number of the preſent tenſe *proper* form, the ſign ते of that tenſe being dropped. The real terminations are आन and मान. If the root be of a nature to take the prefix अ before the terminations, as thoſe of the firſt, fourth, ſixth, and tenth conjugations, मान is uſed with अ prefixed, otherwiſe आन्.

679. THIS participle, like that of the *common* form, is declined like nouns of thee genders ending in अ. See page 40, rule 71.

Examples.

क्राम्यमानः कूपेऽपतत् Walking he fell into a well; गुरुनियोगमनुतिष्ठमानः Attending to, or following, his maſter's injunction; शरतल्पे शयानः Sleeping on a bed of reeds; मन्वानः वदति He talketh thinking; पचमानः पिबति He drinketh cooking.

680. THE root आस् Sit, makes आसीन; as आसीनः कांचनासने Sitting on a golden throne; तमासीनमभ्यगच्छत् He went before him ſitting.

Participles of the present Tense passive.

681. THE passive participle, corresponding with the present tense, is formed by adding मानः *m.* माना *f.* and मानं *n.* to any root with the passive य *ya* affixed to it; as to कृय, (as in कृयते He is making, passively), with which they make कृयमानः *m.* कृयमाना *f.* कृयमानं *n.* Making or doing (passively by another.) This participle is declined like nouns in अ. See page 40, rule 71.

Participles of the second preter Tense.

682. THERE are two participles of the second preterit, one for the *common* form, and one for the *proper*. That for the *proper* serves also for the passive voice.

Participle of the second Preterit, common *Form.*

683. THE *common* form of the participle of the second preterit is made by adding to the root, as modified, and reduplicated for conjugating in that tense, the termination वस् (or nom. वान् *m.* उषी *f.* वत् *n.* &c.) technically called क्वसु. The root, as it is conjugated in the first person dual number of this tense, freed from the verbal termination अतुः, will always furnish the proper theme on which to construct this participle, with the help of the following rule:

684. IF the theme contain more than one vowel, वस् only is added to form this participle; but if only one, and it end in a consonant, इ is required to be prefixed to वस्; also after घस् Eat, ऋ Go, and इ c.2. Go, and roots ending in आ. गम् Go, दृश् See, विश् Enter, and विद् Know, follow two forms: and the following are anomalous; namely, मिह् Make water, which makes मीढ्वस्; सह्, for षह्, Bear, support, which forms

माह्वस्

माहृस्; and दाश् Give, which makes दाश्वस्. जागृ Awake, makes either जजागृवस् or जजागर्वस्.

685. THE participle in वस्, being formed according to the foregoing rules, is declinable in the three genders, like nouns of the eighth declenſion, Claſs IV. See page 63, CLASS IV, and page 69, rule 107.

686. THE व of वस् is changed to उ before every caſe beginning with a vowel, except औ in the firſt and ſecond dual, and अः in the firſt plural. Alſo before the feminine termination ई in every caſe, and the dual ई in the firſt and ſecond caſes dual. See page 70.

Examples.

पच् Cook, पेचिवस् Did cook, पेचिवान् *m.* पेचुषी *f.* पेचिवत् *n.*

Obs. The theme having but one vowel, takes the prefix इ by rule 684.

रुद् Weep, रुरुद्वस् Did weep, रुरुद्वान् *m.* रुरुदुषी *f.* रुरुद्वत् *n.*

Obs. The theme containing more than one vowel does not require the prefix इ. See rule 684.

ऋ Go, आरिवस् Did go, आरिवान् *m.* आर्युषी *f.* आरिवत् *n.*

Obs. ऋ takes इ by rule 684.

घस् Eat, जक्षिवस् Did eat, जक्षिवान् *m.* जक्ष्युषी *f.* जक्षिवत् *n.*

Obs. Takes इ by rule 684.

इ Go, ईयिवस् Did go, ईयिवान् *m.* ईयुषी *f.* ईयिवत् *n.*

गम् Go, जग्मिवस् or जगन्वस् Did go, जग्मिवान् or जगन्वान् *m.* &c. &c. *Obs.* Takes इ, or not, by rule 684.

दृश् See, ददृशिवस् or ददृश्वस् Did ſee, ददृशिवान् or ददृश्वान् *m* &c. &c. *Obs.* Takes इ, or not, by rule 684.

विश् Enter, विविशिवस् or विविश्वस् Did enter, विविशिवान् or विविश्वान् *m.* &c. &c. *Obs.* Takes इ, or not, by rule 684.

विद्

विद् Know, विविद्वस् or विविदिवस् Did know, विविद्वान् or विविदिवान् *m.* &c. &c.

मिह Make water, मीढ्वस् Did make water, मीढ्वान् *m.* &c. See rule 684.

सह Bear, suffer, साह्वस् Did bear, साह्वान् *m.* &c. &c. See rule 684.

दाश् Give, दाश्वस् Did give, दाश्वान् *m.* &c. &c.

हन् Smite, kill, जघ्निवस् or जघन्वस् Did kill, जघ्निवान् or जघन्वान् *m.* &c. &c.

जागृ Awake, जजागर्वस् or जजागृवस् Did awake, जजगर्वान् *m.* &c. &c.

687. ROOTS which are conjugated with the affix आम्, (p. 275, rule 317,) and the auxiliaries कृ, भू, and अस्, subjoin the termination वस् to the latter, which respectively make बभूवस् and बभूवान् *m.* &c. चकृवस् and चकृवान् *m.* &c. आसिवस्, आसिवान्, *m.* &c.

Participle of the second Preterit proper *Form and paſſive Voice.*

688. THE participle correſponding to the ſecond preterit in the *common* form, is produced by duly ſubjoining the termination technically called कान (that is to ſay, आनः *m.* आना *f.* and आनं *n.*) to the root, as reduplicated in that tenſe; the radical vowel not being ſubject to either *augmentation* or *convertion.* This participle is declinable like nouns in अ of three genders. See page 40, rule 71. The ſecond perſon ſingular number of this tenſe, deprived of its termination, will generally ſerve as the theme of the participle. Thus पच् Cook, makes पेच् without its termination, to which आन being added, we have the participle पेचानः *m.* पेचाना *f.* पेचानं *n.* &c. which has occaſionally both an active and a paſſive ſignification. In the ſame manner may be formed the participles

चक्राण

चक्राण Did make, or was made, अनुवभूवान Was purſued or followed, ययाचान Did ſeek, or was ſought, निनिजान Did ſharpen, or was ſharpened, &c. &c. *Obs.* This participle is formed upon ſuch eaſy principles, that it will be needleſs to ſay more reſpecting it at preſent, than that all the rules which have been given for forming the ſecond preterit of the verb in the *proper* form, and paſſive voice, are applicable to it, as well as to its companion वस्.

Participles of the third Preterit.

689. THERE are two participles of the third preterit of an indefinitely paſt ſignification, the one paſſive, and the other active; and they are formed by ſubjoining to the root the terminations technically called क्त and क्तवतु, in which the क् and उ being ſervile, the firſt, to ſhew that the radical vowel of the verb is not generally to be *converted*, and the उ the introduction of न in certain caſes of the declenſion. The real terminations are त, which makes तः *m.* ता *f.* and तं *n.* &c. and वत्, which makes वान् *m.* वती *f.* and वत् *n.* &c. *Obs.* As क्तवतु is derived from क्त, it will be expedient to give all the rules which affect the latter firſt, as in fact they ſerve for both.

690. त ſubjoined to a tranſitive verb, forms a paſſive participle, indefinitely perfect; as कृ, कृत Done; but if the root be intranſitive, or denote going or coming, the participle formed with it will be active or neuter; as भू, भूत Been, स्था, स्थित, Stood, ſtanding, अट्, अटित, Travelled, गम्, गत Gone. If a ſentence be put imperſonally, with a participle formed with an intranſitive verb, it muſt be in the neuter gender; as आगतं स्वामिना Arrived by the maſter, that is, the maſter is arrived. See page 308, rule 620.

Participles

Participles of the third Preterit, paſſive Voice, derived from Roots terminating in Vowels.

691. IN forming the paſſive participle of the third preterit from roots ending in vowels, few require the inſertion of the prefix इ in the firſt nine conjugations.

692. OF roots of one ſyllable ending in आ, ſome form the paſſive participle of the third preterit, by ſubjoining त others ſubſtitute न for त; and a few change the radical vowel. Thus ख्या Speak, tell, celebrate, makes ख्यात Told, &c. ज्ञा Know, ज्ञात Known; ध्मा Blow, (a wind inſtrument, or the fire), ध्मात; प्सा Eat, प्सात Eaten; म्ना Study, म्नात Studied; या Go, यात Gone; रा Give, रात Given; ला Give, receive, लात Given, received; स्ना Bathe, स्नात Bathed; दा Cut corn, cut off, दात. घ्रा Smell, ſcent, makes घ्रात or घ्राण Smelt, ſcented; ज्या Decay, wax old, जीन; दा Give, दत्त, and with a prepoſition ending in a vowel त्त only occaſionally, as प्रत्त or प्रदत्त Given away. If the final vowel of the prepoſition be इ or उ, it muſt be made long before त्त; as परीत्त Entirely given, सूत्त Well given, otherwiſe परिदत्त, सुदत्त &c. द्रा Sleep, makes द्राण Slept, aſleep; धा Keep, preſerve, ſubſtitutes हित Preſerved, &c. प्रा Fill, makes पूर्त्त Filled; पा Drink, पीत Drunk; मा Meaſure, मित Meaſured; वा Blow as the wind, वाण and वात; as निर्वाण Extinguiſhed, blown out, as a lamp, &c. (This word is particularly applied, in a religious ſenſe, as an epithet of one who, by mortifications, &c. is ſuppoſed to have ſecured for himſelf the higheſt degree of beatitude hereafter) निर्वात Blown out.

श्रा Stew, makes श्राण Stewed; ष्ठा Stand, स्थित Stood; हा Quit, leave, forſake, हीन Quitted, &c. दरिद्रा Be poor, being of more than

one

one ſyllable, takes the prefix इ, and makes दरिद्रित Become poor. *Obs.* This liſt contains nearly every ſimple root ending in आ.

693. ROOTS in इ ſhort for the moſt part form their participle paſſive of the third preterit in त, but a few in न; as इ Go, इत Gone; चि Gather, collect, चित Gathered, &c. जि Conquer, जित Conquered; मि Throw, ſcatter, मित Thrown, &c. शि Whet, ſharpen, शित Whet, ſharpened: षि Bind, सित Bound; स्मि Smile, स्मित Smiled; हि Bind, go, हित Bound, gone, &c. क्षि Waſte, ſpend, be loſt, decay, makes क्षित and क्षीण. श्रि Serve, attend, makes श्रित Served, attended; and श्वि Increaſe, proſper, makes शून Increaſed, &c. and, according to ſome, शुवित with the prefix इ.

694. OF roots in ई long, ई Go, makes ईत Gone; क्री Buy, क्रीत Bought; डी Go, fly, डीन, and, according to ſome, डीत Flown; णी Conduct, convey, नीत Conducted, &c. दी Waſte, दीत or दीन Waſted; पी Drink, पीत Drunk; प्री Pleaſing, ſatisfying, प्रीत Pleaſed ſatisfied; भी Fear, भीत Afraid, frightened; मी Kill, go, मीत Killed, री Waſte, रीत Waſted; शी Sleep, शीत, or, with इ, शयित; श्री Cook, श्रीत, &c. &c. But the following roots of the ninth conjugation, in the liſts marked गि, take न in the place of त; ज्री Wax old, ज्रीण; भ्री Serve, भ्रीण; री Kill, go, रीण; ली Embrace, लीन; ल्वी Go, ल्वीन; व्री Chooſe, व्रीण; व्ली Hold, ſupport, go, व्लीन; ह्री Be aſhamed, ह्रीण or ह्रीत Aſhamed.

695. MOST roots ending in उ ſhort form the paſſive participle of the third preterit by ſubjoing त; as ऊर्णु Cover, veil, ऊर्णुत Covered, veiled; क्षु Sneeze, क्षुत Sneezed; क्ष्णु Sharpen, क्ष्णुत Sharpened; च्यु Drop, waſte, go away; च्युत; णु Praiſe, नुत Praiſed; द्रु Run, द्रुत; धु Shake, धुत; यु Mix, join, युत; श्रु Hear, श्रुत Heard; हु Sacrifice, हुत

हुत; &c. &c. But गु Void excrement, makes गुत, or गुन; दु Suffer pain, दुत or दून.

696. ROOTS in ऊ long take त, and some न, to form the passive participle of the third preterit; as णू Praise, नूत Praised; ब्रू Speak, ब्रूत Spoken; भू Be, become, भूत Been, become; &c. &c. The following take न: धू 9. Shake, धून Shaken; पू 9. Purify, पून Purified; लू 9. Cut off, divide, लून; षू 4. Produce, सून Produced.

697. ROOTS in ऋ short for the most part form their passive participles of the third preterit simply by affixing त; as कृ Make do, कृत Made, done; धृ Hold, hold fast, धृत Held fast; स्मृ Remember, स्मृत Remembered; हृ Seize, take, हृत Seized, &c. &c. ऋ, of various meanings, makes ऋत Right, true, and ऋण Due, what is due, a debt.

698. THE final of a root being ॠ long, is, except in two instances, changed to ईर्, and the त of the passive participle of the third preterit after र्, is changed to ण; as कॄ 9. Injure, कॄ 6. Scatter, कीर्ण Injured, scattered; गॄ Swallow, गीर्ण Swallowed; जॄ Waste, decay, grow feeble, जीर्ण; तॄ Pass over, ferry across, तीर्ण Past over, &c. दॄ Tear, rend, दीर्ण Torn, rent; शॄ Injure, शीर्ण Injured, hurt; स्तॄ Spread, स्तीर्ण. So every other root in ॠ; except पॄ 9. Fill, which makes पूर्ण Full, filled, and मॄ Kill, मूर्ण Killed.

699. OF roots in ए, दे 1. Cherish, makes दत्त Cherished; धे Suck, drink, धीत Sucked; मे Sell, barter, exchange, मीत; वे Weave, उत Wove; व्ये Cover, वीत Covered; and ह्वे Call, brave, हूत. There are not any other roots in ए.

700. OF roots in ऐ, such as are composed of that letter preceded by a semivowel, combined with another consonant, do for the most part substitute न for the passive त, and change ऐ to आ; as ग्लै Be dull, sad, melancholy,

melancholy, ग्लान Dull, sad; घै Despise, घात; द्रै Sleep, द्राण; ध्यै Think, ध्यान; ध्रै Satisfy, ध्राण; म्लै Fade, म्लान; श्रै Sweat, stew, श्राण; श्रै Cook, श्राण; स्नै Cook, स्नाण; &c. &c. त्रै Save, deliver, त्राण or त्रात Delivered. गै Sing, makes गीत Sung; षै or सै Waste, सीत Wasted. श्यै, in the sense of being cold to the touch, makes शीत Cold; but in that of freezing, or congealing, as oil, &c. शीन Congealed; and in that of shrinking up, withering, श्यान. क्षै Waste, makes क्षाम; and स्त्यै, or ष्ट्यै, Entwine, bind together, make a great noise, स्तीम, or स्तीत. दै Purify, clean, wash, makes दात Purified, &c. खै Be steadfast, dig, injure, खात, &c. &c.

701. ROOTS in ओ make their participles of the third preterit as follows:—छो Cut, reap corn, छित; दो Cut, divide, दित; शो Whet, file, शित, and sometimes शात; षो End, finish, destroy, सित; ज्यो Regulate, instruct, जीत.

Participles of the third Preterit, passive Voice, derived from Roots terminating in Consonants.

702. ALL the rules given in pages 281, 282, 283, 284, and 285, for inserting or rejecting the prefix इ, in conjugating the first future tense in the active voice of the verb, are generally applicable to the constructing of the passive participle of the third preterit.

703. IN addition to those which do not admit of the prefix इ in the first future (in the lists of roots generally marked औ), there are a few verbs distinguished by a servile आ or ई which also do not allow of its insertion in the passive participle of the third preterit; also roots of the fifth conjugation. Such roots as are marked ऊ in the lists, to denote they may take इ, or not, in the verb, do not admit of it in this participle. There are a few exceptions, and some anomalies.

 704. WHEN

704. WHEN the root does not admit of the prefix इ, the termination त is often changed to न. It is changed to न after roots distinguished in the lists by a servile ओ; as भंज्[7] (ओ औ) भग्न Broken; after roots in र् and द् (provided they do not take इ); as पूर्[4] Grow full, (ई) पूर्ण Full; छिद् Split, cleave, divide, छिन्न Split, cleft, divided. *Obs.* When न is substituted for त, द् is also changed to न्.

705. THE following list contains nearly the whole of the participles of this class, formed without the prefix इ, according to the preceding rules, among which will be found a few admitting of either form, and some otherwise anomalous,

शक्[5] Be able, शक्त Able, and शकित Enabled.

लग्[1] Be in contact, fix, or stick to, लग्न.

अंच्[1] Move, अक्त, — Worship, अंचित.

पृच्[2.7] Mix, mingle, पृक्त.

पच्[1] Cook, ripen, mature, पक्व Cooked, ripe, mature.

मुच्[6] Free, release, मुक्त.

रिच्[7] Be separate, रिक्त Separate, apart.

विच्[7] Separate, divide, विक्त.

वच्[2] Speak, talk, उक्त.

व्रश्च[6] Cleave, divide, cut asunder, वृक्ण.

प्रच्छ्[6] Ask, पृष्ट Asked.

म्लेछ् Speak like a foreigner, or in a vulgar dialect, म्लिष्ट.

मूर्छ्[1] Lose sense, grow foolish, exalt, मूर्त and मूर्छित.

अंज्[7] Make clear, or manifest, anoint, अक्त.

त्यज्[1] Quit, leave, abandon, forsake, त्यक्त.

निज्[2] Clean, wash, निक्त.

भज्[1] Serve, भक्त.

भुज्[7] Feed, eat, भुक्त.

युज्[7] Use, join, apply, युक्त.

युज्[4] Contemplate, meditate, युक्त.

विज्[1] Separate, विक्त.

भंज्[7] Break, भग्न.

मस्ज

मस्ज [6.] Dive, immerge, मग्न.

भुज् [6.] Crook, bend, भुग्न.

रुज् [6.] Break, रुग्न.

लज्ज् [1.] Be afhamed, लग्न.

विज् [7.6.] Be agitated, alarmed, विग्न.

स्फुज् [1.] Thunder, explode, स्फुर्ण.

रंज् [4.] Die, colour, रक्त.

संज् Stick, fix, adhere, attach, सक्त.

स्वंज् Embrace, स्वक्त.

मृज् [2.] Wipe, clean, purify, मृष्ट.

सृज् [4.6.] Create, let go, सृष्ट.

वृज् [2.] Quit, leave, वृष्ट.

भ्रस्ज् [6.] Fry, भृष्ट,—भृष्टं धान्यं Parched corn.

यज् [1.] Worfhip, facrifice, इष्ट.

कृत् [7.] Bind, and कृत् [6.] Cut, कृत्त.

चित् [1.] Revive, become fenfible, awake, चित्त.

यत् [1.] Take pains, ftrive, यत्त.

वृत् [1.] Be, come to pafs, वृत्त.

अद् [2.] Eat, अत्त, अन्न, and fometimes जग्ध. अन्नं *n.* Food, bread, what is eaten.

उन्द् [7.] Grow wet, or moift, उन्न, and उत्त.

क्लिद् [1.] Grow moift, let loofe, क्लिन्न.

खिद् [6.7.] Grieve, खिन्न.

छद् [1.] Cover, छन्न, and छादित.

छिद् [1.] Cleave, fplit, divide, cut afunder, छिन्न.

तुद् [6.] Vex, goad, तुन्न.

नुद् [6.] Send, नुन्न and नुत्त.

पद् Step, go, पन्न.

भिद् [7.] Divide, feparate, भिन्न.

Obs. भित्तं *n.* A bit or fragment.

मद् [5.] Grow mad, be intoxicated, मत्त.

मिद् [1.] Grow moift, मिन्न.

विद् [6.] Gain, obtain, find, विन्न.

विद् [7.] Examine, विन्न and वित्त.

Obs. वित्तं *n.* Wealth, riches.

शद् [1.] Fall, शन्न.

षद् [1.3] or सद् [1.] Sink, सन्न.

ष्विद् [4.1.] Sweat, perfpire, स्विन्न.

स्कंद् [1.] Wither, dry up, स्कन्न.

हद् [1.] Void excrement, हन्न.

ह्लाद् Rejoice, be glad, ह्लन्न.

इंध् [7.] Light, kindle, इद्ध.

क्रुध् [4.] Be angry, क्रुद्ध.

क्षुध् Hungry (though marked ओ takes इ), क्षुधित.

बंध्

बंध् Faften, bind, बद्ध.

बुध् 4. Underftanding, and बुध् 1. Learn, बुद्ध.

युध् 4. Fight, युद्ध.

रुध् 7. Shut up, confine, रुद्ध.

शुध् 4. Clean, purify, शुद्ध.

षिध् 4. Grow perfect, सिद्ध Perfect, accomplifhed.

कन् 1. Give light, fhine, fparkle, कन्न.

जन् 4. Be born, come into exiftence, जात.

तन् 5. Draw out, fpread, तत.

मन 4. Mind, refpect, believe, मत.

स्वन् 1. Adorn, with आ prefixed, आस्वन्न, and आस्वनित. स्वान्त.

हन 2. Strike, fmite, flay, kill, हत.

आप् 5. Have, get, obtain, poffefs, आप्त.

क्षिप् 6.4. Throw, fling, क्षिप्त.

गुप् 1. Keep, guard, hide, गुप्त.

जप् 1. Repeat in filence, जप्त and जपित.

ज्ञप् Know, ज्ञप्त, and ज्ञपित.

छुप् 6. Touch, छुप्त.

तप् 1.2. Shine, be warm, hot, तप्त.

त्रप् 1. Be afhamed, त्रप्त.

तृप् 4. Be pleafed, fatisfied, contented, तृप्त.

दीप् 4. Shine, give light, दीप्त.

लिप् 6. Smear, plafter, daub, लिप्त.

लुप् 6. Cut off, lop, लुप्त.

वप् 1. Weave, fow feed, उप्त.

शप् 1.4. Curfe, fwear, शप्त.

स्वप् 2. Sleep, सुप्त Afleep, flept.

सृप् 1. Go, move, सृप्त.

क्षुभ् 1.4. Difturb, agitate, क्षुब्ध.

जृभ् 1. Gape, yawn, जृब्ध.

दभ् 1. Fear, दब्ध.

दभ 6. Arrange, difpofe in order, दब्ध.

रभ् Be engaged in pleafure, &c. रब्ध. With आ prefixed, आरब्ध Begun, commenced, undertaken.

रेभ् 1. Sound, make a noife, विरिब्ध.

लभ् 1. Get, gain, obtain, लब्ध.

गम् 1. Go, गत Gone.

णम् or नम् 1. Bend, bow, falute, नत.

यम् 1. Ceafe, refrain, यत.

रम् 1. Play, fport, reft from labour, रत.

कम्

कम् 1. Be beautiful, ſplendid, deſire, long for, कान्त and कमित.

क्रम् 1. Step, क्रान्त.

क्षम् 1. Be patient, ſuffer, क्षान्त.

क्लम् 4. Be dull, ſad, क्लान्त.

दम् 4. Grow tame, दान्त Tame, *Trans*. दमित Tamed.

भ्रम् 1.4. Wander, be diſtracted, turn round, भ्रान्त.

शम् 4. Grow quiet, शान्त Quiet, at peace. *Tra.* शमित Quieted.

श्रम् 4. Grow weary, श्रान्त Weary, fatigued.

वम् 1. Vomit, वान्त and वमित.

ऊय् 1. or ऊय् 1. Weave, ſerve, ऊत or ऊत.

क्नुय् 1. or क्नूय् 1. Stink, be in want, make a creaking noiſe, क्नूत or क्नूत,

क्ष्माय् 1. Shake, क्ष्मीत.

पूय् 1. Stink, rot, grow putrid, पूत Putrid, &c.

प्याय् Grow fat, plump, large, (as a part of the body), पीन, पीत, Fat, plump; प्यान, as प्याना बुद्धिः A capacious underſtanding.

स्फाय् 4. Grow large, ſwell, स्फीत or स्फात Swoln.

गुर् 1. Strive, take pains, गुर्ण.

धुर् 4. Injure, be ignorant धुर्ण.

चूर् 4. Burn, चूर्ण. In ſome liſts this root is written with a ſhort उ, चुर्, चुर्ण.

जूर् 4. Decay, जूर्ण.

तूर् 4. Make haſte, तूर्ण and त्वरित.

धूर् 4. Injure, go, धूर्ण.

पूर् 4. Fill, पूर्ण Full, पुरित Filled.

शूर् 4. Injure, ſhine, be brave, शूर्ण.

षूर् or सूर् 4. Injure, ſhine, be brave, सूर्ण.

फुल्ल् 1. Expand as a flower, bloſſom, blow, फुल्ल. With प्र prefixed it takes इ, and makes प्रफुल्लित; but with उत्, and सं it makes उत्फुल्ल and संफुल्ल. Some derive this participle from फल्.

दिव् 4. Sport, play, game, ſhine, go, द्युत. When दिव् means deſire to conquer or win, it makes द्यूत.

क्षिव् 1. Be intoxicated, क्षिव.

उर्व् 1. Injure, ऊर्ण.

तुर्व्

तुर्व्व् 1. Kill, तुर्ण.
जर्व्व् 1. Kill, जर्ण.
दुर्व्व् 1. Kill, दुर्ण.
धुर्व्व् 1. Injure, धुर्व्व.
मुर्व्व 1. Faſten, bind, मुर्ण.
अश् 6. Poſſeſs, encloſe, अष्ट.
कृश् 4. Make lean or thin, कृश.
क्रुश् 1. Call, cry, क्रुष्ट.
क्लिश् 9. Diſtreſs, क्लिष्ट and क्लिशित.
दंश् 1. Bite, eat, दष्ट.
दिश् 6. Point out, ſhow, दिष्ट.
दृश् 1. See, दृष्ट Seen.
नश् 4. Periſh, नष्ट.
मृश् 6. Conſult, मृष्ट.
रिश् 6. Injure, रिष्ट.
रुश् Injure, रुष्ट.
लिश् 4. Grow ſmall or leſs, लिष्ट.
लिश् 6. Go, लिष्ट.
विश् 1. Enter, विष्ट.
स्पृश् 6. Touch, स्पृष्ट.
अक्ष् 1. Collect, heap up, amaſs, अक्त.
ऋष् 1. Go, ऋष्ट.
कुष् 9. Examine, try, extract, कुष्ट.
कृष् 1. Draw, कृष्ट.
कृष् 6. Draw, plough, कृष्ट.
घुष् 7. Proclaim, घुष्ट and घुषित.
जुष् 6. Rejoice, ſerve, जुष्ट.
तक्ष् 5. Reduce by cutting, तक्त.
तुष् 4. Rejoice, तुष्ट.
त्वक्ष 1. Make leſs by cutting, त्वक्त.
त्विष् 1. Shine, त्विष्ट.
दुष् 1. Spoil, grow bad or wicked, दुष्ट.
द्विष् 2. Hate, diſlike, द्विष्ट.
धृष् 4. Be proud, pompous, domineer, overbear, धृष्ट.
पिष् 2. Pound, पिष्ट.
पुष् 4. Feed, cheriſh, nouriſh, maintain, पुष्ट,
रुष् Be angry, रुष्ट, रुषित.
विष् 7. Envelop, ſurround, entwine, विष्ट.
विष् 9. Poiſon, विष्ट.
शिष् 7. Leave, diſtinguiſh, celebrate, praiſe, शिष्ट Left, विशिष्ट Diſtinguiſhed, celebrated, praiſed.
शुष् Dry, शुष्क Dry.
श्लिष् 4. Embrace, cling to, श्लिष्ट.
हृष् 1.4. Rejoice, be glad, हृष्ट Glad.
शस् 1. Celebrate, विशस्त.
श्वस् 4. Reſpire, breathe, with वि, विश्वस्त, otherwiſe श्वसित.

त्रस् 4. Fear, be afraid, त्रस्त.

वस् Dwell, remain, उषित. *Obs.* This verb, though marked औ in the lists, takes इ.

गाहृ 1. Make thick or turbid, गाढ Thick, turbid.

गुहृ 1. Conceal, गुढ.

दहृ 1. Burn, दग्ध Burnt.

दिहृ 2. Taint, pollute, defile, दिग्ध.

दुहृ 2. Milk, दुग्ध.

दृहृ 1. Be tight, दृढ्.

द्राहृ 1. Awake, द्राढ्.

नहृ 4. Tie, knot, नद्ध.

मिहृ 1. Make water, मिढ.

मुहृ 4. Grow foolish, be deprived of reason, मूढ, मुग्ध.

रुहृ 1. Grow, mount, रुढ.

लिहृ 2. Lick, लिढ.

लुहृ 1. Covet, लुढ.

वहृ Bear, carry, ऊढ.

वाहृ 1. Strive, exert, वाढ.

वृहृ 1. Become great, परिवृढ Very great, a master.

ष्णिहृ Be kind, affectionate, liquid, smooth, like oil. &c. स्निग्ध Kind, &c.

Obs. The above list contains most of the participles formed without इ, and as many of the anomalous forms as could be given upon good authority.

706. WHEN a root, ending in a consonant, takes इ before the passive त, so as to form with it the termination इत, if the penultimate letter be इ or उ, it may, optionally, be *converted* into ए or ओ; as रुद् 2. Weep, रुदित or रोदित; द्युत 1. Shine, द्युतित or द्योतित; विद् 2. Understand, know, विदित or वेदित. *Obs.* Some confine this rule to the three first conjugations, and others to the first only.

707. ALL the primitive verbs of the ten conjugations, which end in consonants, and admit of the prefix इ, form the participle in त, simply by subjoining इत to the final, and all derivative verbs by affixing it to the last consonant of the derivative root.

708. ग्रह् Take, requires the prefix इ to be long before the passive त, and the र may be changed to ऋ, or not; as ग्रहीत or गृहीत Taken.

709. वस् Stay, dwell, changes व to उ, and makes उषित.

Participles of the third Preterit, active Voice.

710. THE active participle of the third preterit is formed by affixing to the passive participle in त the termination called क्तवतु; that is, वान् *m.* वती *f.* and वत् *n.* Thus, from कृत Done, *passive*, is formed the active participle कृतवान् *m.* कृतवती *f.* कृतवत् *n.* When this participle appears in construction without an auxiliary verb, it may generally be construed by the preter indefinite tense: as विष्णुर्विश्वं कृतवान् *Vishnu* made the universe; but with an auxiliary verb, it may form either of the pluperfect tenses; as in these examples: मया विद्धो मृगो नष्टः कच्चित्तं दृष्टवानसि A deer, wounded by me (is) lost. *Hast thou*, perchance, *seen* it? एवं पितुश्चापकृतं कृतवांस्त्वं भविष्यसि । मम प्रियं च सु महत् कृतं राजन् भविष्यति ॥ And thus, *thou wilt have performed* the funeral rites of (thy) father, and a very great favour will be done to me, O prince! *Obs.* These examples show the use of both the participles of the third preterit.

Participles of the second future Tense.

711. THERE are two participles of the second future, one for the *common*, and the other for the *proper* form. They are both of the active voice, though the latter, like the verb, is often used passively. They are called स्यतृ and स्यमान. स्यतृ, in the nominative case, makes स्यन् *m.* स्यती *f.* स्यत् *n.* and स्यमान makes स्यमानः *m.* स्यमाना *f.* स्यमानं *n.* These terminations are, in fact, the same as those

those for the present tense, with स्य, the sign of the second future tense prefixed. Thus if न्, ती, न्, &c. or मानः, माना, मानं, &c. be substituted for the ति and ते of the second future, the two participles will, in all cases, be readily found. For example: भविष्यन् *m.* About to be, from भविष्यति; श्रोष्यन् *m.* About to hear, from श्रोष्यति; गमिष्यत् *n.* About to go, from गमिष्यति; एधिष्यमाणः *m.* About to increase or prosper, from एधिष्यते. *Obs.* When the स् of स्य is preceded by the affix इ, it is changed to ष्, and the न of मान, after ष्, to ण.

Participles of the future perfect Tense, with a passive or neuter Signification.

712. FROM transitive verbs are formed passives, and from intransitives, and verbs of motion, neuter participles of the future perfect tense, by duly affixing to the roots the terminations तव्य, अनीय, or य; as in the following rules:

713. तव्य subjoined to any verbal root, forms with it a passive or neuter participle of the future perfect tense; such as कर्त्तव्यः *m.* कर्त्तव्या *f.* कर्त्तव्यं *n.* To be done; भवितव्यः *m.* भवितव्या *f.* भवितव्यं *n.* To be, or to become; गन्तव्यः *m.* गन्तव्या *f.* गन्तव्यं *n.* To be gone; एधितव्यः *m.* एधितव्या *f.* एधितव्यं *n.* To be increased, &c. &c. *Obs.* The readiest way of forming this participle, is to join it to the first person of the first future tense of the verb, deprived of its termination ता. Thus भविता, first person, first future, deprived of ता, leaves भवि, to which, if तव्य be subjoined, we obtain भवितव्य. This will answer in all cases. See rules for forming first future, p. 278, &c. &c.

714. अनीय is a termination used like तव्य, to form a future perfect

participle, paſſive or neuter. In joining it to the verbal radical, the rules for *converting* the preceding vowel, as well as thoſe of orthography, muſt be attended to. Thus, from कृ Do, make, may be formed the participle करणीयः *m.* करणीया *f.* करणीयं *n.* To be made. So, from भू Be, भवनीयः *m.* &c. To be; from एध् Grow, increaſe, proſper, एधनीयः *m.* &c. To be grown, or increaſed; from दृ Tear, दरणीयः *m.* &c. To be torn, &c. &c.

715. य, घ्यण, and क्यप, are the names of three terminations uſed to form future participles of the ſame import as thoſe formed by तव्य and अनीय. The घ् and ण in the ſecond, and the क् and प in the third are ſervile and redundant; ſo that य is, in fact, the real termination. The redundant letters, however, muſt here be attended to, as they ſerve for ſigns of certain modifications of the root. The ण, in घ्यण, denotes that the radical vowel muſt be *augmented*, and घ् that the final conſonant, if च्, may be changed to क्, and, if ज्, to ग्. The क् in क्यप forbids the *augmentation* or *convertion* of the radical vowel before the termination य; and the प ſerves to denote the occaſional inſertion of त् after a final ſhort vowel, as in कृत्य from कृ.

716. WHEN य, undiſtinguiſhed by ſerviles, is uſed, the rules of *convertion* take place.

717. ROOTS in आ, or a diphthong, in forming their participles in य, ſubſtitute ए for their finals; as दा Give, देयः *m.* देया *f.* देयं *n.* To be given; गै Sing, गेयः *m.* &c. To be ſung. But when य is applied to a root ending in any other vowel, *convertion* takes place; as चि Gather, चेय To be gathered, णी Conduct, नेय To be conducted; भू Be, भव्य To be. *Obs.* In the laſt example the ऊ is firſt changed to ओ by *convertion*, and then becomes अव् before य, as if it were a vowel.

See

See p. 20, r. 8. Roots in ऋ and ॠ do not appear to admit of य. See rule 720.

718, खन् Dig, makes खेयः *m.* खेया *f.* खेयं *n.* To be dug.

719. WHEN *neceſſity* is implied, roots ending in उ or ऊ apply घ्यण to form the paſſive participle in य; as भू Be, भाव्य Neceſſary to be; otherwiſe भव्य, by rule 717.

720. घ्यण is uſed to form participles in य, after roots ending in ऋ, ॠ, or a conſonant; alſo after the root यु Mix, and सु 5. with the prepoſition आ prefixed; as कृ Make, do, कार्य्य To be made or done; दॄ Tear, दार्य्य To be rent or torn; यु Mix, याव्य To be mixed; सु 5. Stir up, आसाव्य; वह् Bear, वाह्य To be borne.

721. WHEN घ्यण is applied to roots ending in च् and ज्, the redundant ſervile घ् ſerves to denote that they muſt be changed to their reſpective gutturals, क् and ग्; as पच् Cook, ripen, पाक्य To be cooked, ripened; रुज् Ache, pain, रोग्य. But this rule does not take place when the root admits of the prefix इ before the paſſive त; nor with वंच्, when it means *go*; as वंच्य To be gone; alſo वंक्य To be made crooked or be bent.

722. THE preceding rule does not take place when घ्यण is applied to form participles in य, implying *neceſſity*, from पच् Cook, त्यज् Quit, leave, abandon, यज् Worſhip, and वच् Speak, with प्र prefixed; as पाच्य Neceſſary to be cooked, त्याज्य Neceſſary to be abandoned, याज्य Neceſſary to be worſhipped, प्रवाच्य Neceſſary to be pronounced or ſpoken.

723. भुज्, in the ſenſe of *eat*, वच्, when it does not mean *a ſentence*, युज् Join, uſe, with नि prefixed, in the ſenſe of *being able*, or *poſſible*, are not affected by the घ् of घ्यण; as भोज्य That may be eaten, वाच्य That may

may be ſpoken, नियोज्य That may be employed. But when भुज् Means *poſſeſs*, *enjoy*, वच्, in the participle, uſed as a noun ſubſtantive, *a ſentence*, and नियुज् in the participle, *fitneſs* or *worthineſs*, च् becomes क्, and ज् becomes ग्; as भोग्या भूः *f.* The earth to be poſſeſſed, वाक्यं *n.* A ſentence, नियोग्यः प्रभुः A gentleman worthy or fit to injoin, employ, direct, govern.

724. THE following words, formed with घ्यण्, beſides their regular application, as participles in य्, have, incidentally, other meanings, as nouns:

पाय्यं *n.* A certain liquid meaſure, from पा Drink.

धाय्या *f.* A ſacred text, pronounced when holding the holy fire, from धा Hold.

प्रणाय्य 3 *gend.* Not approved, or what is deſirable, from णी Conduct, and प्र.

आनाय्यः *m.* Fire brought from a ſacrificial fire, called दक्षिणाग्निः, from आ and णी, which, together, mean *bring.*

कुण्डपाय्यः *m.* The name of a ſacrifice, at which is drunk the juice of the creeping plant, called सोम, in a meaſure called कुण्ड, from पा Drink, and कुण्ड.

राजसूयः *m.* The name of a ſacrifice inſtituted by a king upon ſome grand occaſion, from राजा A king, and षू Bring forth, produce.

सान्नाय्यं *n.* Clarified butter, from सं and णी,

निकाय्यः *m.* Habitation, from the prepoſition नि In, and चि Collect, क being ſubſtituted for च. It may alſo mean a *ſtore-houſe.*

परिचाय्यः *m.* Fire made ready for a ſacrifice, from परि About, and चि Gather, collect.

उपचाय्यः

उपचाय्यः *m.* Fire prepared for a ſacrifice; from उप By, near, with, and चि Gather.

अग्निचित्या *f.* Collecting fire for a ſacrifice, from अग्नि Fire, and चि Collect, gather.

चित्यः *m.* A ſacrificial fire, from चि Gather, collect.

समुह्यः *m.* Fire to be carried (by the prieſt) from सं Together, and वह् Bear, carry.

अमावस्या *f.* or अमावास्या *f.* The night when the ſun and moon are in conjunction, from अमा Together, and वस् Stay, dwell.

याज्या *f.* The ſacred text with which ſacrifices are performed.

725. ROOTS ending in a labial conſonant, with शक् Able, सह् Bear, ſuffer, तक् Laugh, चत् Seek, demand, यत् Strive, endeavour, try, शस् Slay, भज् Share, जप् Speak, or repeat inwardly, and यज् Worſhip, नम् Bow, preceded by the prepoſition आ, form their future perfect participles by ſubjoining य ; but the laſt four admit of घ्यण् alſo; as रम Sport, रम्य: शक्, शक्य To be poſſible, able; सह्, सह्य To be ſuffered or borne; तक्, तक्य To be laughed; चत्, चत्य To be ſought, or demanded; यत्, यत्य To be endeavoured, or tried; शस्, शस्य To be killed; भज्, भज्य, or भाग्य To be ſhared; जप्, जप्य or जाप्य To be repeated inwardly; यज्, यज्य or याज्य To be worſhipped; नम्, with आ, आनम्य or आनाम्य To be ſaluted. The following are formed with घ्यण् only, being exceptions to the firſt part of this rule:— चम् Eat, with आ prefixed, आचाम्य To be eaten; वप् Sow ſeeds, वाप्य To be ſown; रप् Speak, राप्य To be ſpoken; लप् Speak, लाप्य To be ſpoken, त्रप् Be aſhamed, त्राप्य To be aſhamed, दम्भ् Govern, rule, दाम्भ्य To be governed, ruled.

726. लभ् Obtain, get, (which, ending in a labial, by the foregoing rule, forms its participle by ſubjoining य), preceded by आ, requires the inſertion of म् before its final, making आलम्भ्य; as आलम्भ्या गौः A cow to be killed. It alſo takes म् when preceded by उप्, and is applied to ſignify *praiſe* or *applaud;* as उपलम्भ्यः साधुः A good man *is to* be applauded. But लभ्, in its primitive ſenſe, though it be preceded by a prepoſition, does not admit of म्; as उपलभ्यमस्मात् किंचित् Something (is) to be obtained from this (man.)

727. THE following participles are formed with य, when not preceded by a prepoſition, otherwiſe with घ्यण्:—गद्, गद्य To be ſpoken; मद्, मद्य To be intoxicated, or merry; यम् Stop, ceaſe, यम्य To be reſtrained; चर्, चर्य्य To be practiſed; आचर्, आचर्य्य To be practiſed, habituated, accuſtomed; प्रगद्, प्रगाद्य To be ſpoken, declared; अभिचर्, अभिचार्य्य; &c.

728. THE following, beſides their regular form and application, as participles in य, have incidental acceptations, as nouns.

पण्यं *n.* A thing to be ſold, from पण्.
अवद्य *adj.* A thing not to be mentioned, improper, from वद् Speak.
वर्य्या *f.* A young maiden (fit to be choſen for a wife) from वृ.
वर्य्य *adj.* Fit to be choſen—eſtimable, choice—worthy, from वृ.
आचार्य्यः *m.* A tutor, teacher, maſter:—A perſon connected with manners, cuſtoms, uſages, &c. civil and religious, which are called आचार. From चर्, with the prepoſition आ prefixed.
वह्यं *n.* A cart:—That by which a thing may be borne or carried. From वह् Bear.

जय्य *adj*. That may be defeated, or conquered:—vulnerable, conquerable. From जि.

क्षय्य *adj*. That may perifh:—perifhable. From क्षि.

क्रय्यं *n*. A thing to be fold: क्रय्य *adj*. From क्री.

अर्य्यः *m*. A mafter, and a *Vaifya*, or man of the third clafs in fociety. From ऋ.

उपसर्य्या *f*. A woman at a certain period. From उप and सृ.

अजर्य्य *adj*. Imperifhable, undecayable, indigeftible. From जॄ.

729. ROOTS with a penultimate ऋ form participles in य, by applying क्यप; as वृध् Increafe, वृध्य To be increafed; &c. The following are exceptions to this rule, being formed by affixing य, and *converting* the radical vowel; as कॢप्[1] Join, form images, fancy; be fit, proper, कल्प्य (*Obs*. ऋ and ऌ are fometimes interchangeable); चृत् Injure, चर्त्य To be injured; ऋच् Praife, अर्च्य To be praifed; सृज् Quit, leave, let out or go, create, with पानि Hand, prefixed, पानिसर्ग्य To be let go, or made by hand; and सृज्, with the prepofitions सम् and अव prefixed, समवसर्ग्या रज्जुः A rope to be let out.

730. THE following roots form the participle in य with क्यप, or not:—कृ Make, do, कृत्य or कार्य्य To be done; वृष् Sprinkle, rain, वृष्य or वर्ष्य To rain; मृज् Wipe, fweep, clean, मृज्य or मार्ज्य To be wiped, fwept, cleaned; गुह् Hide, conceal, गुह्य or गोह्य To be hidden, concealed, kept private; दुह् Milk, दुह्य or दोह्य To be milked; शंस् Injure, praife; शस्य or शंस्य To be injured, celebrated, praifed; भृ Support, fuftain, maintain, with सं, संभृत्य or संभार्य्य To be fupported, &c. ग्रह् Take, with प्रति, प्रतिगृह्य, or प्रतिग्राह्य, To be taken back, or received; and ग्रह् Take, with अपि, अपिगृह्य, or अपिग्राह्य.

731. CERTAIN

731. CERTAIN words, formed like participles in य, with क्यप, have anomalous, or incidental meanings. They are the following:

गृह्य, from ग्रह् Take, as प्रगृह्यं पदं n. A ſentence to be received; कृष्णगृह्यः m. One who is on the part of *Kriſhna*; गृह्यः m. One not free:—A ſervant or dependant; ग्रामगृह्या The environs of a town or village.

विनीयः m. from वि and णी Conduct. The dregs of oil, or refuſe of any thing;—What ſhould be carried away.

विपूयः m. from वि and पू Purify, a ſubſtance otherwiſe called मुंजः The pith of a reed, or the like.

जित्या f. from जि Conquer, a large plough.

सूर्य्यः The ſun; ſaid to be derived from सृ Go, which ſeems to be a forced etymology.

रुच्य Pleaſant, agreeable, from रुच् Pleaſe, be agreeable, look well.

अव्यथ्य Giving no pain or uneaſineſs, from the privative अ, and व्यथ Be agitated, or uneaſy on any account.

भिद्यः m. The name of a river, from भिद् Divide, break aſunder; ſo called, perhaps, from its being liable to break its banks.

उज्झ्यः m. The name of a river, derived from उज्झ् Quit, leave, eſcape; perhaps, becauſe its waters occaſionally overflow, or eſcape.

पुष्यः m. The name of a ſtar or conſtellation, from पुष्; becauſe it cheriſhes or promotes what is to be done.

सिध्यः m. The name of a ſtar, from षिध् or साध् Finiſh, accompliſh, ſo called becauſe it is ſuppoſed to accompliſh what is to be done.

तिष्यः m. The name of another ſtar, derived from the root तुष् Pleaſe, make happy, which appears rather a forced etymology.

आज्यं *n.* Clarified butter, from अंज् Make clear.

युग्यं *n.* A carriage, a cart, from युज् Couple, yoke, join.

कृष्टपच्यः *m.* Rice to be ripened on ploughed ground; a compound word from पच् Ripen, and कृष्ट Ploughed.

कुप्यं *n.* Every kind of wealth, except gold and ſilver in ſpecie, (called रूप्य) derived, they ſay, from गुप् Hide.

भार्य्या *f.* A wife, and a *Kſhatriyā*, a woman of the ſecond, or order of nobility, from भृ Nouriſh, cheriſh, maintain.

732. वद् Speak, preceded by a noun in its crude ſtate, forming with it a compound word, makes its participle either with क्यप or य; as ब्रह्मोद्या or ब्रह्मवद्या कथा The ſtory to be ſpoken by a divine; that is, the *Vēda*. But मृषा Falſe, being the firſt word, the compound participle is formed by क्यप only; as मृषोद्य To be ſpoken falſely.

733. THE participles भूय, formed from भू Be, by क्यप्, and हत्य formed from हन् Kill, by changing न् to त्, are uſed in a compound ſtate with any noun, the former to imply the being the perſon or thing denoted by the preceding word, and the latter the act of killing the perſon ſignified by the noun with which it is compounded; as ब्रह्मभूयं *n.* The being divine, viz. divinity. ब्रह्महत्या *f.* The killing of a *Brāhmana.*

734. केलिम is a termination uſed with reflective verbs to form participles of the ſame import as तव्य, अनीय and य; as पचेलिम Fit to cook, or ripen of itſelf, from पच्. The क् in केलिम is redundant, to ſhow that no change takes place in the radical vowel. See page 395, rule 621.

Obſervations on the declinable Participles.

735. AS all declinable participles, abſtractedly from time, are mere attributive nouns of three genders, ſo thoſe in त, तव्य, अनी, and य, are ſo in a more particular way than the others. According to the nature of the root whence they are derived, they are either active, paſſive, tranſitive, or neuter. The participle in त (क्त) is often uſed as a poſſeſſive adjective, or to ſhew that the ſubſtantive, with which it agrees, is affected by the action of the verb whence it is derived. Put in the neuter gender, it ſometimes becomes a noun ſubſtantive; as दत्त Given, दत्तं *n.* A gift, that is the thing given. तव्य, अनीय, and य, beſides their primitive importance as participles, conſtantly occur as adjectives, denoting ability, neceſſity, fitneſs, and propriety; in which acceptations they reſemble Engliſh adjectives formed by the terminations *able* and *ible.*

Of the indeclinable preter Participles in त्वा *and* य.

736. THE paſt participle, in Engliſh formed with the auxiliary *having* prefixed to the perfect paſſive participle, as in *having done*, is, in *Sanſkrita*, conſtructed by ſubjoining to the verbal root two terminations, by ſome grammarians called क्त्वा and क्यप्, and by others क्त्वाच् and यप्; but the real efficicient letters are त्वा and य. The ſervile and redundant क् is intended to ſhew that the vowel of the radical may not generally be *converted*, and that the penultimate of a root ending in a conſonant being a naſal, may be dropped. *Obs.* This participle is of great uſe in forming compound ſentences. It ſerves to ſhow the having done one act *previouſly* to ſome other act expreſſed by the following verb; as तत्कृत्वा गमिष्यामि Having done that, I will go. शिवं नत्वा

स्तौति Having saluted *Siva*, (he) glorifies (him). It comes before verbs in every tense, but has, itself, an indefinitely past signification.

737. THE participle in त्वा is sometimes used in construction with अलं Enough, and खलु Verily, in the acceptation of *prohibiting*, *forbidding*, or *hindering*; as अलं दत्वा, which is as much as to say—Hold! enough has been given. So खलु पीत्वा Having drunk, Hold!

738. स्कन्द् Fade, wither, and स्यन्द् Flow, do not drop their nasals before त्वा, but make स्कन्त्वा Having faded, and स्यन्त्वा Having flowed.

739. THE vowel of a root which admits of the prefix इ before त्वा, except that of क्षुध् Hunger, कुश् [4.] Embrace, क्लिश् Distress, गुध् [4.1.9.] Wrap, be angry, play, मृड् Be glad, मृद् Bruise, trample upon, वद् Speak, वस् Stay, dwell, and ग्रह् Take, is not affected by the redundant क् of क्त्वा, that is, it may be *converted;* as शी Sleep, शयित्वा Having slept. (*Obs.* ई, by *conversion*, becomes ए, which, before the prefix इ becomes अय). But क्षुध्, &c. though they admit इ, do not require their vowels to be altered, as क्षुधित्वा Having been hungry, &c. &c. If the root do not admit इ, no change takes place; as श्रु Hear, श्रुत्वा Having heard, कृ Do, कृत्वा Having done.

740. It may be received as a general rule, that those roots which require the prefix इ before the त् of the terminations of the first future tense of the verb, do also require it before the त् of त्वा.

741. THE following roots, which require the prefix इ, may change their vowels by *conversion*, or drop their nasals, or not; namely तृष् Thirst, मृष् Bear, suffer, forbear, कृष् Draw, (or, according to some,) कृश् Grow thin or weak, वंच् Deceive, लुंच् Conceal, and ऋत् Brave, dare; as तर्षित्वा or तृषित्वा Having thirsted, or been thirsty; मर्षित्वा or मृषित्वा Having suffered, or forborne; कर्षित्वा or कृषित्वा Having drawn;

drawn; कशित्वा or कृशित्वा Having grown thin; वचित्वा or वंचित्वा Having deceived; लुचित्वा or लुंचित्वा Having concealed. *Obs.* In the laſt two examples the rule relates to the retaining, or dropping of the radical naſal, and not to the vowel. अर्तित्वा or ऋतित्वा Having dared, braved.

742. ROOTS ending in न्थ and म्फ may drop their naſals or not before त्वा, provided they take इ; as ग्रन्थ् Arrange, ſtring beads ग्रथित्वा or ग्रन्थित्वा; श्रन्थ् Relax, looſen, ſlacken, श्रथित्वा or श्रन्थित्वा; गुंफ् String beads or flowers, arrange, गुफित्वा or गुंफित्वा.

743. नश् Periſh, may, indifferently, take a naſal before त्वा or not; as नंष्ट्वा or नष्ट्वा Having periſhed. So may roots in ञ्ज्, provided they do not admit of the prefix इ, as भंज् Break, भंक्त्वा or भक्त्वा. But if roots in ञ्ज require इ, they retain the radical naſal; as अञ्ज् Make clear, अंजित्वा.

744. OF roots which admit of the prefix इ, ſuch as have an initial conſonant with a penultimate इ or उ, and a ſingle final conſonant, except व्, may change thoſe letters to ए or ओ, or not, before त्वा; as द्युत् Shine, द्युतित्वा or द्योतित्वा Having ſhone; लिख् Write, लिखित्वा or लेखित्वा Having written, रुदित्वा or रोदित्वा Having wept. If the root end in व्, this change always takes place; as दिव् Play, देवित्वा Having played. The ſame takes place if the vowel be *alſo* the initial of the root; as इष् 4. Go, एषित्वा Having gone, but never, इषित्वा.

745. ROOTS diſtinguiſhed in the popular liſts by a ſervile redundant उ, with पू Purify, and क्लिश् 1.9. Give and ſuffer diſtreſs, pain, or ſorrow, indifferently take the prefix इ before त्वा, or not; as शम् (उ) Make quiet, grow cool or quiet, go out, as a fire; शमित्वा or शान्त्वा; दम्

Tame,

Tame, be tame, दमित्वा or दान्त्वा; पू, पवित्वा or पूत्वा; क्लिश् क्लेशित्वा क्लिष्ट्वा.

746. क्रम् Step, makes क्रान्त्वा or क्रान्त्वा by *augmenting* its vowel or not, and क्रमित्वा.

747. जॄ Grow old or decrepit, and व्रश्च् Cut, take इ, and make जरित्वा and व्रश्चित्वा.

748. हा Quit, leave, makes हित्वा Having quitted, left, and धा Keep, hold, makes alſo हित्वा Having kept, held, preſerved. ष्ठा Stand, makes स्थित्वा; मा Meaſure, मित्वा; पा Drink, पीत्वा; दा Give, दत्त्वा; गै Sing, गीत्वा.

Obs. In applying त्वा to a root ending in a conſonant, the ſame rules of permutation take place as in forming participles in त; except that the त of त्वा is not liable to be changed to न.

749. य, called ल्यप or यप, is ſubſtituted for त्वा, when the word is compounded with an indeclinable particle, particularly with a prepoſition. Negatives and privatives, however, are not included in this rule; for they ſay अकृत्वा Not having done.

750. WHEN य is to be applied to any root, the prefix इ is, in all caſes, forbidden, and alſo the *converſion* of the radical vowel.

751. SUCH roots as end in a ſhort vowel require the inſertion of त् before य, ſo as to make the termination त्य; as in प्रकृत्य, from प्र and कृ; प्रस्तुत्य, from प्र and स्तु, for ष्टु; and विचित्य, from वि and चि. If a long vowel be the final, this does not take place; as प्रदाय, from प्र and दा; प्रडीय, from प्र and डी; and अनुभूय, from अनु and भू. If the final be ॠ it is generally changed to ईर् before य; as in प्रतीर्य form प्र and तॄ. जागृ Awake, *converts* its final before य, contrary to the firſt part of this rule; as उज्जागर्य्य, from उत् and जागृ.

752. IF

752. IF the final of the root be a consonant, य is, in most instances, applied immediately to it, without causing any change in the radical letters; as प्रदह्य, from प्र and दह्. The deviations from this rule will be noticed.

753. ROOTS of the tenth conjugation, and causals, whose penultimate vowel is short by nature and position, both of which take इ, convertible to अय्, before certain terminations, make अय्य instead of य, to form this participle; as विगणय्य Having counted distinctly, from गण 10. Count, number. But if the vowel be long by nature, or by its position before a combination of two or more consonants this does not take place; as संधार्य्य Having caused to hold or keep together, from धृ and सं in the causal form.

754. AFTER आप् Find, get, obtain, the participle may be formed with अय्य or य; as प्रापय्य or प्राप्य Having obtained, from प्र and आप् 10.

755. मे Give in exchange, barter, makes either मि or मा before य; as अपमित्य or अपमाय Having exchanged, bartered away. So क्षि Waste, decay, makes either क्षि or क्षी; as प्रक्षित्य or प्रक्षीय Having wasted away. *Obs.* त्य is substituted for य preceded by a short vowel. See rule 751.

756. वे Weave, ज्या Grow old, decrepit, and व्ये Cover, conceal, do not substitute vowels for semivowels before य; as प्रवाय Having woven; प्रज्याय Having become decrepit; प्रव्याय Having covered, concealed. If, however, व्ये follows सं or परि, its ये may, optionally, be changed to ई or not; as सं and परिवीय, or सं and परिव्याय Having woven perfectly or entirely. *Obs.* When a semivowel is changed to a vowel, the vowel which follows the former is included, and of course dropped.

757. दी

757. दी ⁴· Waste, makes प्रदाय Having wasted away, and ली Waste, melt, makes प्रलाय or प्रलीय Having wasted away, melted, dissolved.

758. गम् Go, णम् Bow, यम Cease, refrain, restrain, and रम् Play, rest from labour, may, optionally, drop their final, and assume त् before य; as आगत्य or आगम्य Having come, or arrived. प्रणत्य or प्रणम्य Having bowed or saluted; नियत्य or नियम्य Having restrained, विरत्य or विरम्य Having rested from labour.

759. मन् ⁴· Know, mind, makes प्रमन्य or प्रमत्य, and हन् Strike, beat, smite, प्रहत्य Having beat away. खन् Dig, makes प्रखन्य, or प्रखाय Having dug away; and जन् Produce, makes संजन्य or संजाय with सं prefixed.

760. कम् Desire, lengthens its radical, and makes प्रकाम्य.

Of the indeclinable Participles of repetition.

761. THERE are two modes in use to express the idea of *having done the act repeatedly* or *continually*: The first mode is the repetition of the participle in त्वा; as शिवं स्मृत्वा स्मृत्वा नमसि Thou salutest *Siva*, having remembered (him) constantly, or borne him in continual remembrance. The second mode is the repetition of the root particularly modified for the purpose with अम् subjoined. The rules for modifying the root seem to be these:—आ, or a diphthong, being the final, requires य् before अम्; as दा, दायंदायं. इ or ई final are changed to आय्; as चि, चायं, चायं; डी, डायं, डायं. उ or ऊ are changed to आव्, as यु, यावं यावं; भू, भावं भावं. ऋ and ॠ are changed to आर्; as कृ, कारंकारं; तॄ, तारंतारं. If the root end with a consonant, no change takes place in the vowel, provided it be *heavy*; that is, long by nature, or by its position before a double consonant;

confonant; as शास्, शासं शासं; अंच्, अंचमंचं. But if the vowel be *light*, that is to fay, fhort both by nature and pofition, the following changes take place: अ becomes आ, and इ, उ, ऋ become ए, ओ, अर्; as पच्, पाचं पाचं; तिज्, तेजं तेजं; क्षुभ्, स्तोभं स्तोभं; सृज्, सर्ज्जं सर्ज्जं. In fome works thefe repeated participles are called चणम्, in others णम्. Perhaps thefe terms are applicable to the fecond mode only. Sometimes the fecond mode may be applied without repetition; as समूलघातं in the fenfe of समूलंघातयित्वा Having caufed to be killed, together with the root.

Of the Infinitive.

762. THE word anfwering to the infinitive in Englifh, with the fign *to*, as *to do, to be, to go*, &c. is formed from the root by affixing thereto the termination तुम् or तुं; or, if the root admit of the prefix इ, इतुम् or इतुं, in both cafes, with *converfion* of the radical vowel in the ufual way; as कर्तुं To do or make, from कृ Do; भवितुं To be, from भू Be; गन्तुं To go, from गम् Go; आगन्तुं To come, from गम्, with the prepofition आ prefixed. Whatever permutations are required in the root, or in the initial of the termination, in the firft future of the verb, are alfo required in the infinitive. Thus पच् Cook, makes पक्ता &c. in that tenfe, and पक्तुं To cook, in the infinitive. So यम् Stop, refrain, makes यन्ता &c. and यन्तुं To refrain, ceafe, ftop; मिह् Make water, मेढा &c. and confequently मेढुं To make water; दह् Burn, दग्धा &c. thence दग्धुं To burn; गै Sing, गाता, &c in the verb, and गातुं To fing, in the infinitive; द्रु Go, run, द्रोता or द्रविता, confequently द्रोतुं or द्रवितुं To go, run; सृप् Move, सर्प्ता or स्रप्ता in the firft future, and सर्प्तुं or स्रप्तुं in the infinitive; दृश् See, द्रष्टा &c. द्रष्टुं To fee; षह् Bear, सोढा

or

or महिता &c. मोढुं or महितुं To bear; दुह Milk, दोग्धा &c. दोग्धुं To milk.

763, THE infinitive is an indeclinable word used in construction with a verb in any tense; as अहं गन्तुमिच्छामि I want to go; इच्छति पठितुं He wants to read. It may also be used before participles, adjectives, and substantives, with a verb expressed or understood; as द्रष्टुं गतः Gone to see; हर्तुं समर्थः Able to seize; गन्तुं कालः Time to go.

ON THE FORMATION OF PARTICIPIAL NOUNS.

Nouns attributive of Agency, &c.

764. तृ put after a root, with *conversion* of the radical vowel, serves to form attributives of agency, declinable as nouns of three genders of the fourth declension. Thus तृ subjoined to कृ Do, makes the crude noun कर्तृ Who does, a doer or maker; nominative कर्ता *m.* कर्त्री *f.* कर्तृ *n.* So from भू Be, is formed भवितृ Who is or becomes; nom. भविता *m.* भवित्री *f.* भवितृ *n.* It will be useful to know, that whatever changes take place in the radical letters upon the application of the ता of the first future tense of the verb, take place also when तृ is to be affixed. But क्रम् Step, preceded by a preposition, does not admit of the prefix इ before तृ; as प्रक्रान्ता Who proceeds, उपक्रान्ता Who approaches; otherwise क्रमिता.

765. अक Also, with *augmentation* of the radical vowel, serves to form attributives of agency, often with a causal signification; as कृ Do, कारक Who causes to do; णी Conduct, lead, नायक Who leads or

 conducts:

conducts; नायकः *m.* The leader of an army; पच् Cook, पाचक Who caufes to cook; दा Give, दायक Who caufes to give. Words formed with अक are of the firft declenfion.

766. अ, without affecting the radical vowel, is alfo put after roots with any penultimate vowel but अ or आ to form words denoting agency; as क्षिप् Throw, क्षिप Who throws; भिद् Divide, भिद Who divides. Words thus formed are alfo of the firft declenfion.

767. अ may alfo form fimilar attributives with कॄ Scatter, and गॄ Swallow, when the radical ॠ is changed to इर्; as किर Who fcatters, गिर Who fwallows. ज्ञा Know, drops its vowel, and makes ज्ञ; as सुज्ञ Who knows or underftands well.

768. अ is alfo ufed in forming attributives of agency from a clafs of roots called पचादि, viz. पच् &c. as पच् Cook, पच Who cooks; वद् Speak, वद Who fpeaks; वच् Speak, वच Who fpeaks; दिव् Sport, play, game, देव Who fports, plays, games; षेवृ Serve, सेव Who ferves, a fervant; प्लुव् Float, प्लुव Who floats; चुर् Steal; चोर Who fteals; भृ Support, भर Who fupports; जृ Decay, जर Who decays; धृ Hold, धर Who holds; पू Purify, पव Who purifies; क्षम् Be patient, क्षम Who is patient; षूद् Expel, kill, सोद Who expels, kills; मिष् Brave, dare, मेष Who braves, dares, मेषः A ram; लिख् Write, लेख Who writes; कुप् Be angry, कोप Who is angry; मेधृ Kill, immolate, accompany, मेध Who kills, immolates, accompanies; नृत् Dance, नर्त्त Who dances; व्रण् Make a noife, व्रण Who makes a noife; दृश् See, दर्श Who fees; गम् Go, गम Who goes; सृप् Go, सर्प Who moves or glides, सर्पः *m.* A ferpent; विल् Divide, वेल Who divides, वेलः *m.* Time, feafon; चिल् Dwell, चेल Who dwells; दद् Give, दद Who gives; दध् Hold, keep, give, दध Who holds, &c. स्मृ Remember,

स्मर

स्मर Who remembers, स्मरः *m.* An epithet of the God of Love; हृ Seize, take by force, हर Who feizes, takes by force, हरः *m.* A title of *Siva;* गॄ Swallow, गर Who fwallows; ष्टन् or स्तन् Thunder, स्तन Who thunders; गाहृ Make turbid or thick, गाह Who makes turbid or thick. The above are what the Grammarians call the clafs of पच् or पचादि. *Obs.* Firft declenfion, and ufed, generally, in a compound ftate.

769. इन् is a termination ufed alfo to form attributives of agency, with a clafs of roots called ग्रहादि; viz. ग्रह Take, ष्ठा Stand, षह Bear, with उत् prefixed; दास् Give, with उत् prefixed; भास् Shine, with उत् prefixed; राध् Accomplifh, with अप prefixed; रुध् Shut, clofe, confine, with उप prefixed; मन्त्र (इ) Confult privately; मृद् Bruife, with सं prefixed; रक्ष् Keep, preferve, with नि prefixed; श्रु Hear, with नि prefixed; शी Sleep, with नि prefixed; वप् Shed, fow, with नि prefixed; पा Drink, with प्र prefixed; with many others. In applying this termination, the radical vowels are fubject to *augmentation.* इन् forms the crude noun, as ग्राहिन्; but which in the nominative cafe makes ग्राही *m.* ग्राहिणी *f.* ग्राहि *n.* like nouns of the eighth declenfion, CLASS III. See page 67, rule 106. So स्थायिन् Who ftays, from ष्ठा; उत्साहिन् Who bears up, or exerts himfelf, from षह, with उत्, &c. &c. *Obs.* Befides the above, a great many attributive words will occur in books formed with the affix इन्.

770. अन put after roots forms another fpecies of attributives of agency, and is particularly ufed, according to original grammars, after a clafs of words which they call नन्द्यादि; that is, the caufal root नन्दि Make glad or happy, and a few others; but its ufe appears to be much more extenfive in practice. In applying अन, इ, diftinctive of the caufal root, is dropped; and thus from नन्दि Make glad, is formed नन्दन Who

makes

makes glad; नन्दनः *m.* A ſon. Thus from मदि Cauſe madneſs, intoxication, or exceſſive joy, is derived मदन, मदनः *m.* An epithet of the God of Love. So रमन Who cauſes delight or pleaſure, from रमि; वर्द्धण Who cauſes increaſe, from वर्द्धि Cauſe to increaſe; शोभन Who cauſes to ſhine, from शोभि Cauſe ſhine; वर्त्तण Who cauſes to come to paſs, from वर्त्ति Cauſe to come to paſs; रावण Who cauſes to make a noiſe, from रावि Cauſe to make a noiſe: रावणः *m.* An epithet of the ſovereign of Ceylon, conquered by *Rāma;* अर्द्दन Who cauſes to take pains, ſeek, endeavour, from the cauſal of अर्द्द Seek, endeavour, take pains; जनार्द्दनः *m.* An epithet of *Viſhnu,* from जन The people, and अर्द्दन Who cauſes the people to ſeek, &c. चक्ष् Speak, on the application of अन, makes चक्षण Who ſpeaks; विचक्षणः *m.* A learned man. Words of this form are of the firſt declenſion.

771 THE roots हन् Strike, kill, जन् Produce, grow, गम् Go, and चर् Go, move, act, form attributives of agency, by dropping the अन्, अम्, and अर् of thoſe radicals, and ſubjoining the affix अ to the remainder, as शोकापह What ſubdues ſorrow, from शोक Sorrow, अप Under, and ह, from हन् Strike, kill; वराह Who deſtroys what is choice, a hog, from वर A choice thing, and आह Strike at, from हन् with आ prefixed; सरसिज Who grows, or is produced, in a lake or pond; an epithet of the lotus, from सरस् in the ſeventh caſe, and जन्; पंकज What grows, or is produced, in the mud, a lotus, from पंक Mud, and जन्; अज What is not produced, from अ, a privative particle, and जन्; आशुग What goes quickly, or with ſpeed, epithet of the wind, or an arrow, from आशु and गम्; नग Which goes not, epithet of a tree, or a mountain, from न Not, and गम्; वार्च्च What moves in the water, a gooſe, from वार् Water, and चर्. The termination अ is likewiſe ſubſtituted

ſubſtituted for the final of roots in आ or a diphthong, and of शी Sleep; as गोद् Who gives a cow, from गो and दा; द्विप What drinks twice, an elephant, from द्वि Twice, and पा Drink; प्रहृ Who calls forth, from प्र and ह्वे Call; गिरिश Who reſts, or ſleeps, on a mountain, गिरिशः *m.* An epithet of *Sivă*, from गिर् A mountain, and शी Sleep, reſt. *Obs.* Attributives of this kind can ſeldom appear but in a compound ſtate with a prepoſition, or ſome other word. They occur very frequently.

772. THE affix अ is ſometimes applied to the form which certain roots take before that vowel in the firſt four tenſes of the verb; as उद्धय What drinks up, from उत् and धे Drink; उत्पश्य Who looks up, from उत् and दृश् See, look; उत्पिब Who drinks up, from उत् and पा Drink; उज्जिघ्र Who ſmells up, from उत् and घ्रा Smell; उद्धम Who blows up (a wind inſtrument, the fire, &c.), from उत् and ध्मा Blow; गोघ्न Who kills a cow, from गो and हन् Kill. Here हन् takes the ſame form as it does before अन्ति in the verb.

773. THE following roots, in forming attributives with the affix अ, take alſo the ſame ſhape they do before that letter in the firſt four tenſes of the verb; as साहि Cauſing to bear or ſuffer, साहय Who cauſes to bear or ſuffer; साति Cauſe grief, सातय Who cauſes grief; वेदि Make know, वेदय Who makes know; एजि Make ſhake or tremble, एजय Who makes ſhake or tremble; चेति Make think, चेतय Who makes think; धारि Make hold, धारय Who makes hold; पारि Cauſe to nouriſh, paſs over, accompliſh, पारय Who cauſes to nouriſh, who paſſes or cauſes to paſs over; लिप् 6. Plaſter, daub, ſmear, लिम्प Who plaſters, &c. &c. विद् 6. Get, gain, acquire, obtain, विन्द Who gets, gains, &c. &c. गोविन्दः Who acquires a cow or the earth, an epithet of *Viſhnu*; अरविन्दः Who gains ſoon, a lotus.

774. द

774. दू Be forry, णी Conduct, भू Be, ज्वल् Flame, fhine, चल् Go, and श्रु Run out, form attributives with अ either by *augmentation* or *converfion;* as द्राव or द्रव Who grieves, or is forry; नाय or नय Who leads or conducts; भाव or भव Who is; ज्वाल or ज्वल What enlightens or flames; चाल or चल What agitates; आश्राव or आश्रव What runs as a liquid, संश्राव or संश्रव What runs altogether, or liquifies, melts.

775. The following roots, in forming attributives with अ, *augment* their vowels:—श्वस् Refpire, breathe; व्यध् Beat, hunt, drive; तन् Draw, or ftretch out; इ Go; दे Cherifh, nourifh; धे Drink; हृ Take by force; and षो End, finifh: as श्वास Who breathes, व्याध Who hunts, व्याधः *m.* A huntfman, one whofe profeffion is to kill game; आय Who goes; अवतान, from अव and तन्, Who draws from, or ftretches out; दाय Who cherifhes, nourifhes, is kind; धाय Who drinks; अवहार, from अव and हृ, Who takes off, ceafes to act, अवसाय, from अव and षो Who leaves off, or finifhes.

776. अक, with *converfion,* ferves to form attributives from the following roots:—नृत् Dance, नर्तक Who dances, नर्तकः A male dancer, नर्तकी A female dancer; खन् Dig, delve, खनक Who digs, खनकः *m.* A delver; रञ्ज् Die, colour, रजक Who dyes, colours, ftains.

777. गै Sing, makes गायन or गाथक Who fings, गायनः or गाथकः A male finger, गायनी or गाथकी A female finger. Thefe are anomalous forms.

778. हा [3]. Quit, leave, pafs away, makes हायन What quits, leaves, paffes away, whence they derive हायनः A year; alfo हायनः Rice, becaufe, fay they, it quits, or grows out of the water. This, too, is an irregular formation of an attributive noun.

779. श्रु

779. श्रु Run, run out as a liquid, द्रु run, ooze, leak, go, स्रु Run, run out, go, सृ Go, and लू Cut, form attributives of their respective actions, by subjoining अक with *converſion;* as श्रवक What runs out; द्रवक What runs out, oozes, or leaks; स्रवक What runs out; सर्वक What goes; लवक What cuts.

780. THE termination अक is of very extenſive uſe in forming attributives of poſſeſſion, generally of ſome bleſſing; जीवक One who poſſeſſes life, from जीव Live.

781. WHEN an attributive, implying *maker*, *doer*, &c. is preceded by a word expreſſive of the object of that word, it is uſually formed by अ, with *augmentation;* as घट.कारः Who makes pots, a potter, कुम्भकारः A potter, &c. &c. *Obs.* कार put after any word meaning a *ſubſtance*, ſerves to denote the maker or manufacturer of it.

782. हन् Kill, ſmite, चर् Go, and गै Sing, preceded by their objects, take अ to form compound attributives; as पापघ्न What deſtroys ſin; कुरुचर Who goes or reſides in the *Kuru* country; सामग Who chants the *Sāma Vēda.*

783. अ, with *converſion*, is alſo applied to सृ Go, and कृ Do, put after their objects, to form compound attributives; as पुरः सर What goes before, from पुरस् Before, and सृ; यशस् कर What makes fame; यशस्करी विद्या *f.* Science, the maker, or producer of fame; भास्कर What makes light, भास्करः *m.* The ſun, from, भाः Light, and कृ; क्षपाकर What makes night, क्षपाकरः *m.* An epithet of the moon, from क्षपा and कृ; कर्म्म कर Who does work, कर्म्मकरी A maid ſervant. A great many epithets are formed in this manner, by ſubjoining कर deduced from कृ.

784. COMPOUND epithets are formed by affixing the termination

इ,

इ, with *converſion*, to कृ, when preceded by शकृत् Ordure, dung, and स्तम्ब् A tuft of graſs, or the like; हृ, when preceded by दृति Hide, leather, and नाथ Maſter; ग्रह्, when preceded by फल Fruit, in the ſeventh caſe; रजस् Duſt, dirt, and मल Filth, dirt; and आप्, when preceded by देव A god, and वात Wind; as शकृत् करि: *m.* Who makes dung, a calf; स्तम्ब करि: *m.* What makes tufts, rice; नाथहरि: *m.* Who ſeizes his maſter, a beaſt; दृतिहरि: *m.* Who takes away leather, a dog; फलेग्रहि: *m.* What takes in fruit, what is in fruit, as a tree when the fruit is on it; रजोग्रहि What takes duſt; मलग्रहि What takes filth or ſoil; देवापि Who attains the gods, an epithet of the brother of *Santanu*; वातापि Obtaining wind, the name of an evil ſpirit. V. p. 43, rule 77.

785. IN forming compound epithets, by ſubjoining attributives deduced from verbal roots, a naſal is often put after the firſt word, provided it be declinable, and end in a vowel; which vowel, if long, is made ſhort. If the firſt word be of one ſyllable, ending in any vowel but अ or आ, it takes the form of the accuſative caſe ſingular. अरुष् Marrow, द्विषत् An enemy, and आत्मन् Self, though they end in conſonants, are included in this rule; but they drop their finals before the inſerted naſal. The following paragraphs will illuſtrate this rule.

786. भृ Support, nouriſh, feed, makes भरि in its attributive form, when preceded by कुक्षि A ſide, आत्मन् Self, or उदर The belly, after which a naſal is required, according to the preceding rule; as कुक्षिम्भरि: Who nouriſhes his ſides, a glutton; आत्मम्भरि: Who feeds or ſupports himſelf; उदरम्भरि: Who feeds the belly. See ſecond declenſion, p. 43.

787. WHEN एजय, deduced from एजि, the cauſal root of एज् Tremble, is compounded with another word to form an epithet, a naſal

is required after the firſt in the compound; as जनमेजयः Who cauſes a perſon to tremble; an epithet of an ancient king celebrated in the *Mahābhārata*. See firſt declenſion, page 38.

788. A NASAL is alſo required after the firſt word, when मन्य Who believes or fancies, deduced from मन् Believe, is applied to another word to form compound epithets; ſuch as the following: गां मन्यः Who thinks or fancies himſelf a cow; श्रियम्मन्या *f.* A female who imagines herſelf the goddeſs *Srī.* *Obs.* Here श्री being of one ſyllable, takes the form of the accuſative caſe before the ſecond member of the compound, according to rule 785. (Firſt declenſion, page 38.) मुञ्ज A ſpecies of graſs or reed; कूल A bank, आस्य A mouth, and पुष्प A flower, take a naſal after them, when they form compound epithets with धय Who drinks or ſucks, deduced from धे Drink, ſuck; मुंजन्धयः *m.* Who ſucks the graſs or reed *Munja*: a certain worm, or inſect, ſo called; आस्यन्धयी *f.* Who ſucks, or kiſſes the mouth; an immodeſt woman; पुष्पन्धयः *m.* Who ſucks a flower: a bee; कूलन्धयः *m.* Who drinks the bank, a river, and, according to ſome, a whirlpool.

789. A NASAL is alſo put after many words when followed in a compound ſtate by धय deduced from धे, as in the laſt rule, and धम Who blows, deduced from ध्मा Blow (a fire, or any wind inſtrument); as नाडिन्धमः Who blows (the fire) with a hollow tube, a goldſmith, from his blowing the fire with his breath, through a hollow joint of a bamboo; शुनिन्धयः Who ſucks a bitch, from शुनी; स्तनन्धयः Who ſucks the breaſt, an infant, from स्तन्; करन्धयः Who ſucks the hand, from कर; करन्धमः Who blows the hand; मुष्टिन्धयः Who ſucks the fiſt, a child, from मुष्टि A fiſt; पानिन्धमः Who blows the hand, from पानि The hand; नासिकन्धमः Who blows the noſe.

 790. घटी

790. घटी A ſmall earthen veſſel, खारी A certain meaſure, and वात Wind, require a naſal alſo, when compounded with धम, deduced from ध्मा Blow; as घटिन्धमः Who blows a ſmall earthen pot, that is, by inference, burns or bakes it: a potter; खारिन्धमः Who bakes or burns a certain veſſel called *Khārī;* वातन्धमः Who blows wind.

791. A NASAL is alſo required after विधु The moon, अरुष् (See rule 785) Marrow, and तिल *ſesamum*, or oil-ſeed, when either of theſe is compounded with तुद Who teazes, vexes, goads, torments, deduced from the root तुद्; as विधुन्तुदः Who torments the moon, a title of राहुः The dragon's head, or aſcending node; अरुन्तुदः Who gives pain to the marrow: very afflicting; तिलन्तुदः Who torments the oil-ſeed, an epithet of a certain bird, alſo of one who draws the oil from that ſeed by preſſing. A naſal is alſo required when दृश्य, deduced from दृश् See, look, is preceded by, and compounded with, असूर्य्य Not the ſun, and उग्र frightful; as असूर्य्यन्दृश्यः Who ſees not the ſun; उग्रन्दृश्यः Who appears frightful. Alſo after ललाट A forehead, before तप Who heats, burns, deduced from तप्; as ललाटन्तपः One who heats or burns the forehead, injures his good fortune. A naſal is alſo required after मित Meaſured, any word meaning meaſure, नख The nail, and द्रोण A certain meaſure, when preceding, in a compound ſtate, पच deduced from पच् Cook, ripen; as मितंपचः One who cooks, or dreſſes his food by meaſure: a ſtingy fellow; नखंपच What ripens the nail: perhaps a whitlow; द्रोणंपचः Who dreſſes, or cooks a buſhel.

792. A NASAL is alſo put after कूल A bank, when put in a compound ſtate with उद्रुज, deduced from उत् and रुज् Break, or with उद्वह, deduced from उत् and वह् Bear; as कूलमुद्रुजः What breaks up the bank, epithet of a river; कूलमुद्वहः What bears away the bank.

793. IT is alfo required that a nafal be put after प्रिय What pleafes, and वश Power, when compounded with वद Who fpeaks, deduced from वद् Speak, after भय Fear, ऋति Daring, braving, or मेघ A cloud, compounded with कर Who does, deduced from कृ Do; and after सर्व्व All, कूल A bank, अभ्र A cloud, or करीष Dry cow-dung, followed in a compound ftate by कष Who deftroys, deduced from कष् Deftroy. Examples: प्रियंवदः *m.* Who fpeaks kindly, प्रियम्वदा *f.* One of the female characters in the drama of *Sakuntalā*; वशम्वदः *m.* Who fpeaks powerfully; भयंकरः *m.* Who makes fear: dreadful, frightful; ऋतिंकरः Who dares, braves, (it may alfo mean, Who does right); मेघंकरः *m.* Who makes clouds; सर्व्वंकषः *m.* Who deftroys all; कूलंकषः *m.* What deftroys the bank: a river; अभ्रंकषः *m.* What deftroys the clouds: an epithet of the wind; करीषंकषः What deftroys dry cow-dung. *Obs.* As dry cow-dung is ufed for fuel, this attributive may ferve as an epithet of fire.

794. क्षेम Profperity, welfare, प्रिय What pleafes, and भद्र Good, welfare, benefit, require a nafal in forming attributives with words deduced from कृ, which take two forms; as क्षेमंकरः or क्षेमंकारः Who does good, or promotes profperity; प्रियं करः or प्रियंकारः Who does a kindnefs or favour, भद्रं करः or भद्रं कारः Who does good, promotes happinefs. *Obs.* In feveral original grammars which have been examined, मद्र is written inftead of भद्र, which feems to be an error, मद्र being the name of a country only, and ill fuited to form a compound with कृ. In a copy of the सिद्धान्त कौमुदी upwards of a hundred years old, copied by a *Brahman* for his own ufe, the reading is भद्र.

795. THE word आशित takes a nafal, when compounded with भव, deduced from भू Be; and the compound has two acceptations; as

आशितं

आशितं भव That by which one is satisfied, (in eating) viz: food of any kind; आशितंभव The being satisfied, satisfaction.

796. WORDS deduced from the roots तॄ Pass, cross over, भृ Support, nourish, वृ Choose, दॄ Tear, जि Conquer, धृ Hold, तप Heat, यम Stop, restrain, दम Tame, मद् Grow mad, intoxicated with joy, लिह Lick, गम् Go, सह Bear, suffer, and अज् Go, serve to form compound epithets and proper names, when subjoined to other words, and require the insertion of a nasal; as रथन्तरः Who passes in a chariot, a proper name; विश्वम्भरः Who supports or nourishes the universe, an epithet of the divinity; पतिंवरा *f.* A female who prefers her husband; पुरन्दरः Who rends the city, *Indra*; भगन्दरः *m.* A title of *Indra*; धनंजयः *m.* Who conquers wealth, an epithet of *Arjuna*; वसुन्धरा *f.* Who holds, and contains wealth, an epithet of the earth; शत्रुन्तपः Who warms, heats, or distresses the enemy; वाचंयमः *m.* Who restrains his speech, a proper name; अरिन्दमः *m.* Who tames or subdues the foe; इरम्मदः *m.* Who is delighted with water; वहंलिहः *m.* Who licks the load, epithet of a cart; भुजंगमः *m.* Who goes by the shoulders, epithet of a snake or serpent; अभ्रंलिहः *m.* Who licks the clouds, an epithet, perhaps, of a mountain; सर्व्वंसहा *f.* Who bears or suffers all, an epithet of the earth: वातमजः *m.* Who moves like the wind, epithet of an antelope.

797. THE following compound epithets are anomalously formed, and are used as the common names of certain things: शर्द्धजहः What expels wind, the name of a certain plant, from शर्द्ध, and जह deduced from हा Quit, leave; विहंगः *m.* विहंगमः *m.* or विहगः *m.* What goes in the air, viz. a bird, from विहायस् The air, and ग, or गम, deduced from गम Go; उरगः or उरंगमः *m.* Who moves on the breast, viz. a serpent or reptile, from उरस् and ग, or गम, from गम Go; तुरंगमः, तुरगः

or

or तुरंगः Who moves quick, viz. a horſe, तुरगी *f.* &c. A mare; भुजगः *m.* भुजंगः *m.* or भुजंगमः *m.* Who moves by the arms or ſhoulders, viz. A ſerpent, from भुज, &c. as before; पतगः *m.* पतंगः *m.* or पतंगमः *m.* from पत, deduced from पत्, and ग &c. as before; A bird, a moth, the ſun, &c. प्लवगः *m.* प्लवंगः *m.* or प्लवंगमः *m.* Who goes leaping, viz. A monkey, a frog.

798. करण, deduced from कृ Do, by ſubjoining the termination अन, forms compounds with certain words, with a naſal after them, in the ſenſe of producing, or cauſing the quality expreſſed by the firſt word; as नग्नंकरणं *n.* What makes naked, viz. gaming; पलितं करणं *n.* What makes grey hairs; प्रियंकरणं *n.* What makes pleaſing, or produces pleaſure, joy, delight; अन्धं करणं *n.* What makes blind; स्थूलं करणं *n.* What makes large or fat; सुभगं करणं *n.* What makes good fortune; आढ्यं करणं *n.* What makes rich. If भविष्णु or भावक, two attributives denoting *who is* or *becomes*, deduced from भू Be, become, be ſubſtituted for करण in any of the above examples, the compound will have the ſenſe of *becoming* inſtead of *doing*, or making; as नग्नंभविष्णुः *m.* or नग्नंभावकः *m.* Who becomes naked, &c. &c.

799. त्र and इत्र are two terminations put after roots to form nouns expreſſive of the inſtrument, implement, utenſil, or veſſel, with which any act is accompliſhed. The radical vowels are ſubject to *converſion;* but the prefix इ is inadmiſſible. Nouns in त्र are chiefly formed with a claſs of roots called न्यादि, viz. नी Conduct, द्युत् Shine, &c. and thoſe in इत्र, with the claſs लूादि, viz. लू Cut, lop, ऋ Go, धू Shake, &c. &c. *Obs.* As words of theſe forms are to be found in moſt original dictionaries, a ſhort liſt will be ſufficient in this place for the purpoſe of ſhowing in what manner they are deduced from their roots:

नेत्रं

नेत्रं *n.* The eye, from नी Lead, conduct; योत्रं *n.* A cord used for fastening the yoke on the neck of the ox, from यु Join; दात्रं *n.* A hook, such as reapers, &c. use, from दा Cut, reap; पात्रं *n.* A drinking vessel, cup, plate, dish, &c. from पा Drink; पात्रः *m.* A worthy person; तोत्रं *n.* A goad, from तुद् Give pain, goad; मेढ्रं *n.* The *penis*, from मिह् Make water; स्तोत्रं *n.* That in which praise, adoration, &c. is conveyed, viz. An ode, hymn, &c. from स्तु Praise; शस्त्रं *n.* A weapon, from शस् Hurt, injure, kill, &c. अस्त्रं An offensive weapon, from अस् Throw; पत्रं *n.* The leaf of a tree or book, wing, feather, from पत् Fall, fly, श्रोत्रं *n.* The organ of hearing, the ear, from श्रु Hear; शास्त्रं *n.* Any book containing divine, or human ordinances, rules of science, &c. from शास् Rule, govern. *Obs.* There are in all between thirty and forty words in त्र.

लवित्रं *n.* A bill-hook, such as woodmen use, from लू Lop, cut off; अरित्रं *n.* An oar, or paddle, from ऋ Go. खनित्रं *n.* An instrument for digging, spade, hoe, &c. from खन् Dig; वादित्रं *n.* A musical instrument, from वद् Speak. पवित्र *adj.* Pure, from पू Purify; वहित्रं *n.* A boat, from वह् Bear, carry, flow. *Obs.* There are not many more in इत्र. Words in त्र and इत्र, are, of course, of the first declension.

800. अस्, इस्, and उस्, are three terminations applied to roots to form a class of miscellaneous nouns, most of which are to be found in dictionaries. अस्, they say, is only used with a class of roots called स्वादि, viz. सृ, &c. those in इस् with the class सृपादि, viz. सृप् &c. and those in उस् with the class चक्षादि, viz. चक्ष् &c. The root is subject to *conversion* with either of these affixes. The following are a few examples of each in heir undeclined state:

सरस्

सरस् *n.* Water, from सृ Move, go; तेजस् *n.* Light, glory, ſplendor, from तिज् Sharpen; तमस् *n.* Darkneſs, from तम् Be dark, dull, gloomy; चेतस् *n.* Mind, ſenſe, from चित् Be ſenſible; वयस् *n.* Age, time of life, ſtage of life, from वय् Go; पयस् *n.* Milk, water, from पी Drink; यशस् *n.* Fame, repute, honour, renown, ſaid to be derived from अश् Poſſeſs, occupy; वक्षस् *n.* The breaſt or cheſt, from वच् Speak; वचस् *n.* Word, ſpeech, from वच् Speak, शिरस् *n.* The head, derived from शॄ Injure; उरस् *n.* The breaſt, cheſt, from ऋ Go, which ſeems a forced deduction; एनस् *n.* Sin, from इ Go; स्रोतस् *n.* A ſtream, from स्रु Run, flow. रेतस् *n.* Sperm, quickſilver, from रि Go, or री Run out; अगस् *n.* or आगस् *n.* Sin, crime, from अज् *n.* Go; वासस् *n.* Cloathing, from वस् Cover, ſpread. छन्दस् *n.* Verſe, the *Vēda*, liberty, from छद् Hide; वेधस्, *nom.* वेदाः *m.* An epithet of *Bramā* and alſo of *Budha*, from विध् Rule, govern, ordain; अपस् or आपस् *n.* Water, from, आप् Have, poſſeſs, occupy; अम्भस् *n.* Water, from आप् Have, poſſeſs, occupy; अप्सरस् *nom.* अप्सराः *f.* A celeſtial nymph, derived, they ſay, from अप Under, and सृ Move; but better from अप् Water, and सृ Move. *Obs.* There are, perhaps, in all, ſimple and compound, about ſeventy or eighty words in अस्. See page 98, सुवचस् declined.

सर्पिष् *n.* (स् becomes ष् after इ), Oiled butter, from सृप् Go, ſlip; अर्चिष् *n.* Flame, from अर्च् Glorify, worſhip; हविष् Oiled butter, from हु Offer up on the fire, as an oblation; ज्योतिष् A ſtar, or any bright heavenly body, from द्युत् Shine. *Obs.* There are a few more in इस्. See page 98, सुवचस् declined.

चक्षुष् An eye, (स् changed to ष् after उ), from चक्ष् Speak; वपुष् The body, from वप् Sow feed, weave; यजुष् A book of the *Vēda*, ſo called

called from यज् Worſhip; धनुष् A bow, from धन् Sound; अयुष् Life-time, long life, from इ Go; and a few others. See page 98, सुवचस् declined.

801. मन् is a termination joined to a claſs of roots called शादि, viz. शॄ &c. to form with them miſcellaneous nouns, ſome of the moſt uſeful of which are here given in their crude ſtate as an example.

शर्म्मन् *n.* Peace, quiet, happineſs, from शॄ Injure; वर्म्मन् *n.* Armour, from वृ Cover; चर्म्मन् *n.* Leather, from चर् Go; भर्म्मन् *n.* Gold, wages, from भृ Hold, ſupport; हेमन् *n.* Gold, from हि Quit, leave; जन्मन् *n.* Birth, from जन् Be born; छद्मन् *n.* A cover, concealment, deceit, from छद् Cover, hide; अश्मन् *n.* A ſtone, from अश् Eat; दामन् *n.* A ſnare, a rope, from दा Give; धामन् *n.* A habitation, place of abode, from धा Keep, hold; रोमन् *n.* Hair, from रु Sound; लोमन् *n.* Hair, from लू Cut off; सामन् *n.* One of the four books of the *Vēda*, from षो Deſtroy; नामन् A name, a noun, from नम् Bow; सीमन् *f.* *nom.* सीमा *f.* A limit, border, boundary, &c. from षि Bind; आत्मन्; Soul, ſpirit, ſelf, from अत् Be in conſtant motion; ब्रह्मन्—*nom.* ब्रह्म *n* The Great Being: God, abſtractedly from all qualities, ब्रह्मा *m.* God, conſidered as creator, or matter in the abſtract, from वृह् Grow large, be great; and a few others. *Obs.* Words of this form are of the eighth declenſion, Claſs V. page 72, rule 108.

802. वन्, diſtinguiſhed in original Grammars by the technical term क्वनिप्, is a termination put after roots to form with them nouns of various ſorts. The क् of क्वनिप् is redundant, to ſhow that the radical vowel ſuffers no change; the प्, that if the root end in a ſhort vowel, a त् muſt be inſerted after it, before the व of वन्; and the इ is ſuperfluous. The following are a few examples:

सुपीवन्

सुपीवन् Who drinks well, from सु Well, and पा Drink, *Nom.* सुपीवा *m.* प्रातरित्वन् Who goes early in the morning, from प्रातः Early, and इ Go, *nom.* प्रातरित्वा *m.* सुत्वन् Who stirs, or churns, from षु Stir, churn, *nom.* सुत्वा *m.* *Obs.* The त् is introduced before वन् in the two last examples, because the roots terminate in a short vowel. Compound attributives of this kind have sometimes a past signification; as मेरु दृश्वन्, *nom* मेरुदृश्वा *m.* One who hath seen the mountain *Mēru*, from मेरु and दृश् See. So बहु दृश्वन् Who hath seen much, and पार दृश्वन् Who hath seen across; राजयुध्वन् Who hath fought a king; सहयुध्वन् Who hath fought with; राजकृत्वन् Who hath made a king. *Obs.* There are also a few noun substantives ending in वन्, whose derivations do not appear; such as अध्वन्, अध्वा, *m.* A road or path; अर्व्वन्, अर्व्वा *m.* A horse; ग्रावन्, ग्रावा *m.* A rock, or stone; पर्व्वन्, पर्व्व *n.* A joint, section, division; युवन्, युवा *m.* A youth; अतर्व्वन्, अतर्व्व *n.* One of the four books into which the *Vēda* is divided; and a few others. See page 72, rule 108.

803. वन्, technically called वनिप्, is also put after roots to form nouns; as भूरिद्रावन्, *nom.* भूरिद्रावा *m.* Who gives abundantly, from भूरि, and दा Give; वारिजावन् *nom.* वारिजावा *m.* Who is produced in water, from वारि and जन् Be born. See page 72, rule 108.

804. WHEN the roots themselves, or modifications of them, are used as nouns, without any affix or addition whatever, they are distinguished, according to circumstances, by one of these technical terms, viz. विण्, विच्, or क्विप्, each of which will be treated of separately.

विण्, by its servile ण्, denotes that the radical vowel must be *augmented;* and, as indicating a rule, it is chiefly applicable to the roots भज् Share, partake, वह् Bear, carry, सह् Bear, suffer, sustain, and,

according to ſome, प्रच्छ् Aſk; which, when their vowels are *augmented*, make the crude nouns भाज्, Who ſhares, वाह् Who bears or carries, साह् Who bears, ſuffers, ſuſtains, and प्राछ् Who queſtions, or aſks. Thus formed, theſe words may be compounded with others; as in the following examples: अर्द्धभाज् Who ſhares a half; सुखभाज् Who partakes of, or enjoys eaſe; प्रष्टवाह् Who carries on the back; भारवाह् Who carries a load, or burthen; तुरासाह् Who bears ſpeed, an epithet of *Indra*. Theſe are their crude forms. Their inflections will be found among nouns of the eighth declenſion.

The following are conſidered as incidental, or anomalous forms with विण्:—अनडुह् Who bears, or draws a cart, from अनस् and वह्, An epithet of an ox; श्वेत वाह् Who uſes a white horſe, viz. *Indra;* अवयाज्, from अव and यज्, Who performs the office of a prieſt negligently; उक्थ शास् Who repeats a part of the *Vēda* called उक्थ, an epithet of a prieſt, from उक्थ and शंस् Speak; पुरोडाश् What is firſt offered at an oblation, epithet of oiled butter, from पुरस् Before, and दाश् Give. *Obs.* This laſt word is ſometimes written with a final अ, thus: पुरोडाश. The ſubſtitution of ड् for द् is irregular.

804. विच् being applied, forms attributives with the roots पा Drink, रिष् Hurt, रुष् Be angry, and क्रुंच् Move, go; as सोमपा Who drinks of the juice of the *Sōma* plant, (ſee p. 43); रेष्, *nom.* रेट् *m.* Who hurts; रोष्, *nom.* रोट् *m.* Who is angry; क्रुंङ् *m.* The name of a water bird.

805. क्विप्. The क् is ſervile to ſhow, that neither *converſion* nor *augmentation* is required in the radical vowel; and the प् is ſervile to ſhow that if the root end in a ſhort vowel, त् is put after it. The other letters are of no uſe. Examples: कर्म्मकृत् Who does the work, from

कर्म्म

कर्म्म Work, and कृ Do; अग्निचित् Who collects fire (for a facrifice), from अग्नि, Fire, and चि Collect; सर्व्वजित् Who defeats all, from सर्व्व All, and जि Defeat; देवस्तुत् Who praifes, or glorifies the gods, from देव and ष्टु Praife. (*Obs.* In thefe examples त् is introduced after the final fhort vowel, according to the rule). So सर्व्वदृश्, *nom.* सर्व्वदृक् Who fees all, from सर्व्व and दृश् See, मर्म्मस्पृश्, *nom.* मर्म्मस्पृक् Who touches the heart, from मर्म्म and स्पृश् Touch; विश्वसृज्, *nom.* विश्वसृक् Who created the univerfe, from विश्व and सृज् Create. So वहभ्रश् Who falls from a carriage, from वह What bears or carries, and भ्रश् Fall down; शस्याद् What eats grain: granivorous; क्रव्याद् What eats flefh: carnivorous, from शस्य Grain, क्रव्य Flefh, and अद् Eat. In this manner a great variety of compound attributives may be formed. There are, however, fome inftances where the root requires a peculiar modification, and a few anomalous forms, authorized by cuftom, which remain to be explained.

806. A FINAL व् becomes ऊ when क्विप् is applied, and the root शास् Govern, is changed to शिस् when preceded by another word, or the prepofition आ; but not by any other prepofition; as अक्षद्युत् Who plays at dice, a dice player, from अक्ष Dice, and दिव् Play; आशिस्, *nom.* आशीः (स् at the end of a word becomes :) Who hopes, wills, wifhes; *met.* A bleffing, from शास् 1.2. Wifh, hope, govern &c. and आ prefixed; मित्रशिस् *nom.* मित्रशीः Who commands a friend, viz. Who teaches or inftructs him, from मित्र, and शास् as before.

807. THE caufal root छादि fhortens its vowel with क्विप्; as तनुछद् What covers the body. It alfo fhortens it before the affixes त्र, मन्, इस्, and उस्.

808.

808. गिर्, *nom.* गीः A word, what is ſpoken, is derived from गॄ Swallow, by the rules of क्विप्, or from गॄ Make know.

809. THE following words are eſteemed irregularly formed with क्विप्; वाच् *nom.* वाक् Speech, from वच् Speak; दृहन् What tears, from दॄ Tear; जुहु *nom.* जुहूः Who offers up, from हु Offer up; प्राछ्, *nom.* प्राट् Who aſks, from प्रच्छ् Aſk; श्री Wealth, fortune, सुश्रीः Of good fortune, from श्रि Serve, attend, reſt; स्रूः What runs, from स्रु Run; द्रूः What runs, from द्रु Run; जूः What makes haſte, from जु Make haſte; आयतस्तूः Who praiſes, or flatters, the humble, from स्तु Praiſe; कटप्रूः Who moves or goes on a mat, from प्रु Move, go, walk; परिव्राज्, *nom.* परिव्राट् Who wanders about, from व्रज् Go, and परि About; दिद्युत् What ſhines, from दिव् Shine; जगत् What goes, viz. the world; दधृष्, *nom.* दधृक् Who holds faſt, is firm, bold, brave; स्रज् What is made, or who makes, from सृज् Make, create; metaphorically, a necklace; उष्णिह्, *nom.* उष्णिक् A particular kind of verse uſed in the *Vēda*, ſaid to be derived from उद् Above, or on high, and ष्णिह् Have affection, love: Whoſe affections are above.

810. WHEN, in forming an attributive of agency with क्विप्, a vowel is ſubſtituted at the end for a ſemivowel and its accompanying vowel, it ſhall be long; as मित्रहूः *m.* Who calls a friend, deduced from मित्र and ह्वे Call, where the वे is changed to उ, according to the rule संप्रसारण.

811. वे Weave, ſew, ध्यै Think, meditate, and प्यै Increaſe, make ऊ, धी, and पी, with क्विप्; the ſemivowels, with their annexed vowels, being changed to their correſponding vowels, and thoſe vowels made long by the preceding rule. सुधीः *m.* One of a good underſtanding; ऊः *m.* Who weaves, ſews; आपीः *m.* Who increaſes.

812. THE

812. THE ſemivowels and accompanying vowels of स्रिव् Dry, go, अव् Preſerve, go, ſhine, pleaſe, ſatisfy, &c. &c. मव् Bind, tie, ज्वर् Be diſeaſed, and त्वर् Make haſte, are changed to ऊ with क्विप्; as स्रूः *m.* Who dries, goes; ऊः *m.* Who preſerves, goes, ſhines; मूः Who ties, binds; जूः *m.* Who is diſeaſed; तूः *m.* Who is quick. Their crude forms are स्रू, ऊ, मू, जूर्, and तूर्.

813. छ्, or व्, preceded by र्, ſuffers eliſion with क्विप्; alſo before any conſonant except a naſal, a ſemivowel, or ह्, provided the rule do not require *converſion.* Thus मूर्छ् Be inſenſible, makes मूर्, *nom.* मूः Who is inſenſible; धुर्व् Injure, makes धुर् *nom.* धूः Who injures, burthens.

814. ऊ (as ऊ, who preſerves, in rule 812), preceded by अ, with it forms औ; as जनौः Who keeps or preſerves mankind, from जन Perſon, and ऊ.

815. THE roots यम्, मन्, तन्, and गम्, loſe their final naſals with क्विप्, and then take त् after their ſhort vowels, according to rule 805, page 458; as संयत् Who ceaſes or refrains altogether; परिमत् Who minds, believes, knows entirely; परीतत् Who ſpreads, extends all round, or completely. *Obs.* Here the इ of परि is made long, which is ſometimes allowable before a word with क्विप्. अरण्यगत् Who goes or wanders in a foreſt.

816. WHEN the root अंच्, Move, go, honour, worſhip, formed according to the rules of क्विप्, follows in compoſition any word of the claſs सर्व्वादि, viz. Any pronoun, or pronominal (See Chap. IV. p. 107), the word विश्वच् Every where, or देव A celeſtial, अद्रि ſhall be ſubſtituted for the laſt vowel with the following conſonant of any of thoſe words; सर्व्वद्रांच् *nom.* सर्व्वद्रङ् Who worſhips all, or every thing;

विष्वद्रांच्

विष्वद्र्यंच्, *m.* विष्वद्र्यंङ् Who worſhips every where; देवद्र्यंच्, *nom.* देवद्र्यंङ् Who worſhips the celeſtials. The following are eſteemed anomalies: अमुद्र्यंच्, अदद्र्यंच्, अदमुयंच्, अमुमुंच्, Who worſhips this, all derived from अदस् This. See page 114.

817. WHEN अंच्, formed with क्विप्, is preceded in a compound word by सह With, सं Together, altogether, and तिरस् Crooked, thoſe words are, reſpectively, changed to सध्रि समि, and तिरि; as सध्र्यंच् Who worſhips with others; सम्यंच् Who worſhips completely, or well; तिर्य्यंच् Who worſhips indirectly, or who goes crookedly.

818. वीरुध् *nom.* वीरुत् The name of a plant, is derived from वि and रुह् Grow, by ſubſtituting ध् for ह्, and lengthening the vowel of the prepoſition. This word too is of the claſs क्विप्.

819. THE root दृश् See, look, modified by the affixes अक् (अ without *converſion* or *augmentation*), ष्टक् (ſubſtituting क्ष् for श्, without altering the vowel), and क्विप् (as before), ſo as to become दृश, दृक्ष्, or दृश्, is uſed as an attributive of *likeneſs*, or *reſemblance*, when put after any pronoun, pronominal, समान Same, or भवत् Maſter, in its crude form, and may generally be interpreted by the Engliſh word *like.* स is ſubſtitued for समान, ई for the pronoun इदम् This, की for किम् What, and अमू for अदस् This or that; and आ is ſubſtituted for the finals of the reſt. Examples: सदृश्, सदृक्ष्, or सदृश्, Like, the ſame; ईदृश, &c. &c. Like this; कादृश् &c. What like? or, Like what? अमूदृश, Like that, or this like; तादृश, &c. Like that; अन्यादृश, &c. Like another, or otherlike, otherwiſe; सर्व्वादृश, &c. Like all, all like; भवादृश, &c. Like maſter, viz. like you, ſir. The two crude pronouns युस्मद् You, and अस्मद् I, are changed to त्वा and मा; as त्वादृश &c. Like thee; मादृश, &c. Like me.

820. WHEN

320. WHEN the roots क्रम Step, गम् Go, खन् Dig, सन् Give, and जन् Produce, be born, are applied to form compound attributives, they are ſometimes changed to क्रा, गा, खा, सा, and जा; as उदधिक्राः *m.* Who ſteps or ſtrides the ocean, viz. Poſſeſſes it; अग्रेगाः *m.* Who goes before, precedes; विषखाः *m.* Who digs the root of the lotus; गोषाः *m.* Who gives a c ow अब्जाः *m.* Who is the produce of water.

Of forming attributive Nouns implying the poſſeſſion of the Property, Habit, Aptitude, or Diſpoſition to do, or to be, what is denoted by the Root.

321. THE following affixes ſerve to form nouns attributive of the poſſeſſion of the property, habit, aptitude, or diſpoſition to do, or to be, what is implied by the root to which they are ſubjoined.

इष्णु ſubjoined to any cauſal root, ſuch as कारि, &c. to भ्राज् Shine, भू Be, सह् Bear, ſuffer, रुच् Pleaſe, चर् Go, वृध् Increaſe, वृत् Come to paſs, paſs, exiſt, जन् Produce, with प्र prefixed, त्रप् Be aſhamed, with अप prefixed, कृ Make, do, with अलं prefixed, and कृ Make, do, with निर् and आ prefixed; alſo मद् Be mad, merry, पत् Fall, fly, and पच् Cook, mature, ripen, each with उत् prefixed, forms attributive nouns of this ſpecies; as in theſe examples: कारयिष्णु Who poſſeſſes the habit of cauſing to do; भ्राजिष्णु What habitually ſhines, ſplendent; भविष्णु What naturally is or exiſts, exiſtent; सहिष्णु What is of a diſpoſition to bear, patient; रोचिष्णु Of a nature to pleaſe or be agreeable; चरिष्णु What is diſpoſed to move; वर्धिष्णु Of a nature to increaſe: वर्त्तिष्णु What comes to paſs, or exiſts, exiſtent; प्रजनिष्णु Of a nature to bring forth, or produce: productive, prolific; अपत्रपिष्णु Diſpoſed to

to be afhamed: bafhful; अलंकरिष्णु Fit to adorn: ornamentive; निराकरिष्णु Of a nature to expel or drive out; उन्मदिष्णु Habitually mad or foolifh; उत्पतिष्णु Apt to fly up or rife; and उत्पचिष्णु Of a nature to ripen, mature, cook. *Obs.* इष्णु requires *converfion* in the radical vowel.

ष्णु, without change in the radical vowel, is ufed after भू Be, and जि Conquer; as भूष्णु Of a nature to be or exift, exiftent; जिष्णु Who poffeffes the power to conquer. *Obs.* This affix is called इष्णुच्.

स्नु, with *converfion*, forms nouns of this kind, when affixed to the roots ग्लै Be dull, joylefs, म्लै Wither, fade, lofe beauty, क्षि Wafte, decay, स्था Stand, ftay, पच् Cook, ripen, mature, and मृज् Clean, with परि prefixed. Examples. ग्लास्नु What makes dull or joylefs; म्लास्नु What fades or withers; स्थास्नु What is difpofed to ftand, ftop, or ftay: permanent, fteady; क्षेष्णु Apt to wafte or decay; पक्ष्णु Difpofed to ripen, mature, cook; परिमार्क्ष्णु Of a property to make very clean. *Obs.* मृज् augments its vowel before any affix, when not forbidden by a fpecial rule.

नु, without alteration in the radical vowels, is ufed after क्षिप् Throw, त्रस् Fear, dread, गृध् Covet, be greedy, and धृष् Dare, brave, be bold; as क्षिप्नु Apt to throw; त्रस्नु Apt to be afraid: fearful: गृध्नु Difpofed to covet: greedy, covetous; धृष्णु Apt to brave, dare: bold, daring. *Obs.* This affix is called क्नुक्.

उक, with *augmentation*, forms fimilar attributives joined to शॄ Hurt, injure, स्था Stand, भू Be, कम् Want, defire, गम् Go, हन् Strike, fmite, kill, लष् Defire, luft for, वृष् Rain, fhed water, पत् Fall, and पद् Go. Ex. शारुक Hurtful, injurious; स्थायुक What ftops, ftays; भावुक What exifts; कामुक Difpofed to long for, or defire: luftful; गामुक Difpofed to go, move, or travel; घातक Difpofed to injure, kill: hurtful, injurious, cruel,

cruel, murderous; लाषुक That longs or lusts for; वर्षुक Disposed to rain: rainy; पातुक Apt to fall; पादुक Of a nature to go. *Obs.* This affix is called उकञ्.

आक, called षाक, forms like attributives with भिक्ष् Beg, जल्प् Speak, कुट्ट् c. Blame, reproach; divide; लुण्ट् Steal, thieve, and वृ 9. r. Serve; as भिक्षाकः *m.* भिक्षाकी *f.* Who begs; जल्पाकः *m.* जल्पाकी *f.* Who talks much; कुट्टाकः *m.* कुट्टाकी *f.* Who despises, reproaches, holds in contempt; लुण्टाकः *m.* लुण्टाकी *f.* Who is apt to thieve or steal; वराकः *m.* वराकी *f.* Habituated to serve.

आलु is affixed to पति 10. Fall, गृहि 10. Take, स्पृहि 10. Hope, desire, and शी Rest, sleep, repose, to form the following attributives: पतयालु Apt to fall; गृहयालु Inclined to take; स्पृहयालु Disposed to hope or long for; शयालु Inclined to sleep or rest. *Obs.* As roots of the tenth conjugation take इ like causals, it is therefore added to the roots पत्, गृह्, and स्पृह्.

रु affixed to शद् Fall, षद् Sink, yield, give way, षि Bind, धे Drink, and दा 3. Give, forms similar attributives; as शद्रु Apt to fall; सद्रु Apt to sink, as under affliction, &c.; सेरु Apt to bind; धेरु Apt to drink; दारु Disposed to give. * *Obs.* The commentators say, that दारु may also be derived from दा 2. or दो 4. Cut, दे 1. Nourish, cherish, and दै 1. Make pure, and signify also, apt to cut, nourish, or purify. N. B. In some original works मि Throw, scatter, is put for षि and मेरु Apt to throw, instead of सेरु.

मर, with no change of vowels, called क्मरच्, forms similar attributives with घस् Eat, अद् Eat, and सृ Go; as घस्मर Apt to eat: gluttonous; अद्मर Disposed to eat: voracious; सृमर Apt to move.

उर, called घुरच्, forms attributives of the same sort with भिद् Be kind

or affectionate ; भास् Shine, and भंज् Break ; as भिदुर Inclined to be kind, affectionate ; भासुर Difpofed to fhine, or difplay fplendour, fplendid; भंगुर Apt to break, fragile, brittle.

उर, called कुर, forms like attributives with छिद् Divide, fplit, भिद् Divide, and विद् Know ; as छिदुर Apt to divide or fplit ; भिदुर Apt to divide ; विदुर Habitually knowing or wife : विदुरः *m*. A proper name.

उक forms fimilar attributives when affixed to जागृ Awake, alfo to the reiterative forms of यज् Worfhip. जप् Repeat in filence, वद् Speak and दंश् Bite ; as जागरूक Apt to keep awake : vigilant, wakeful; यायजूक In the habit of worfhipping repeatedly ; जंजपूक Who is conftantly repeating to himfelf ; वावदूक Who is continually talking; दन्दशूक Who bites feverely, or repeatedly.

इ, called कि, is affixed to the reiterative *proper* forms of चल् Go, पत् Fall, सह Bear, fuffer, and वह Bear, carry, to form the like attributive nouns ; as चाचिलि Who moves continually ; पापति Who falls repeatedly ; सासहि Who repeatedly bears or fuffers ; and वावहि Who bears or carries often. इ, called कि, is alfo ufed after roots in आ, ऋ, or ॠ ; alfo after thofe which drop their penultimate ; as दा Give, ददि Who gives ; धा Keep, hold, दधि Who holds, keeps ; कृ Make, do, चक्रि Who does, who is active ; जन् Bring forth, produce, जज्ञि Who produces : productive, prolific ; खन् Dig, चख्नि Who digs ; हन् Strike, fmite, kill, जघ्नि What kills ; गम् Go, जग्मि What goes, &c.

वर, with *converfion*, forms attributive nouns with यायाय Move indirectly, भास् Shine, कस् Go, ष्ठा or स्था Stand, ईश् Be noble, grand, पिस् Form members, and मद् Madden, with प्र prefixed ; as यायावर That moves indirectly or crookedly, यायावरः *m*. The country of *Kambōja* ;

Kambōja ; भास्वर That ſhines, ſplendid, elegant; कस्वर That goes or moves; स्थावर That ſtands or remains: fixed, permanent; ईश्वर Who is noble: ईश्वरः *m.* A lord, maſter, ſovereign, an epithet particularly applied to *Siva ;* पेश्वर That forms members, embodies; प्रमद्वर What makes mad or intoxicates with love, &c. प्रमद्वरा *f.* The name of a female character in a beautiful epiſode in the *Mahābhārata.*

वर्, without *converſion* or *augmentation*, called क्वरप्, forms attributives with इ Go, सृ Go, जि Conquer, नश् Deſtroy, and गम् Go; as इत्वर That goes; सृत्वर That goes or moves, जित्वर That conquers; नश्वर That ruins or deſtroys: ruinous, deſtructive; गत्वर That goes. *Obs.* The redundant प् in क्वरप् denotes the introduction of त् after a ſhort vowel; and that the म् of गम् is dropped.

र, with *converſion*, forms attributives with हिंस् Hurt, injure, दीप् Shine, कम्प् Shake, जस् Releaſe, with the privative अ prefixed, स्मि Smile, कम् Deſire, and नम् Bow, bend; as हिंस्र What injures, hurts, or kills: hurtful, injurious; दीप्र That ſhines: ſplendid, brilliant; कम्प्र That ſhakes, quakes, or trembles; अजस्र That does not releaſe: conſtant, perpetual; स्मेर That ſmiles: ſmiling; कम्र That longs or deſires: नम्र That bends or bows: humble.

उ forms attributives with volitive roots, भिक्ष् Beg, and शन्स् Tell, praiſe, with आ prefixed; as रिप्सु That wants to begin, from रिप्स् deduced from रभ्; लिप्सु That wants to obtain: covetous, from लिप्स् deduced from लभ् Obtain; भिक्षु That begs, भिक्षुः *m.* A beggar; and आशंसु That celebrates, praiſes. *Obs.* The following are eſteemed anomalous forms with उ: इच्छु Who deſires, from इष् Deſire; विन्दु That knows: intelligent, from विद् Know.

नज्

नज् forms attributives in their crude ſtate, put after ष्वप् or स्वप् Sleep, तृष् Thirſt, and धृष् Be bold, daring; as स्वप्नज् That ſleeps, habitually ſleepy; तृष्णज् That thirſts, habitually thirſty; धृष्णज् Bold, daring.

आरु, with *converſion*, forms ſimilar attributives with शॄ Hurt, injure, and वद् (इ) Salute; as शरारु That hurts, injures: injurious, hurtful; वन्दारु That ſalutes: polite, complaiſant.

रु and लुक are two affixes which form the like attributives with भि Fear; as भीरु and भीलुक That fears: fearful, timid. *Obs.* Theſe two terminations are technically called क्रु and क्लुक. The ſhort इ of भि is made long.

आय्य, put after स्पृहि 10. Hope, deſire, गृहि 10. Take, श्रु Hear, द Honour, and जि Conquer, forms with them attributives like the former; as स्पृहयाय्य Who poſſeſſes hope or deſire: hopeful, deſirous; गृहयाय्य That takes or accepts; श्रवाय्य That hears; जयाय्य That defeats: victorious.

अन्त forms attributives affixed to the cauſal roots गण्डि, from गड् (इ) Cheek, मण्डि, from मड् (इ) Adorn, जनि, from जन् Produce, and नन्दि from नद् (इ) Proſper, be happy, rejoice; alſo to जि Conquer; as गण्डयन्त That cauſes (beauty to) the cheek; मण्डयन्त That makes ornament or adorn; जनयन्त That cauſes to produce; नन्दयन्त That cauſes to rejoice, be happy; जयन्त That gains victory, victorious.

इत्नु forms ſimilar attributives put after स्तनि Make a noiſe, thunder, गदि Make ſpeak; मदि Make intoxicated, mad, merry, हृदि Make joyful, and दूषि Make bad, ſpoil, deprave; as स्तनयित्नु That thunders: epithet of a cloud; गदयित्नु What makes ſpeak or talk, what

promotes

promotes converſation: गदयित्नुः *m.* Love, luſt, a luſtful man, a talkative man; मदयित्नु That maddens, intoxicates, makes merry; हृदयित्नु That rejoices the heart; दूषयित्नु That ſpoils or depraves.

वि (called क्विं) forms attributives duly affixed to कॄ Throw, ſcatter, गॄ Swallow, and जागृ Awake, as कीर्वि That throws or ſcatters; गीर्वि That ſwallows; जागृवि That awakes, wakeful.

उ (called डु) forms attributive nouns with भू Be, preceded by स्वयं Self, शं Joyful, happy; or the prepoſitions वि, सं, or प्र; as स्वयंभु Self-exiſtent, स्वयंभुः *m.* An attribute of *Brahmā;* शंभु That exiſts happily, शंभुः *m.* An attribute of *Siva*, and alſo of *Brahmā;* विभु That exiſts, ſeparately, or diſtinctly, विभुः *m.* An attribute of *Viſhnu*, ſometimes given alſo to *Siva;* प्रभु That exiſts with eminence, प्रभुः *m.* A maſter, lord; संभु That exiſts together, or together with: co-exiſtent. *Obs.* The redundant ड् of डु ſerves to denote that the radical ऊ of भू muſt give place to the affix उ.

On the Formation of Miſcellaneous Subſtantive Nouns from their Roots.

822. अ, technically called घञ्, ſerves to form a variety of ſubſtantive nouns. If the root end in च्, it is changed to क्, and if in ज् to ग्. This is denoted by the ſervile घ्; while the redundant ञ् implies that the radical vowel is ſubject to *augmentation.* पाकः *m.* A cooking, a ripening, from पच् Ripen, cook; यागः *m.* Worſhip, from यज् Worſhip; त्यागः *m.* A quitting or leaving, from त्यज् Quit, leave; भागः *m.* A portion, ſhare, from भज् Share, ſerve; आयः *m.* Arrival, from अय् Go; भावः *m.* Being, exiſtence, eſſence, from भू Be; चायः *m.* A collection, from चि Collect, gather; दायः *m.* A gift, from दा Give: कामः *m.* Deſire, from कम Long or luſt for, deſire; &c. &c. So the following, and ſimilar

ſimilar words compounded with prepoſitions: प्राकारः A rampart, from कृ Make, with प्र prefixed (the अ of प्र made long, allowable when घञ् is the affix); प्रासादः m. A palace, from सद् Sink down, repoſe, with प्रा for प्र, prefixed; उपाध्यायः A preceptor, from इ Go, with उप With, by, and अधि Over—अध्यायः Going over, reading, ſtudy—He with whom one reads or ſtudies; समाजः m. Society, convention, aſſembly, herd, flock, from सम् Together, and अज्; or from सम Equal, ſame, and अज्; विकारः Undoing, ruin, diſeaſe, diſorder, from कृ Do, and वि; आचामः m. Sipping water, rincing the mouth, from आ and चम् Eat, drink, ſip; विश्रामः m. Reſt, from वि and श्रम् Weary, grow fatigued; पादः m. The foot, from पद् Go; दासः m. A ſervant, from दास् Give; लाभः m. Getting, obtaining, from लभ् Get, obtain: दुर्लभ adj. Of difficult attainment, सुलाभ adj. Of eaſy acquirement.

The following words are eſteemed irregulars formed with अ, called घञ्: स्यदः m. A running, from स्यन्द् Run as a liquid; एधः m. fuel, fire-wood, from इन्ध् Kindle; अवोदः m. Corruption, waſting away, from उन्द् Moiſten, with अव prefixed; हिम श्रथः m. Releaſe from cold, from हिम Cold, froſt, ſnow, and श्रन्थ Releaſe, let looſe. So प्रश्रथः m. Perfect releaſe, from प्र and श्रन्थ् Releaſe. स्फारः m. or स्फालः m. A bubble, hail, from स्फुर् or स्फुल् Start, expand; रागः m. Paſſion, anger from रंज् Colour; कायः m. The body, निकायः Habitation, and आकायः m. A collection, from चि Collect.

823. अ, by ſome called अल्, and others अ, is an affix of very general application to form nouns of various ſorts; and it requires the radical vowel to be *converted*. A great many words formed with घञ् may alſo be formed by अ. Examples: चयः m. or संचयः m. A collection, from सं and चि; स्तवः Praiſe, from स्तु; भवः m. Being, exiſtence,

birth,

birth, &c. from भू; लयः *m.* Diſſolution, from ली; करः *m.* Hand, hail, &c. from कृ Do; मदः *m.* Joy, intoxication, &c. from मद्; शमः *m.* Peace, quiet, from शम् Grow quiet. *Obs.* Words of this form occur in every page, and are to be found in dictionaries.

824. अन, with *converſion,* called युट्, and by ſome अनट्. The redundant ट् indicates that words of this claſs generally form their feminines in ई, called ईप्. अन may be added to almoſt any root to form nouns expreſſive of the ſubſtantive action, and may generally be Engliſhed by nouns in *ing;* as करणं *n.* A doing, from कृ Do; भवनं *n.* A being, from भू Be; चयनं *n.* A gathering or collecting, from चि Gather, collect; हवनं *n.* An offering, ſacrificing, from हु Give, offer up; दानं *n.* The act of giving, alſo a gift, from दा Give; स्थानं *n.* Standing, a ſtation, from ष्ठा Stand; पचनं *n.* A cooking, ripening, maturing, from पच् Cook, &c. दूषणं *n.* Spoiling, corrupting, from दुष् Spoil, corrupt; शयनं *n.* Sleeping, from शी Sleep; ष्ठीवनं or ष्ठेवनं *n.* Spitting, from ष्ठिव् Spit; सीवनं or सेवनं, from षिव Sow, weave, सेवनं *n.* Serving, from सेव् Serve, &c. &c. Words of this claſs beginning with स्त, or स्थ, ſink the स् when preceded by उत् Up; as उत्थानं *n.* A ſtanding up, from ष्ठा or स्था Stand; उत्तंभनं *n.* A ſtanding up ſtiff, like a poſt, from ष्टभ् (इ) or स्तभ् (इ). *Obs.* Words of this form, ſimple and compound, are exceedingly numerous. They are generally found in the neuter gender, when expreſſive of the mere act of the verb; but as they are very often put adjectively, they then follow the gender of the ſubſtantive. Examples: पचनोग्निः *m.* Cooking fire, where पचन Cooking, is made to agree with अग्निः Fire; पचनीस्थाली *f.* A cooking veſſel, where पचन is put in the feminine gender to agree with स्थाली. It is alſo ſubject to vary its gender when put laſt in a compound epithet;

as

as दुर्योधनः *m.* A bad fighting (man), a proper name or epithet; सुयोधनः *m.* A good fighting (man). A few words alſo are made to end in अना *f.* as will be ſeen preſently.

825. आखः *m.* आखरः *m.* आखनिकः *m.* and आखनिकवकः *m.* are four words ſignifying *the earth thrown up in digging*, derived from खन् Dig, with आ prefixed, by ſubjoining four terminations, called in ſome ſyſtems of grammar ड, डर, इक, and इकवक. *Obs.* ड् is ſervile to mark the eliſion of the final in the two firſt words.

826. त्रिम, called त्रिमक्, is applied to roots in the liſts diſtinguiſhed by a ſervile ड्, to form attributives of the act by which the ſubſtantive thing has been produced; as कृत्रिम Produced by making: factitious, artificial. कृत्रिमो घटः *m.* An artificial vaſe

827. अथु, with *converſion*, forms noun ſubſtantives of the act, with all roots diſtinguiſhed in the liſts by a ſervile टु; as वेपथुः *m.* A ſhaking, or trembling, from वेप् Shake.

828. न, called नङ्, forms nouns expreſſive of the act, put after the roots स्वप् Sleep, रक्ष् Preſerve, यत् Endeavour, ſtrive, प्रच्छ् Aſk, विच्छ् Shine, याच् Seek, beg, and यज् Worſhip, ſacrifice. The finals of प्रच्छ् and विच्छ् are changed to श् before न. Examples. स्वप्नः *m.* Sleep, a dream; रक्ष्णः *m.* Preſervation; यत्नः *m.* Endeavour; प्रश्नः *m.* A queſtion; विश्नः Splendour; याच्ञा *f.* A ſeeking, begging: a requeſt or petition; यज्ञः *m.* Worſhip, a ſacrifice.

829. इ, called कि, forms ſubſtantives with the roots दा and धा, preceded by अन्तर् Within, or a prepoſition. The final is dropped; as अन्तर्धिः *m.* Keeping within: concealment; आदिः *m.* Beginning; आधिः *m.* Diſtreſs of mind; परिधिः *m.* Circumference; सन्धिः *m.* Putting together, conſtruction, compoſition; विधिः *m.* Rule, order, regulation,

regulation, &c. An epithet of the Supreme Being. When धि deduced from धा Keep, preserve, with or without a prepofition, is put after a noun in a compound ftate, it forms an attributive of holding or containing; as वारिधिः *m.* What contains the waters: the fea; अंभनिधिः *m.* That in which the waters are held, viz. the ocean; पयोनिधिः *m.* That in which milk or water is held; the sea of water or milk.

830. ति, called क्ति. This affix fubjoined to roots forms a numerous clafs of noun fubftantives in the feminine gender, generally expressive of the refult of the action; as भूतिः *f.* Exiftence, plunder, booty, from भू; कृतिः *f.* Action, from कृ; बुद्धिः *f.* Underftanding, wifdom, from बुध्; स्मृतिः *f.* Memory, remembrance, from स्मृ; गतिः *f.* Movement, motion, from गम्; शक्ति *f.* Power, ability, from शक्; प्रह्लत्तिः *f.* Joy, from ह्लाद्; फुल्लिः *f.* Perfection, from फुल्ल्; with many others.

The following words fubftitute नि for ति; as कीर्णिः *f.* A throw, from कॄ; गीर्णिः *f.* A fwallow, or gulp, from गॄ; ज्यानिः *f.* Oldnefs, antiquity, decrepitude, from ज्या; हानिः *f.* Quittance, lofs, from हा. So after the clafs of roots called ल्वादि, in the lifts marked गि; as लूनिः *f.* A cut, or incision, from लू Cut, lop; पूनिः *f.* Purenefs, purity, from पू Purify.

The following are esteemed anomalously formed with ति: सातिः *f.* Deftruction, from षो; हेतिः *f.* The glare of weapons, or of the fun, from हि Move; यूति *f.* A mixture, from यु Mix; जूतिः *f.* Quicknefs, hafte, fpeed, from जु Make hafte.

831. या, called क्यप्, forms nouns in the feminine gender with the roots शी Sleep, व्रज् Go, move, यज् Worfhip, विद् Know, षु or सु Bring forth, कास् Sit, मन् Mind, refpect, know, चर् Go, भृ Support, maintain, अटाटय Move about, इ Go, अज् Go, with सं prefixed, पत्

Fall,

Fall, with नि prefixed, and सद् Sink, yield, with नि prefixed. The redundant क्, as usual, implies that neither *cônversion* nor *augmentation* takes place, and that प् and त् must be put after a short vowel. Examples. शय्या *f.* A bed; व्रज्या *f.* A journey, travelling; इज्या *f.* Worship; विद्या *f.* Knowledge, science; सुत्या *f.* Bringing forth, parturition; आस्या *f.* A fitting; मन्या *f.* Respect, knowledge; चर्य्या *f.* Moral conduct; भृत्या *f.* Support, maintenance; अटाट्या *f.* Great travelling; इत्या *f.* A going; समज्या *f.* A congregation or assembly; निपत्या *f.* A falling in or on; and निषद्या *f.* Retirement, a place of retirement.

या, called क्यप्, and श, is put after कृ. The श् implies that the root takes the same form as in the present tense passive. *Ex.* कृत्या *f.* and क्रिया *f.* An act, or action.

या, with *conversion*, is put after सृ Go, and जागृ Awake, to form nouns; as परिसर्य्या *f.* A movement about: circumambulation; जागर्य्या *f.* The being awake, wakefulness.

आ is an affix employed to form feminine nouns subjoined to the root शंस् Praise, or to any volitive, reiterative, or nominal, derivative root; as प्रशंसा *f.* Praise, applause; दिदृक्षा *f.* A wish to see; जिज्ञासा *f.* A desire to know, चिकीर्षा *f.* A desire to do; पिपासा *f.* An inclination to drink: thirst; शिक्षा *f.* The desire to be able: learning, study; जिगीषा *f.* The wish to conquer, &c. अटाट्या *f.* A travelling much or frequently, &c. कण्डूया *f.* A scratching, &c.

आ is also affixed to form feminine nouns to any root having a *heavy* vowel (long by nature or position), provided it be of a nature to admit of the prefix इ before the passive participle in त (क्त). See page 417, rule 702. Example. ईहा *f.* Search, endeavour, from ईह्; जागरा Wakefulness, from जागृ. But though the vowel be *heavy*, if the root do not admit

admit of इ in ता, the feminine is formed by affixing ति (क्ति). See p. 473, r. 830. Example. नीतिः *f.* Moral conduct; राद्धिः *f.* Accomplishment, from राध्.

आ forms also the following feminine nouns, but anomalously: इच्छा *f.* Desire, want, from इष्; जरा Old age, decrepitude, from जॄ; आरा *f.* A sort of knife for cutting leather, from ऋ; तुला *f.* A pair of scales or balance, from तुल् Weigh; तारा *f.* A star, from तॄ Pass; राधा *f.* A proper name, the star *Rādhā*, lightning, from राध् Accomplish; धारा *f.* A stream, the edge of a knife, &c. the going of a horse, &c. from धृ; गोधा *f.* An animal called *guana*, from गुध्; हारा *f.* A string of beads, from हृ; कारा *f.* A prison, putting to death; लेखा *f.* A stroke, line, writing, from लिख् Write; रेखा *f.* A stroke, line, perhaps from लिख्, र् and ल् being interchangeable; चूडा *f.* A top-knot, crest, the crest of a peacock or other bird, root uncertain, unless from चुड् Divide, cleave. *Obs.* Some derive चूडा from चुद् Urge, and give it the same meaning as चोदना *f.* An urging, which seems to be ill founded.

The following feminine nouns are also formed by affixing आ to their respective roots: भीषा *f.* Fear, terror, from the derivative root भीषि; चिन्ता *f.* Thought, from चित् (इ) 10.; पूजा *f.* Worship, from पूज् 10. कथा *f.* A tale, story, speech, from कथ् 10.; कुम्बा *f.* A place of concealment, from कुब् (इ) 10.; चर्चा *f.* Search, enquiry, investigation, study, research, from चर्च् 10.; स्पृहा *f.* Hope, desire, from स्पृह् 10.; तोला *f.* Weight, balance, scales, from तोल् 10.; and दोला *f.* A swing, from दोल् 10. So पचा *f.* Cookery, from पच्; ज्वरा Sickness, from ज्वर्; जरा *f.* Decrepitude, from जर्; भिदा *f.* Division, separation, from भिद्; गुहा *f.* A cave or cavern, from गुह्; विदा *f.* Knowledge, wisdom, from विद्; क्षिपा *f.* A cast or throw, from क्षिप्; जना *f.* Production, a bringing

bringing forth, generation, from जन्; पीडा *f.* Trouble, pain, oppreſſion, from पीड् ; सरा *f.* Motion, movement, from सृ ; वसा *f.* Lymph, from वस्; रुजा *f.* Sickneſs, from रुज्; घटा *f.* An assembly, from घट्; व्यथा *f.* Pain, trouble, from व्यथ्; प्रथा *f.* Celebrity, celebration, from प्रथ्; and त्वरा *f.* Speed, from त्वर् .

832. आ, called ङ, forms nouns feminine with roots in आ compounded with अन्तर् Within, श्रत् True, or a prepoſition; as अन्तर्धा *f.* A keeping or placing within or between: a covering or concealing, from धा Keep; श्रद्धा *f.* Faith, belief, a keeping or holding true, from धा Keep; संज्ञा *f.* A name, a technical term in ſcience, cognizance, from ज्ञा Know, and सं With, together; प्रमा *f.* Authority, example, from प्र and मा Meaſure.

833. अना, called अन, forms feminine nouns put after cauſals, and other derivatives, which form their roots by affixing इ, called णि; alſo after इषि (इष्) Deſire, ग्रन्थि (ग्रन्थ्) Put in order, श्रन्थि (श्रन्थ्) Slacken, looſen, releaſe, विद् 2. Know, वद् 1. (इ) Salute, and आस् Sit; as कारना *f.* A cauſe, इषणा *f.* Deſire, volition; ग्रन्थना *f.* A ſtringing, arranging: श्रन्थना *f.* A looſening, ſetting free, releaſing; वेदना *f.* A knowing, knowledge; वन्दना *f* A ſalutation; and आसना *f.* A ſitting; See p. 471, rule 824.

834. इ, called इन्, is ſometimes put after a root to form a feminine noun, when a queſtion is put and anſwered; as कारिः *f.* in the following ſentences: *Queſtion.* कां कारिमकार्षीः What work haſt thou done? *Anſwer.* सर्व्वां कारिमकार्षं I have done all the work.

835. अनि is an affix occaſionally uſed to form a feminine noun in a ſentence, when malediction is implied, which noun is preceded by a privative particle. Examples: अजीवनिस्ते भूयात् Mayst thou experience

non-

non-exiſtence! or, literally, may non-exiſtence, or lifeleſsneſs, be unto thee! अप्रयाणिस्तव भूयात् May'st thou not proceed! or, literally, may thy non proceedure be, or come to paſs. *Obs.* Such ſentences ſeldom appear.

836. अ, called खल्, occaſionally forms a noun when put in compoſition with ईषत् A little, दुर् Bad, hard, difficult, or सु Good, eaſy; as ईषदाढ्यंभवं भवता Property (is) of little value with you, Sir. दुराढ्यंभवं Property of bad or little value. ईषत् करः घटस्त्वया A jar of little make by thee. दुष्करः Hard or bad make. सुकरः Good or eaſy make. *Obs.* Theſe laſt two compounds may be interpreted ſeveral ways; as hard or difficult to do; or, who does ill, &c. Eaſy to do; or who does well, &c.

837. अन is indifferently uſed as the termination of a noun preceded by ईषत्, दुर्, and सु; as सुदर्शन or सुदर्श Well looking; सुशासन or सुशास Well governing; दुर्योधन or दुर्योध Bad or hard fighting; सुधर्षन or सुधर्ष Eaſy or good ruling; ईषन्मर्षण or ईषन्मर्ष Little ſuffering. *Obs.* Theſe, and ſimilar compounds, are ſometimes uſed ſubſtantively, often as adjectives, with an active or a paſſive ſignification, and occaſionally as proper names. Thus सुदर्शनं *n.* Means the act of looking well; सुदर्शनः *m.* A well looking (man), or a well seeing (man), or (a man) eaſy to be ſeen. सुदर्शनः *m.* is alſo the name of the *Chakra* or *Diſcus* of *Viſhnu.* See p. 473, r. 830.

Of miscellaneous Words formed with the affixes called उनादि, &c.

838. THE affixes about to be noticed are technically called उनादि, viz. उ, &c. The words formed by them are moſtly of common occurrence, and, of courſe, very uſeful; but their derivations from certain roots

appear

appear, in many inſtances, very vague and unſatisfactory; particularly when neither the meaning of the aſſigned root, nor its radical letters, correſpond with thoſe of the ſuppoſed derivative. To reconcile this, the grammarians give many rules; but as theſe are, very often, arbitrary attempts to reconcile abſurdities, it has been judged proper to omit them, and to give mere liſts of a few of the words, according to their endings, followed by the roots from which they are ſuppoſed to be derived. The more ancient grammarians ſeem to have omitted this claſs of words, perhaps becauſe they were too anomalous.

839. उ is an affix uſed as the termination of a very conſiderable claſs of nouns. If the vowel of the ſuppoſed radical is *augmented* in the derivative, this affix is called उण् or उन्, if *converted* उ, and if neither of theſe changes takes place, कु. But as the effect of theſe diſtinctions will be perceived in the words themſelves, it will be needleſs to take any further notice of them. The following, therefore, is a liſt of nouns formed by the affix उ:

कारुः *m.* A maker, from कृ Do; वायुः *m.* The wind, from वा Blow, move; पायुः *m.* The *anus*, from पा Drink; जायुः *m.* A medicine, or remedy, from जि Conquer; मायुः *m.* Bile, from मि Throw; स्वादु *adj.* Sweet, delicious, from स्वद् Reliſh, taſte; साधुः *m.* An honeſt, upright, good man, from साध् Accompliſh; becauſe, ſay they, he accompliſhes another's buſineſs; आशु *adj.* Quick, आशुः *m.* A ſpecies of grain, from अश् Eat; सानुः *m.* The ſummit or ridge of a mountain, from षन् or सन् Offer, give; दारुः *m.* Wood, from दृ Tear; जानुः The knee, from जन् Bring forth, produce; चारु *adj.* Pleaſant, agreeable, delightful, beautiful, pretty, from चर् Go, move, act, eat; चाटु *adj.* Eloquent, from चट् Split, divide; किंशारुः *m.* The delicate point of a grain of corn, from किं

and

and शॄ Injure; गोमायुः *m.* A jackal, from गो and मि Throw; जरायुः *m.* The womb, from इ Go, and जरा Old age; तालु *n.* The roof of the mouth or palate, from तल् Lay a foundation, found, eſtabliſh; राहुः *m.* The aſcending node, or dragon's head, from रह Forſake, leave alone; वाहुः *m.* The arm, from वह Carry; पांशुः *m.* or पांसुः *m.* Duſt, from पस् (इ) Deſtroy; and कृकवाकुः *m.* Who ſpeaks from the throat, viz. a cock, peacock, &c. from कृक The throat, and वच् Speak. All the foregoing are formed with उन् or उण्.

भरुः *m.* Who feeds or maintains, from भृ Feed, ſupport, maintain; मरुः *m.* A country void of water, from मृ Die; शयुः *m.* Who ſleeps, name of a fabulous ſerpent, from शी Sleep; तरुः *m.* A tree, from तॄ Croſs over, paſs, traverſe; चरुः *m.* An offering of dreſſed food, fleſh, &c. from चर् Eat, go, &c. त्सरुः *m.* The hilt of a ſword, &c. from त्सर् Go concealed; तनु *adj* Fine, ſmall, thin, ſlender, and तनुः *f.* The body, from तनु Stretch, draw out into length; मयुः *m.* A fabulous monſter, with a human body and a horſe's head, from मि Throw; मद्गुः *m.* An aquatick bird of the ſtork ſpecies, from मस्ज् Dive; कटु *adj.* Pungent, and कटुः *m.* The name of a pungent or aſtringent plant, from कटृ Be pungent; वटुः *m.* A *Brahmachārī*, or novice in divinity, from वट् Speak; शारुः *m.* Thunderbolt, dart, anger, from शॄ Injure; स्वरुः *m.* A thunderbolt, from स्वृ Sound; स्नेहुः *m.* A diſeaſe, or, according to ſome, the moon, from स्निह Be gentle, kind, affectionate; त्रपुः *m.* Tin, from त्रप् Be aſhamed; वसुः *m.* Wealth, riches, treaſure, the title of an order of mythological beings, of which there are eight; वसु *adj.* Rich, from वस् Remain, ſtay, dwell, असुः *m.* Life, exiſtence, from अस् Be, exiſt; हनुः *m.* The hollow of the cheek, from हन् Smite; क्लेदुः *m.* The moon, from क्लिद् Weep; वन्धुः *m.* A relation, kinſman, friend, from वन्ध् Bind; मनुः *m.* A wiſe

and

and learned man, the name of a reputed law-giver, from मन् Mind, know; बिन्दु A drop, a globule of water, or the like, a dot, or ſpot, a diſeaſe of the teeth, from बिद् Share, portion; सिन्धुः *m.* The river Indus, the country near the Indus, the ſea, सिन्धुः *f.* A river, from स्यन्द् Run, as water; इन्दुः *m.* The moon, from इद् (इ) Be glorious, magnificent, ſhine; or, according to ſome, from उन्द् Make wet; बहु *adj.* Much, many, from वह् Bear, carry,; इषुः *m.* An arrow, from इष् Go, or, according to ſome, ईष् Injure; कन्दुः *m.* Parched grain, from कद् (इ) Be in diſtreſs of body or mind; रज्जुः *m.* Rope, cord, from सृज् Let go, create; तर्कुः *m.* A ſpindle, from तर्क्[10.] Make clear, or according to others, from कृत् Wind about; न्यंकुः *m.* A deer, from नि and अंच् Go; फल्गुः *m.* A certain river, and a particular tree, from फल् Bear fruit, proſper; पटु *adj.* Juſt, true, excellent, well, ſane, healthy; पटुः *m.* Cloth, from पट् Go; नाकुः *m.* The hill raiſed by the white ant, from नम् Bend, bow; मधुः *m.* Honey, and मधु *n.* Spring, from मन् Mind, know; जतुः *m.* Lac, from जन् Produce; वल्गु *adj.* Beautiful, engaging, वल्गु *n.* A ſpecies of blue cloth, from वल् Spread; शिशुः *m.* A child, from शश् Jump; ययुः *m.* A horſe to be ſacrificed, from यु Mix; बभ्रुः *m.* Fire, the name of a ſaint, a title of *Viſhnu* and of *Siva;* बभ्रु *adj.* from भृ Support; चक्रुः *m.* An agent, from कृ Do; पपुः *m.* A nouriſher, from पा Cheriſh, nouriſh; रिपुः *m.* An enemy, from रप् Speak; पृथु *adj.* Large, great, पृथुः *m.* Fire, an ancient king, from प्रथ् Magnify, celebrate; लघु *adj.* Light, not heavy, from लघ् Be dry; गुरु *adj.* Heavy, grave, and गुरुः *m.* A ſpiritual teacher, a grave man, from गॄ Make know, teach; or, according to ſome, गॄ Swallow; पुरुः *m.* The name of an ancient king, पुरु *adj.* Abundant, from पॄ Nouriſh, fill; भिदुः *m.* A thunder-bolt, from भिद् Divide, cleave;

विधुः *m.* Camphor, the moon, a name of *Viſhnu*, from व्यध् Hunt, drive; गृधुः *m.* Greedineſs, from गृध् Be greedy, covet; धृषु *adj.* Daring, bold, active, from धृष् Dare, brave, preſume, be bold, active, &c. इषुः *m.* An arrow, from इष् Go; मृदु *adj.* Soft, gentle, mild, from मृद् Preſs, bruiſe, tread, or trample upon; कुरुः *m.* The name of an ancient king, and of a country, from कृ Do; or, according to ſome, कॄ Throw, ſcatter; उरु *adj.* Broad, ऊरुः *m.* The thigh, from ऋ Go; भृगुः *m.* A proper name, the planet Venus, from भ्रस्ज् Fry; रघुः *m.* An ancient king, from लघ् (इ) Leap, go; ऋजु *adj.* Straight, right, true, from अर्ज् Earn, or better, from ऋज् Be ſteadfaſt; पशुः *m.* A beaſt, from दृश् See; but rather from पश् Bind; आखुः *m.* A mouſe or rat, from खन् Dig, with आ prefixed; परशुः *m.*, or पर्शुः *m.* A battle axe or hatchet, from पर A foe, and शॄ Injure; द्रु *m.* A tree, from द्रु Run, becauſe, ſay they, a tree runs upward; हरिद्रुः A certain tree, from हरि, and द्रुः A tree, from द्रु Run; मितद्रुः *m.* The ocean, from द्रु Run, and मित Meaſured; (according to ſome सितद्रु from सित White, and द्रु) शतद्रुः *m.* A certain river, from शत A hundred, and द्रु Run, viz. That runs in a hundred ſtreams; खरुः *m.* Deſire, anger, a horſe, a fool, from खन् Dig: शंकुः *m.* A peg, pin, ſtake, from शक् (इ) Fear; पीयुः *m.* Gold, the ſun, time, a crow, from पा Drink; नीलंगुः *m.* or नीलांगुः *m.* The name of a reptile, a jackal, from नि and अग् (इ) Go; लिगुः *m.* A fool; लिगु *n.* Mind, underſtanding, from लग् Stick; देवयुः *m.* A godly man, from देव and या Go, attain; मृगयुः *m.* A huntſman, ſportſman, from मृग A deer, या Go, attain; and मित्रयुः *m.* One acquainted with the ways of mankind, from मित्र A friend, and या Go, acquire. अपष्ठुः *m.* A child, time, अपष्ठु *adj.* Beautiful, agreeable, from ष्ठा Stand, with अप prefixed; दुष्ठु *adj.* Bad, wicked, from दुः and

 ष्ठा;

ष्ठा; सुष्ठु *adj.* Good, from सु and ष्ठा. *Obs.* There may be a few more words formed with उ.

840. उर. The following are formed with the affix उर. मन्दुरा *f.* A ſtable, bed clothes, from मद् (इ) Reſt, &c. मथुरा *f.* The name of a city, from मथ् Churn; वाशुरा *f.* Night, from वाश्; or, according to ſome, वासुरा *f.* A woman, a ſhe elephant, night, from वस् Dwell; चतुर *adj.* Clever, expert, ſkilful, from चत् Seek, aſk; चकुरः *m.* A wheel carriage, from चक् Whirl; अंकुरः *m.*, अंकूरः *m.* A bud, ſhoot, germ, from अंक् Mark; विथुरः *m.* A thief, a wicked giant, from व्यथ् Suffer pain or trouble; मकुरः *m.* or मुकुरः *m.* A mirror, from मक् Adorn; दर्दुरः *m.* A cloud, a frog, from दॄ Tear; मद्गुरः *m.* A ſort of fiſh, from मद्; कर्वुरः *m.* Name of a giant; कर्वुर *adj.* White, from कव् Deſcribe, delineate, paint; वन्धुर or वन्धूर *adj.* Modeſt, humble, beautiful, from वन्ध् Bind; कुक्कुरः *m.* or कुकुरः *m.* A dog, from कुक् Take, receive; मसुरा or मसूरा *f.* A ſpecies of grain; श्वशुरः *m.* Husband's or wife's father, from अश् Collect, with शु prefixed; विधुर *adj.* Out of order, unwell; विधुरः *m.* Separation, from विध् Ordain; &c.

841. इष. A few nouns are formed with the affix इष; as महिषः *m.* A buffalo, महिषी *f.* A queen, from मह् Grow large; अविषः *m.* The ſea, from अव् Go, &c. आमिषः *m.* or षं *n.* Meat, fleſh, from अम् Go, ſerve, ſound; नविषः *m.* or नाविषः *m.* Heaven, ſky, नविषी *f.* or नाविषी *f.* A river, a celeſtial nymph, a certain country, from नव् (Not in the liſts of roots); अव्यथिषः *m.* Water, the ſun, from व्यथ् Suffer pain, with the privative अ prefixed; and अव्यथिषी *f.* The earth, night.

842. विष affixed to किल् Play, forms किल्विषं *n.* Sin, evil. *Obs.* Some derive this word from कृ Do.

843. इर.

843. इर. With this affix are formed the following words: तिमिरं *n.* Darkness, a disorder of the eyes, from तिम् Be damp, wet, steam; इषिर *m.* Fire, from इष् Want; मदिरा *f.* Wine, ardent spirits, from मद् Be merry, mad; मुदिरः *m.* A cloud, मुदिर *adj.* Lascivious, amorous, from मुद् Rejoice; खिदिरः *m.* The moon, from खिद् Grieve; छिदिरः *m.* A sword, from छिद् Cleave; भिदिरं *n.* A thunderbolt, from भिद् Divide, split; मन्दिरं *n.* A house, temple, from मद् (इ) Rest, &c. चन्दिरः *m.* The moon, an elephant, from चद् (इ) Rejoice, shine; मिहिरः *m.* The sun, from मिह् Make water; मुहिरः *m.* Desire, a fool, from मुह् Be deprived of sense; मुचिरः *m.* A liberal man, from मुच् Free, release; रुचिर *adj.* Beautiful, pleasing, from रुच् Please; रुधिरं *n.* Blood, रुधिरः *m.* The planet Venus, from रुध् Confine; बधिर *adj.* Deaf, from बध् Bind; शुषिरं *n.* A hole, from शुषु Dry; आशिरः *m.* Fire, a giant, from अश् Devour; अजिरं *n.* A court, or yard, from अज् Go; शिशिरं The dewy season, cold, dew, शिशिर *adj.* Cold, from शश् Jump, leap; स्थिर *adj.* Fixed, steadfast, steady, firm, constant, from स्था Stand; स्फिर *adj.* Abundant, from स्फाय् Abound, increase; स्थविर *adj.* Old, aged, from स्था Stand; खदिरः *m.* The *Khadira Mimosa*, which yields the Terra Japonica, from खद् Injure; शिविरः *m.* A tent, from शी Sleep, rest, repose, &c.

844. इल् is an affix with which the following, and perhaps a few other nouns are formed: सलिलं *n.* Water, from सल् Go; अनिलः *m.* Air, from अन् Breathe; महिला *f.* or महेला *f.* A woman, from मह् Grow large; भडिलः *m.* A hero, a servant, from भड् Prosper, be happy, &c. भंडिलः *m.* A messenger, भंडिल *adj.* Happy, from भड् (इ) Be happy; शांडिलः *m.* Name of an ancient sage, from शड् (इ) Be disordered, collect; पिंडिलः *m.* An astrologer, from पिड् (इ) Collect;

तुंडिलः

तुंडिलः *m.* Who has a large mouth, from तुड् (इ) Tear; तुंन्दिलः *m.* Large bellied, from तुद्; कोकिलः *m.* A nightingale, from कुक् Take; भविलः *m.* A poet, from भू Be; कुटिल *adj.* Crooked, from कुट् Be crooked; कपिलः *m.* The name of an ancient sage, and of *Krishna*, a dog; कपिला *f.* A species of cow; कपिल *adj.* Black and red, brown, from कम् Desire; गुपिलः *m.* Name of a king, from गुप् Hide, preserve; गुहिलं *n.* A forest, from गुह् Conceal; मिथिला *f.* Name of a city, from मथ् Churn; पथिलः *m.* A road, from पथ् Go; &c.

845. एर. The following words are formed with the affix एर: पतेरः A bird, from पत् Go, fly; कठेरः *m.* Who lives with difficulty, from कठ् (इ) Be anxious; कुठेरः *m.* A kind of fruit, from कुठ् (इ) Be lame, idle, &c. गडेरः *m.* A cloud, from गड् Cheek; गुडेरः *m.* Something made of coarse sugar, from गुड् (इ) Preserve; दशेरः *m.* What kills, from दश् (इ) Bite; कुबेरः *m.* The god of riches, the name of a tree, from कुब् (इ) Hide, cover, conceal; शतेरः *m.* An enemy, from शद् Fall; मूलेरः *m.* The hair matted and twisted together, so as to form a sort of turband, from मूल् Root; गुधेरः *m.* Who hides, from गुध् Wrap about; गुहेरः *m.* An iron hammer, from गुह् Hide; मुहेरः *m.* A fool, from मुह् Lose sense; कवेरः *m.* A dove or pigeon, from कु Coo; &c.

846. ओर forms the following words: कठोर *adj.* Hard, difficult, severe, from कठ् (इ) Be anxious, prick; चकोरः *m.* Name of a bird, from चक् Strike again, flash; किशोरः *m.* A colt, from शॄ Injure, with किं prefixed; महोरः *m.* A good man, from मह् Bear, be patient, &c.

847. ऊर forms मयूरः *m.* A peacock, from मी Injure, kill; सिंदूरः *m.* सिंदूरः Name of a tree, सिंदूरं *n.* Red lead, from स्यंद् Run, flow; &c.

848. ओल forms कपोलः *m.* The temple, cheek, from कप् (इ) Tremble.

849. तु forms many words, of which are सेतुः *m.* A bridge, from सि Bind; तन्तुः *m.* Thread, from तन् Draw out into length, गन्तुः *m.* A traveller, from गम् Go, मस्तुः *m.* Whey, from मस् Measure; शक्तुः *m.* or सक्तुः *m.* Flour, meal, from शक् Able, or षच् Serve; ओतुः *m.* A cat, from अव् Kill. In the same vague way are derived धातुः *m.* The ore of metal, and a verbal root; क्रोष्टुः *m.* A jackal; पीतुः *m.* Fire, sun; ऋतुः *m.* A season, कन्तुः *m.* The god of desire; मन्तुः *m.* Sin, crime, जन्तुः *m.* An animal; गातुः *m.* A nightingale, a songster; भातुः *m.* The sun; यातुः *m.* A traveller, a messenger, time; हेतुः *m.* Cause, motive, reason; केतुः *m.* The descending node, or dragon's tail, and a flag; अप्तुः *m.* The body; वस्तु *n.* Thing; वास्तुः *m.* The site of a house; क्रतुः *m.* A sacrifice; एधतुः *m.* Fire, a man; वहतुः *m.* A draft ox; जीवतुः or जीवातुः *m.* A maintenance or livelihood; &c.

850. ऊ forms a few words, such as कर्षूः *m.* A fire made with dry cow dung made into cakes, from कृष् Draw, plough; चमूः *f.* An army, from चम् Eat; तनूः *f.* The body, from तन् Stretch out. So धनूः A Bow; सजूः A merchant; खर्जूः The itch; मर्जूः Who cleanses, a washerman; वधूः *f.* A wife, a son's wife, a woman; काकूः An itching disorder; पादूः A shoe, from पद् Go; आडूः A raft; अलाबूः *f.* A species of gourd; नर्दूः A wooden spoon; दद्रूः A ring worm; नृतूः A dancer, शृधूः The anus, from शृध् Break wind; रत्नूः A celestial river, a true speaker; अन्दूः A fetter, a certain ornament; जंभूः or जंभुः *m.* A certain tree or its fruit; and a few others.

851. उत् forms nouns with मृ Die, and गृ Swallow; as मरुत् The wind, the north-west wind; गरुत् or गरुत्मान् The bird of *Vishnu*; गर्मुत् Gold, and a species of grass.

852. उल

852. उल forms हर्षुलः *m.* A deer, and हर्षुल *adj.* Handſome, lovely, from हृष् Be glad; चटुल *adj.* Beautiful.

853. इन् forms nouns with हृ Take, सृ Spread, go, रुह् Grow, and यूष् Kill; as हरित् Green; सरित् A river; रोहित् *f.* The name of a deer, of a fiſh, and of a creeping plant; योषित् *f.* A woman, a female. So तडित् Lightning, from तड् Beat.

854. ढ affixed to शम् Quiet, makes शंढः *m.* A hermaphrodite.

855. अठ affixed to कम् Deſire, makes कमठः *m.* A tortoiſe; and the ſame ſubjoined to रम् makes रामठं *n.* Aſafoetida.

856. ख ſubjoined to शम् Quiet, forms शंखः *m.* The trumpet ſhell.

857. ठ affixed to कण् Go, makes कंठः *m.* The throat.

858. अल forms many nouns, ſuch as the following: शकलं *n.* A piece, from शक् Able; शमल Ordure, from शम् Quiet; वहल *adj.* Much, many; वृषलः *m.* A man of the *Sudra*, or fourth tribe; देवलः *m.* A hired prieſt, from दिव् Play; सरलः *m.* A fir tree, from सृ Go; पललं *n.* Fleſh, from पल् Go, preſerve; तरलः The centre jewel in a necklace, agitation; कंवलं *n.* A blanket, from कम् Deſire, मुसलं *n.* A ſort of peſtle for beating off the huſk of rice, ſometimes written मुषलं, from मुस् 4. Beat in pieces, or मुस् Steal; लांगलं *n.* A plough, from लग् (इ) Go, &c. म् put before अल, as in कुट्मलः or कुड्मलः *m.* Part of a flower, a place in hell, from कुट् or कुड्; कश्मलं *n.* Stupor, loſs of ſenſe, from कश् Injure; and कोमल *adj.* Tender, delicate, fine, from कु or कू Make a noiſe. There are many more in अल, ſuch as केवल *adj.* Sole, only, alone, कमलं *n.* The lotus; कमला *f.* The conſort of *Viſhnu*, viz. *Lakſhmī*, चपल *adj.* Fickle, uncertain, unſteady; कुशल *adj.* Clever, expert, capable, कुशलं *n.* Welfare, happineſs; मंगल *adj.* Happy, proſperous,

profperous, मंगलः *m.* The planet Mars, मंगलं *n.* Welfare, profperity, happinefs; छगलः *m.* or छागलः *m.* A goat; पललं *n.* Flefh; मण्डलं A circle, a country, मण्डलः *m.* A dog; कुण्डलं *n.* An ear-ring; छलं *n.* Deceit, and a few others.

859. ड forms nouns after roots ending in a nafal; as दंडः *m.* Stick, ftaff, rod, inftrument of punifhment; punifhment, &c. from दम् Tame; खण्डः *m.* A piece, fragment, a preparation of fugar, from खन् Dig, break; शण्डः *m.* A hermaphrodite, from शम् Quiet; चण्ड *adj.* Wrathful, very paffionate, चण्डी *f.* A title of *Durgā*, the confort of *Siva*, *Sivā*, from चन् Injure; अंडः *m.* An egg, from अम् Be crude, or अन् Breathe, &c. &c.

860. आल; as चंडालः *m.* or चांडालः *m.* The name of a low tribe; स्थालं *n.* A difh, from स्था Stand; पियालः *m.* The name of a tree, from पी Drink; कुलालः *m.* A potter, from कुल् Collect; पलालं *n.* A ftalk, ftraw, from पल् Preferve, &c. So मृणालं *n.* The ftalk of the lotus; पातालं *n.* Hell, the infernal regions, विडालः *m.* A cat; सृगालः *m.* A jackal, &c. &c.

861. अंग forms तरंगः *m.* A wave, from तॄ Crofs over; मृदंगः *m.* A fort of drum; &c.

862. ग forms गंगा *f.* The river Ganges, from गम् Go; शृंगं *n.* A horn, from शॄ Injure, खड्गः A fword, from खड् Divide; पूगः *m.* The *araca* tree, from पू Purify, छागः *m.* A goat, from छो Cut, reap; &c.

863. अंड forms करंडः *m.* Honey-comb, from कृ Do, सरंडः *m.* A bird, from सृ Go; भरंडः *m.* A mafter, from भृ Support; वरंडः *m.* A diforder of the face, from वृ.

864. अद् forms शरद्, or शरत्, The dewy feafon, autumn, from शॄ Decay, दरद्, or दरत् *f.* A mountain, fear, from दॄ Tear; दृषत् *f.* A

ftone,

ſtone, from दृ with ष् inſerted. *Obs*. This word is ſometimes written, दृशान्, and ſome derive it from दृ Honour.

865. द् forms the crude pronouns त्यद्, तद्, and यद्, they ſay, from त्यज् Quit, तन् Stretch out, and यज् Worſhip.

866. मद् forms the crude pronouns अस्मद् and युष्मद्, they ſay, from अस् Be, and युष् Kill.

867. म forms the following words: अर्मः *m*. A diſeaſe of the eyes, from ऋ Go; स्तोमः *m*. A heap, from स्तु Praiſe; सोमः The moon, the *Sōma*, or moon plant; from षु Stir; होमः *m*. A burnt offering of oiled butter, from हु Offer; सर्मः *m*. Going, from सृ Go; धर्मः *m*. Duty, from धृ Hold faſt; क्षेमं *n*. Happineſs, from क्षि Waſte; क्षोमं *n*. Flax, from क्षु Sneeze; भामः *m*. Anger, light, noiſe, ſun, from भा Shine; वाम *adj*. Beautiful, left, ſiniſter, वामं *n*. Wealth, वामः *m*. *Siva*, god of love, the ſea, from वा Go, blow as the wind; पद्मः *m*. or पद्मं *n*. The lotus, a large number, &c. from पद् Go; यक्ष्मः *m*. A phyſician, from यक्ष् Worſhip, magnify; and नेम *adj*. Half, from नी Conduct. So जिह्म *adj*. Crooked, from हा Quit, ग्रामः A village, from ग्रस् Swallow, ऊर्मं *n*. A city, from अव् Cheriſh; सिम *indec*. on all ſides, from षि Bind; शुष्मं *n*. Fire, near, from शुष् Dry; इष्मः *m*. Deſire, ſpring, from, इष् Deſire, युध्मः *m*. An arrow, a warrior, from युध् Fight; इध्मः *m*. Fire-wood, from इन्ध् Kindle, ſhine; दस्मः Who worſhips, from दस् Shine, श्याम *adj*. Dark, black, from श्यै Go; धूमः *m*. Smoke, from धू Shake; सूमः *m*. Sky, from सू Bring forth: युग्मं *n*. A pair, from युज् Join; रुक्मं *n*. Gold, from रुच् Pleaſe; तिग्म *adj*. Sharp, from तिज् Sharpen; हिमं *n*. Cold, from हन् Kill; भीम *adj*. Frightful, dreadful, भीमः *m*. A proper name, from भी Fear; भिष्मः *m*. A proper name, from भिषि Cauſe fear, भिष्म *adj*. Frightful, dreadful; घर्मः *m*. Heat, ſweat, from घृ Leak, ſhine,

ſhine; ग्रीष्मः *m.* Heat, from गॄ Sprinkle, or, according to ſome, from ग्रस् Swallow; &c.

868. इवी, अवी, or वी, ſubjoined to the root प्रथ् Declare, make know, &c. forms पृथिवी, पृथवी, or पृथ्वी *f.* The earth. *Obs.* The radical र is changed to ऋ by the rule संप्रसारण.

869. व forms the following nouns: अश्वः *m.* A horſe, from अश् Eat; प्रुष्वः *m.* A ſeaſon, the ſun, प्रुष्वा *f.* A particle of water, from प्रुष् Have affection for, &c. लट्वा *f.* A kind of bird, a fruit, from लट् Be childiſh, ſpeak like a child; कण्वं *n.* Sin, कण्वः *m.* Name of an ancient ſage, from कण् Go, ſhut the eyes, &c. *Obs.* Some write किण्वं *n.* Sin. खट्वा *f.* A bedſtead, from खट् Covet; विश्व *adj.* All; विश्वं *n.* The whole, the univerſe, from विश् Enter; with many others of very vague derivation.

870. अन् forms the following crude nouns: युवन् Young, from यु Mix; वृषन् *nom.* वृषा A title of *Indra*, from वृष् Rain; तक्षन् *nom.* तक्षा A carpenter, from तक्ष् Hew; राजन् *nom.* राजा A king, from राज् Shine; धन्वन् *nom.* धन्वा *m.* A country void of water, *nom.* धन्व *n.* A bow, from धन्व् Go (not found in the liſts), द्युवन् *nom.* द्युवा Sun, from द्यु Go before; प्रतिदिवन् *nom.* प्रतिदिवा The day, from दिव् Sport, play, and प्रति prefixed. The following words in अन् are conſidered as irregular in their derivation: श्वन् *nom.* श्वा A dog, from श्वि, Go; उक्षन्, *nom.* उक्षा A bull, from उक्ष् Sprinkle water; पूषन्, *nom.* पूषा The ſun, from पुष् Feed, nouriſh; प्लीहन्, *nom.* प्लीहा A diſeaſe of the ſpleen, from प्लिह् Go; क्लेदन्, *nom.* क्लेदा The moon, from क्लिद् Grow wet; स्नेहन्, *nom.* स्नेहा Love, affection, kindneſs, the moon, from स्निह् Have affection; मूर्द्धन्, *nom.* मूर्द्धा The head, from मुह् Loſe ſenſation; मज्जन्, *nom.* मज्जा Marrow, from मस्ज् Dive; अर्य्यमन्, *nom.* अर्य्यमा The ſun, from ऋ Go; विश्वप्सन्, *nom.*

 विश्वप्सा

विश्वप्सा Fire, from विश्व All, and प्सा Eat; परिज्मन्, *nom.* परिज्मा Fire, the moon, from जन् Produce, and परि. *Obs.* Some write परिज्वन् A name of *Indra*, and derive it from जु Mix, and परि. मातरिश्वन्, *nom.* मातरिश्वा The wind, from श्वि Go, increafe, preceded by मातृ Mother; and मघवन्, *nom.* मघवा A title of *Indra*, from मह् Magnify, the ह् being changed to घ्, and अव् introduced; but fome deduce it from मिह् Make water, fuch being the uncertainty of etymological enquiries.

871. एनु fubjoined, forms हरेणुः *m.* A kind of perfume or fweet fmelling drug, from हृ Take; and करेणुः *f.* A fhe elephant, *m.* A he elephant, from कृ Do.

872. थ forms हथ. *adj.* Sorrowful, diftreffed, from हन् Strike; कुष्ठं *n.* The leprofy, from कुष् Afcertain, prove; नीथः *m.* A leader, from नी Conduct; रथः *m.* A chariot, from रम् Sport, divert; or, according to fome, from रण् Go; काष्ठं *n.* Wood, from काश् Appear; अवभृथः *m.* The end of an oblation, from भृ Bear, with अव prefixed; कोष्ठः *m.* The infide of any thing, from कुष् Afcertain, prove, extract; ओष्ठः *m.* Lip, upper lip, from उष् Warm, &c. गाथा *f.* A mode in mufic, verfification, from गै Sing; अर्थः Meaning, defign, intention, fignification, wealth, advantage, profit, &c. &c. from ऋ Go. थ forms alfo पथिः *m.* The fun, पीथं *n.* Oiled butter, from पा Drink; तीर्थं *n.* Any holy place vifited by pilgrims, alfo an ordinance, a facrifice, &c. &c. from तॄ Traverfe; तुत्थः *m.* Fire, from तुद् Goad, give pain; उक्थं *n.* A portion of the *Sāma Vēda*, from वच् Speak; रिक्थं *n.* or ऋक्थं *n.* Wealth, goods, from रिच् Separate, void often, and ऋच् Praife; सिक्थं *n.* Wax, from सिच् Sprinkle; निर्ऋथः *m.* A portion of the *Sāma Vēda*, from ऋ Go, with निर् prefixed; निशीथः *m.* Midnight, or the night, from शी Sleep,

Sleep, with नि prefixed; गोपीथं *n.* A place of pilgrimage, perhaps from पा Drink, with गो prefixed; अवगथः *m.* One who performs his ablutions early in the morning, from अव and गम् Go; उद्गीथः *m.* A portion of the *Sāma Vēda*, from उत् and गै Sing; समिथः Fire, from सं prefixed to इ Go; तिथः *m.* Fire, duſt, from तिज् Sharpen; पृष्ठं *n.* The back, from पृष् Sprinkle, ſhed water; गूथं *n.* Excrement, from गू Void excrement; यूथं *n.* A herd or flock, from यु Unite, mix; प्रोथः *m.* or प्रोथं *n.* Snout, muzzle of a horſe, प्रोथः *m.* A traveller, from प्रु Go; and perhaps a few others.

873. ऊथ forms जरूथं *n.* Fleſh, from जॄ Decay; and वरूथः *m.* The covering of a chariot, वरूथं *n.* Leather, habitation.

874. र. The following words are deduced from their ſuppoſed roots by affixing र: स्फारः An enlargement, or ſwelling, from स्फाय् Swell, grow large; तक्रं *n.* Butter-milk, from तंच् Shrink; वक्र *adj.* Crooked. from वंच् Go; शक्रः A title of *Indra*, from शक् Be able; क्षिप्र *adj.* Quick, क्षिप्रं *adv.* Quickly, from क्षिप् Throw; क्षुद्र *adj.* Small, little, mean, from क्षुद् Beat or pound to powder; सृप्रः *m.* The moon, from सृप् Go; तृप्राः *m. plur.* Certain articles for offerings, from तृप् Satisfy; दृप्र *adj.* Strong, bold, from दृप् Be proud; चन्द्रः *m.* A worſhipper, from चद् (इ) Shine; उद्रः *m.* An aquatic animal, perhaps an otter, from उन्द् Be wet, moiſten; श्वित्रं *n.* The white leproſy, from श्वित् Whiten: वृत्रः *m.* An enemy, a noiſe, darkneſs, a hill, a wheel, and the name of an evil ſpirit, from वृत् Paſs, turn, injure; वीरः *m.* A hero, brave man, from अज् Go; नीरं *n.* Water, from नी Conduct; पद्रः *m.* A village, from पद् Go; मद्रः *m.* Mirth, gladneſs, the name of a country, from मद् Be mad, merry, &c. मुद्रा *f.* Money, a mode of joining the backs of the hands, and linking the fingers, from मुद् Rejoice, or elſe from

मुद्

मुद् Mix, put together; खिद्रः *m.* Diſeaſe, from खिद् Grieve; छिद्रं *n.* A hole, cleft, from छिद् Cut, cleave, divide; भिद्रं *n.* A thunder-bolt, from भिद् Divide; मन्द्रः A deep noiſe like thunder, from मद् (इ) Repoſe, ſleep; चन्द्रः *m.* The moon, camphor, gold, water, and the name of a planet, from चद् (इ) Shine; दह्रः *m.* Fire, from दह् Burn; दस्रौ *m. dual*, The twin ſtars, the phyſicians of heaven; दस्रः *m.* An aſs, from दस् Throw; दभ्रः *m.* The ocean, a ſmall quantity, from दंभ् Collect; उस्रः *m.* A ray or beam of light, उस्रा *f.* A cow, from वस् Dwell; वास्रः *m.* A day, and वास्रं *n.* A habitation, from वास् Cauſe dwell; शीरः *m.* A large ſerpent, or dragon, from शी Sleep; हस्रः *m.* A fool, from हस् Laugh; सिध्रः *m.* A good man, from सिध् Make perfect, accompliſh; and शुभ्र *adj.* White, from शुभ् Shine. So चुक्रं *n.* Any thing acid, from, चक् Strike againſt, flaſh, ſhine; रभ्रः *m.* The *Aurora*, an indiſtinct colour, from रम् Play; कुस्रः *m.* The moon, from कस् Go; आम्रं *n.* The *Mango* fruit, from अम् Be ſick, crude; ताम्रं *n.* Copper, from तम् Be dark, dull; निद्रा *f.* Sleep, from निद् (इ) Blame, reproach; आर्द्र *adj.* Wet, damp, from अर्द् Hurt, injure; शूद्रः *m.* A man of the fourth caſt, from शुच् Purify, or, according to ſome, from शद् Go; रुद्रः *m.* A title of *Siva*, from रुदि Cauſe to cry; &c.

N. B. It would far exceed the limits of a very large volume to purſue this ſubject to the extent ſome philologers have carried it. In an original Grammar, called SIDDHANTA-KAUMUDI, *it occupies about two hundred pages of the manuſcript, to explain which in English would require at leaſt twice that number.*

CHAPTER

CHAPTER VII.

ON THE FORMATION OF DERIVATIVE WORDS.

875. THE preſent chapter treats of the derivation of one ſpecies of words from another, as adjectives from ſubſtantives, or the contrary, &c. &c. by means of certain affixes, and occaſional modifications of the primitive words. This part of Grammar is called तद्धित.

876. WHEN any affix mentioned in this chapter is diſtinguiſhed by a ſervile ण् or ञ्, it is to indicate that the firſt vowel of the primitive word is generally to be *augmented* in the derivative.

877. THE final of the primitive word being उ, ऊ, or ओ, is changed to अव् before the vowel or य् of any affix uſed in this chapter.

878. अ, आ, इ or ई, being the final of the primitive word, is dropped before the vowel, or य् of any affix applicable to words of the above-deſcription.

879. न् Being the final of a primitive word is generally dropped before the vowel, or य of any of the affixes to be mentioned, and the vowel which preceded it is then to be conſidered as the final, ſubject to the two preceding rules

880. WHEN any affix containing a ſervile ण् is to be ſubjoined to a word, the initial of which is a compound of two or more conſonants, the laſt member of which is य, इ muſt be inſerted before that letter, and augmented to ऐ in the derivative; and if the laſt member of ſuch a combination be व, उ muſt be inſerted before it, and changed to औ in the derivative.

Patronymics.

Patronymics.

881. WORDS attributive of anceftry, tribe, race, family, &c. are derived from their primitives by fubjoining thereto certain affixes, with the occafional *augmentation* of the firft vowel.

Obs. The words which form the examples in this chapter, will generally be put in their crude ftate, abftractedly from gender, number, or cafe.

882. अण्, viz. अ with augmentation of the firft vowel according to rule 876, forms patronymics with a clafs of primitive words called शिवादि, and others. Examples. शिव A proper name, शैव A defcendant of *Siva;* उपगु A proper name, औपगव An offspring of *Upagu;* वसिष्ट A proper name, वासिष्ट A fon or defcendant of *Vafifhta;* यदु A proper name, यादव One of the race of *Yadu;* गोतम A proper name, गौतम A fon of *Gōtama;* भृगु A proper name, भार्गव An offfpring of *Bhrigu;* विदेह A proper name, वैदेह Of the tribe of *Vidēha;* &c. *Obs.* The clafs शिवादि contains many names of ancient perfons; but befides thofe, there are a great many other primitive words which may form fimilar derivatives by affixing अण्.

883. WHEN the primitive word is a compound, the firft member of which is a word expreffive of number, the prepofition सं, or भद्र Good, and the fecond मातृ A mother, the final ऋ of the latter is changed to उर् before the affix अण्. Examples. द्विमातृ Two mothers, द्वैमातुर One born of two mothers; षण्मातृ Six mothers, षाण्मातुर The offspring of fix mothers; सम्मातृ A perfect mother; साम्मातुर One born of fuch a mother; भद्रमातृ A good mother, भाद्रमातुर The offspring of a good mother.

884. इण्, इ with *augmentation* of the firft vowel of the primitive, forms

forms patronymics with a clafs of words called वाह्वादि, and nouns ending in अ, not being the proper names of *Rifhis*. Ex. देवदत्त A proper name, दैवदत्ति A fon of *Dēvadatta;* श्रीधर A proper name, श्रैधरि An offspring of *Srīdhara;* दशरथ A proper name, दाशरथि The fon of *Dafaratha*, a patronymic particularly applied to one of the three *Rāmas;* पुरंधर A proper name, पौरन्धरि An offspring of *Purandhara*, वाहु A proper name, वाहवि A defcendant of *Vāhu;* उडुलोमन् (nom. उडुलोमा) A proper name, औडुलोमि A fon of *Udulōmā;* कृष्ण A proper name, कार्ष्णि A fon of *Krifhna;* गर्ग A proper name, गार्गि Son of *Garga;* &c. &c.

885. क् is inferted before the इ of इण् in forming the following patronymics. Ex. व्यास A proper name, the reputed author of the *Mahābhārata*, वैयासकि An offspring of *Vyāfa;* सुधातृ (*nom.* सुधाता) A proper name, सौधातकि A defcendant of *Sudhātri;* वरुड The name of a tribe; वारुडकि One defcended from the tribe of *Varuda;* चंडाल A certain tribe, चांडालकि One of the tribe of *Chandāla;* निषाद Name of a tribe, नैषादकि One of the tribe of *Nifhāda*.

886. ण्य, viz. य with *augmentation* of the firft vowel, forms patronymics when fubjoined to a clafs of nouns called, from the firft, गर्गादि. Ex. गर्ग A proper name, गार्ग्य Son of *Garga;* वत्स A proper name, वात्स्य A defcendant of *Vatfa;* कत A proper name, कात्य Son of *Kata;* धूम A proper name, धौम्य An offspring of *Dhūma*. So पाराशर्य from पराशर; याज्ञवल्क्य from यज्ञवल्क; पौलस्त्य from पुलस्ति; ऐन्द्र्य from इन्द्र; शाण्डिल्य from शण्डिल; आगस्त्य from अगस्ति; मानव्य from मनु; and many others.

887. आयनण्, viz. आयन, with *augment* of the firft vowel, forms patronymics with a clafs of nouns called नडादि, moft of which are proper names

names of perſons. Ex. नाडायन Offspring of *Nada*, from नड; नारायन An epithet of *Viſhnu*, from नर; वात्स्यायन An offspring of वत्स A proper name; आमुष्यायन A deſcendant of अमुष्य A proper name, &c. &c. *Obs.* This termination ſeems to be applied occaſionally to form patronymics in the ſecond degree; as गर्ग A proper name, गार्ग्य A ſon of *Garga*, गार्ग्यायण The ſon of a ſon of *Garga*.

888. ढ्यण्, viz. ढ्य with *augmentation*, forms patronymics when affixed to a claſs of words called अत्र्यादि, or to nouns of the feminine gender in आ, ई or ऊ. If the primitive end in उ or ऊ, thoſe letters are dropped before ढ्यण्; but कद्रु and पाण्डु are exceptions. Ex. आत्रेय An offspring of अत्रि; गांगेय Offspring of the goddeſs गंगा, An epithet particularly applied to *Bhīſhma*; रौहिणेय An offspring of रोहिणी *f.* वैधवेय An offspring of विधवा *f.* viz. Of a widow; कामण्डलेय The deſcendant of *Kamandalu*, कमण्डलु; काद्रवेय An offspring of *Kadru*, कद्रूः *f.* पाण्डवेय A deſcendant of *Pāndu*, पाण्डु The name of an ancient king, &c. &c.

889. THE following derivatives are formed by ſubſtituting इनेय for ढ्य. Ex. सुभगा A woman well endowed, well favoured, सौभागिनेय One deſcended from ſuch a mother; दुर्भगा A female ill endowed, ill favoured, दौर्भागिनेय One deſcended from ſuch a female; कल्याणी A happy, fortunate, good woman, काल्याणिनेय The offspring of ſuch a woman; बन्धकी An adultreſs, बान्धकिनेय The offspring of an adultreſs; and रजकी A waſherwoman, राजकिनेय The ſon of a waſherwoman. Similar derivatives are formed from बलीवर्दी A cow, कुलटा A proſtitute, परस्त्री Another's wife, अनुसृष्टिः *f.* A making after, copying, imitation; अनुदृष्टिः *f* A looking after, reſearch, after ſight; ज्येष्ठा The eldeſt female, कनिष्ठा The youngeſt female, and मध्यमा The middlemoſt female.

890. णीर,

890. णीय, viz. ईय, with *augmentation* of the firſt vowel, forms patronymics with a claſs of words called पितृष्वस्रादि, conſiſting of पितृष्वसृ A father's ſiſter, or paternal aunt, मातृष्वसृ A mother's ſiſter, or maternal aunt, स्वसृ A ſiſter, and भ्रातृ A brother. Ex. पैतृष्वस्रीय An offspring of a paternal aunt, मातृष्वस्रीय Son of a maternal aunt, स्वास्रीय A ſiſter's ſon, भ्रात्रीय A brother's ſon.

891. THE primitive words of the laſt rule may occaſionally drop the final ऋ, and form their patronymics in ढयण्; as पैतृष्वसेय A father's ſiſter, or paternal aunt; &c. &c.

892. आरण् or ढरण्, is optionally applied to form patronymics with the following words, called गोधादि, viz. गोधा An animal called *guana*, जाणु A proper name, घणु A certain conjunction in the heavens, काकी A female crow, मृगी A female of the deer ſpecies, मूषिका A female mouſe; as गौधार or जौधेर The offspring of a female गोधा or *Guana*, &c. Theſe words may alſo be formed with ढयण्, rule 888.

893. ढरण् forms a patronymic with चटका A female ſparrow; चाटकैरः *m.* The offspring of a hen ſparrow. If the offspring be a female, this affix is not uſed; as चटका *f.* A female offspring of a hen ſparrow.

894. णायनि, viz. आयनि with *augmentation* of the firſt vowel, ſerves to form patronymics with a claſs of words called तिकादि, conſiſting of miſcellaneous names of men and animals, and the crude pronouns. Ex. तैकायनि An offspring of *Tiku* तिकु A proper name; कैतवायनि Son of a deceitful man, from कितव Deceitful; नादायनि An offspring of him, from नद; &c.

895. WHEN a patronymic, formed by any of the foregoing rules, is put in the plural number, the diſtinctive affix to the primitive word is

 omitted;

omitted; as गार्गाः The offsprings of गार्ग Collectively, the *Gargas;* वासिष्टाः The ſons of *Vaſiſhta;* भार्गवः The deſcendants of भृगु *Bhrigu;* आंगिरसः The offsprings of *Angiras;* वात्साः The ſons of *Vatſa,* गौतमाः The whole race of *Gōtama;* आत्रयः The offsprings of *Atri,* वैदाः The ſons of *Vēda*; अंगाः The deſcendants of *Anga,* or the people of the country called अंग; बंगाः The offsprings of *Banga,* or the people of the country called बंग; the ancient name of *Bengal*; कालिंगाः The people of *Kalinga,* &c. *Obs.* It is common to put the names of certain countries in the plural number to denote the inhabitants.

Obs. The foregoing derivatives, as well as moſt of thoſe which follow, though virtually adjectives of three genders, are often put ſubſtantively as epithets of perſons and things whoſe names are underſtood.

Derivation of miscellaneovs Adjectives.

896. BESIDES patronymics, moſt of the foregoing terminations, with ſeveral others, ſerve to form miſcellaneous adjectives attributive of appertenance, affinity, relation, connection; place of birth, of reſidence, or of production; quality, colour, poſſeſſion, &c. &c.

Obs. It would be an endleſs taſk to give inſtances of all the nice ſhades of meaning which ſome authors have affixed to words formed with the forementioned and following affixes; but one acquainted with the nature of ſuch derivatives in other languages, can never be at a loſs for their acceptation in this, when he knows the ſignification of the primitive word, whoſe quality the derivative ſerves to convey, as it were, to the ſubſtantive noun (expreſſed or underſtood) with which it may be connected. Some examples, however, are neceſſary.

897. अण्, viz. अ with *augmentation* of the firſt vowel, forms derivative

tive adjectives from various words, as in the following examples: इन्द्र A proper name, ऐन्द्र Belonging to *Indra*, ऐन्द्रं हविः *n.* Melted butter belonging to *Indra*, viz. intended as an offering to that divinity; देवदत्त A proper name, दैवदत्त Relating to *Dēva-datta*, दैवदत्तं वस्त्रं *n.* Cloth belonging or appertaining to *Devadattā*; कुंकुम The name of the ſaffron flower, कौंकुम Relating to the ſaffron flower, कौंकुमं वस्त्रं Cloth partaking of the colour of ſaffron; हरिद्र Turmeric, हारिद्र Partaking of the nature of turmeric, हारिद्रं वस्त्रं Cloth of the colour of turmeric, viz. that has been dyed with it; मथुरा *f.* The city of *Mathurā*, माथुर Connected with *Mathurā*, माथुरः *m.* An inhabitant of, or perſon from, the city of *Mathurā*; वस्त्र Cloth, वास्त्र Relating to cloth, वास्त्रः *m.* A chariot covered with cloth; द्वीप A tiger, द्वैप Belonging to a tiger, as his ſkin, द्वैपः *m.* A chariot covered with a tiger's ſkin; व्याघ्र A tiger, वैयाघ्र Relating to a tiger (See rule 6); कंबल A cloth of wool, a blanket, कांबल Relating to a blanket, कांबलो रथः A chariot covered with a woollen cloth; समुद्र The ſea, सामुद्र Relating to the ſea, सामुद्रं लवणं *n.* Sea-ſalt. सहस्र A thouſand, साहस्र A thouſandth; चक्षुष् The eye, चाक्षुष Relating to the eye, चाक्षुषं ज्ञानं Optical knowledge, or the ſenſe of ſeeing; अश्व A horſe, आश्व Belonging to a horſe, आश्वो रथः A horſe chariot; संवत्सर A full year; सांवत्सर Relating to a full year; हेमन्त The cold ſeaſon, हैमन्त, or, dropping the त्, हैमनं Connected with the winter; बंग The kingdom of *Bengal*, बांग Of *Bengal*, as a perſon or thing; भ्राष्ट्र A frying-pan, भ्राष्ट्र Connected with a frying-pan, as fried food, &c. विष्णु A proper name, वैष्णव Relating to *Viſhnu*, वैष्णवः A *Viſhnuvite*, one devoted to the worſhip of *Viſhnu*; शिव A proper name, शैव Belonging to *Siva*, शैवः *m.* A man devoted to *Siva*, a *Sivite*. सुभद्र A proper name, सौभद्र Connected with *Subhadra*,

सौभद्रं

सौभद्रं युद्धं *n.* The war of *Subhadra*; पंचाल The name of a perſon, and of a country, पांचाल Relating to *Panchāla*, पांचालं युद्धं The war of *Panchāla*, or *Panjab*; व्याकरण The ſcience of grammar, वैयाकरण Relating to grammar, वैयाकरणः *m.* A grammarian. *Obs.* Derivatives in अण् occur in every page, and after theſe examples will eaſily be known. They generally form their feminines in ई.

898. इण्, viz. इ with *augmentation* of the firſt vowel, is applied to form a few adjectives of general relation to the primitive words whence they are derived; as वीज Seed; वैजि Relating to ſeed, ſeminal; अजिर A court-yard, आजिरि Belonging to a court-yard; शुक्र Male ſeed, शाक्रि Relating to male ſeed, ſeminal; and a few others. They form their feminines in ई.

899. ण्य and य. A great many adjectives are formed with ण्य, viz. य with *augmentation* of the firſt vowel; but thoſe with य are not ſo numerous. Example. वामदेव A proper name, वामदेव्य Belonging to *Vāmadēva*, वामदेव्या साम The *Sāma Vēda* inſpected by *Vāma Dēva*; शूला A ſpit; शूल्य Connected with a ſpit, शूल्यं मांसं Roaſt meat; उखा A baking hearth, उख्य Belonging to a baking hearth, उख्यं Any thing baked; क्षीर Milk, क्षैर्य Partaking of milk; सोम The moon, सौम्य Lunar, सौम्यं तेजः Lunar glory; त्रिविद्या Three ſciences, त्रैविद्य Connected or acquainted with three ſciences; वायु The air or wind, वायव्य Relating to the wind, वायव्यः One who worſhips *Vāyu*; ऋतु A ſeaſon, ऋतव्य Connected with a ſeaſon, ऋतव्यः One who worſhips the ſeaſons as divinities; नासिका The noſe, नासिक्य Belonging to the noſe, naſal; नाश Loſs, deſtruction, नाश्य Deſtructive; कूट The ſummit of a mountain, कौट्य Belonging to the top of a mountain; शूरसेन A proper name, शौरसेन्य Belonging to *Suraſēna*; सुपथ A good road, सौपन्थ्य

Connected

Connected with a good road. (Here न् is inferted before थ). अगस्ति A proper name, आगस्त्य Belong to *Agafti*; बल Strength, बल्य Connected with ftrength; पुल A bridge, पुल्य Connected with a bridge, by fituation or otherwife; नद् A river, नद्य Connected with a river; वन A foreft, वन्य Relating to a foreft; सुख Pleafure, सुख्य Connected with pleafure; हल A plough, हल्य Belonging to a plough; तुल A fcale or balance, तुल्य Belonging to a balance, even; दिव् Heaven, दिव्य Heavenly, divine; प्राच् Eaft, before, प्राच्य Eaftern; अवाच् South, अवाच्य Southern; प्रात्यच् Weft, प्रात्यच्य Weftern; उदच् North, उदच्य Northern; ग्राम A village, ग्राम्य Belonging to a village; द्वीप An ifland or peninfula, द्वैप्य Relating to an ifland or peninfula; दिश् A point in the horizon, दिश्य Relating to a point in the horizon; वर्ग A clafs or feries, वर्ग्य Belonging to a clafs; पक्ष A fide, पक्ष्य Belonging to a fide; रहस् A fecret, रहस्य Private, fecret; पथिन् A road, पथ्य Belonging to a road; आदि Beginning, आद्य Firft; अन्त The end, अन्त्य Laft, final; शाखिन् A tree, शाख्य Belonging to a tree; मुख Face, mouth, front, मुख्य Belonging to the face, &c. front, foremoft, chief, principle; उदक Water, उदक्य Relating to water, or to menftruation; दन्त A tooth, दन्त्य Dental; तालु The palate, तालव्य Palatal; वाहिस् Without, वाह्य Outward; गम्भीर Deep, profound, गाम्भीर्य Relating to what is profound; अनुगंगा After, or along the Ganges, आनुगंग्य Belonging to (the country) along the Ganges; परिमुख About the mouth, पारिमुख्य Connected with the parts round the mouth, or face; चतुर्मास Four months, चातुर्मास्य Belonging to four months; छन्दस् The *Vēda*, छन्दस्य Belonging to the *Vēda*, Vedal. पितृ A father, पित्र्य Belonging to the father, paternal; नट A dancer, नाट्य Belonging to a dancer; रथ A chariot, रथ्य Belonging to a chariot, as a wheel; कंसीय Bell-

metal,

metal, कांस्य Made of bell-metal; दण्ड A rod, ſtaff, or inſtrument of puniſhment, दण्ड्य Relating to a rod or ſtaff, worthy of puniſhment; धन Wealth, riches, धन्य Wealthy, or worthy of wealth, fortunate; युग A yoke, युग्य Belonging to a yoke, or fit for the yoke; दक्षिणा A right or due, a preſent to a prieſt at a ſacrifice, &c. दाक्षिण्य, दक्षिण्य, or दक्षीण्य Relating to ſuch a gift, worthy of ſuch a gift; यव Barley, यव्य Relating to barley, barley (field); धर्म्म Religion, morality, virtue, juſtice, duty, धर्म्य Relating to religion, &c. &c. गो A cow, गव्य Belonging, or relating to a cow; पाद A foot, पाद्य Relating to the foot, water to waſh the feet, &c. &c.

900. ढयण् and ढय form adjectives of various acceptations, (ſee p. 496, r. 888,) as in the following examples: सखि A friend, साखेय Relating to a friend; सखिदत्त Given by a friend, साखिदत्तेय Belonging to a friend's gift; चक्र A wheel, a diſcus, चाक्रेय Belonging to a wheel or diſcus; मही The earth, माहेय Belonging to the earth; वाराणसी The city of *Vārānasī*, or *Banaris*, वाराणसेय Relative to that city; नदी A river, नादेय Belonging to a river, as fiſh, &c. पुर A town, पौरेय Belonging to a town; वन A foreſt, or wilderneſs, वानेय Belonging to a foreſt, ſylvan, wild; गिरि A mountain, गैरेय Belonging to a mountain; अहि A ſerpent, आहेय Belonging to a ſerpent; दृति Leather, दार्तेय Belonging to leather, leathern; एणी A female deer, ऐनेय Belonging to a female deer, as her ſkin; पुरुष A male, a man, पौरुषेय Male, belonging to a man; धुर् A load, धौरेय Relating to a load; परिखा A ditch, पारिखेय Belonging to a ditch; उपधि A wheel, औपधेय Alſo a wheel, &c. &c.

901. णीय and ईय ſerve to form adjectives as in the following examples: राधा and अनुराधा Two ſtars, राधानुराधीय Belonging to thoſe

thofe two ftars conjointly; महेन्द्र A title of *Indra*, महेन्द्रीय Belonging to *Mahēndra*; अरण्य A wildernefs, आरण्गीय Connected with a wildernefs; सुख Pleafure, सौखीय Relating to pleafure; धूम Smoke, धौमीय Smoky; मुखतस् *indel.* From the mouth, मुखतीय Belonging to the mouth; पर्व्वत A mountain, पर्व्वतीय Belonging to a mountain. The pronouns त्यद्, तद्, त्वद्, मद्, एतद्, &c. make त्यदीय Belonging to that; तदीय Belonging to that or him; मदीय Belonging to me, त्वदीय Belonging to thee, &c. सर्व्व All, सर्व्वीय Belonging to, or fit for all; &c. &c. ईय likewife forms adjectives of poffeffion, &c. with वृक्ष A tree, ऋतु A feafon, सुपर्ण Having fine feathers, an epithet of the bird of *Vifhnu*, आतप Sunfhine, विनाश Deftruction, अश्मन् A ftone, पिप्पलीमूल The root of long pepper, अनेक Many, feveral, त्रिवेणी The confluence of three ftreams; अश्वत्थ, and पिप्पल The *pippal* tree, or *ficus indicus*, इन्द्रवृक्ष A certain tree, खदिर A certain *mimofa*; अर्कपर्ण A certain plant, अजिन Leather, शाला A hall or houfe, कुश A fpecies of grafs efteemed facred, कर्म्मन् Work, उतकर or उत्कार A throwing up, संकर A heap, कर्करा A potfherd, उत्कास Coughing, a cough, नितान्त Very much, चिवुक The chin, अद्रिवृक्ष A green or frefh tree, &c. as वृक्षीय Relating to a tree, arborous; अनेकीय Belonging to many, ऋतवीय Belonging to the feafon, &c.

902. क, कण्, अक and अकण् are four affixes much ufed in forming adjectives; as in the following examples: राजन्य The fecond order of rank in fociety, a nobleman, राजन्यक Belonging to the fecond order of fociety, called alfo क्षत्रिय; कर्णाट The country we call the *Carnatic*, कर्णाटक or कार्णाटक A native of *Karnāta*; मालव The name of a country, मालवक Native of *Mālava*; वराह A hog, वाराहक Abounding in, or connected with hogs or fwine; शर्क्करा A potfherd, शार्क्करक

or

or शर्क्करक (A place) abounding with potſherds ; विपथ A wrong path or road, वैपथक Relating to a wrong path, who goes wrong ; चाप A bow, चापक Belonging to a bow ; मद्र Name of a country, मद्रक Belonging to *Madra ;* वाराणसी The city of *Vārānasī,* वाराणसक Native of *Vārānasī* ; अरण्य A foreſt or wilderneſs, आरण्यक Belonging to a wilderneſs, wild ; सिन्धु The ſea, सिन्धुक Native of the ſea ; वासुदेव A name of *Kriſhna,* वासुदेवक Attached to *Kriſhna ;* कुलाल A potter, कौलालक Relating to a potter, as his work, &c. उष्ट्र A camel, औष्ट्रक Belonging to a camel, as his hair, and the like ; द्रव्य Thing, द्रव्यक Relating to a thing ; &c. क ſometimes ſerves to degrade a word to which it may be affixed ; as अश्व A horſe, अश्वक A ſorry horſe. It alſo ſerves to mark ſimilarity ; as अश्वक Somewhat like a horſe ; हलक Plough-like, &c. क is alſo often redundant. *Obs.* The feminines of words formed with क, &c. moſtly end in आ.

903. इक and णिक. Theſe two terminations are of very extenſive application to form adjectives ſimilar to thoſe which have been mentioned, a few examples of which here follow : लाक्षा Lac, or its colouring matter, लाक्षिक Dyed with lac ; रोचना A colouring ſubſtance of a beautiful yellow made from the urine of cows. रौचनिक Tinted with *Rōchana* or *Gōrōchana ;* चित्र Name of a ſtar, चैत्रिक Connected with the ſtar *Chitra,* the name of a month, otherwiſe called *Chaitra ;* वसन्त Spring, वासन्तिक Relating to the ſpring. वर्षा The rainy ſeaſon, वार्षिक Connected with the rainy ſeaſon ; प्रथम Firſt, प्राथमिक Relating to the firſt ; गुण A quality, गौणिक Belonging to quality ; न्याय Logic and metaphyſics, नैयायिक Who profeſſes thoſe ſciences, or is acquainted with them ; कर्ण The ear, कार्णिक Relating to the ear ; गोचर An object of ſenſation, गौचरिक What relates to ſenſible objects ; गर्त्त A hole,

गर्त्तिक

गर्त्तिक Relating to holes, full of holes; वीज Seed, वीजिक Seedy; कूप A well, कूपिक Belonging to a well; हेमन्त Cold seafon, winter, हैमन्तिक Wintery, belonging to winter; शरद् Autumn, शारदिक Autumnal; निशा Night, नैशिक Relating to night, nocturnal; प्रदोष Evening, an hour and a half after fun fet, प्रादोषिक Belonging to that time. श्वस् To-morrow, inferts त्, and makes शौवस्तिक Relating to to-morrow. पूर्व्वाह्ण Forenoon, पौर्व्वाह्णिक Relating to the forenoon; काशि A name of the diftrict in which *Vāránasī* is fituated, काशिक, *f.* काशिका or काशिकी Belonging to that diftrict. अध्यात्म The fupreme fpirit, आध्यात्मिक Belonging to the Supreme Being; लोक The world, people, लौकिक or लोकिक Belonging to the people, popular, vulgar, common; परलोक The other world, पारलौकिक Relating to the next world; वशिष्ट A proper name, वाशिष्टिक Belonging to, or relating to *Vafifhta*, as his writings, &c. हल A plough, हालिक Belonging to a plough, as the ploughfhare, &c. वस्त्र Cloth, वास्त्रिक Relating to cloth; सप्त Seven, साप्तिक Relating to feven; अक्ष Dice, आक्षिक Connected with dice, आक्षिकः A dice player. पोत A boat, पौतिक Connected with a boat, as its cargo, &c. पद A foot, पदिक A footman; वेतन Wages, वैतनिक Relating to wages, a hireling. मास A month, मासिक Belonging to a month, monthly, of a month; संग्राम War, battle, सांग्रामिक Relating or connected with war; प्रवेश Entry, प्रावेशिक Connected with entry, who is in the habit of going in or entering; समय Time, fit time, सामयिक Belonging to time, timely, opportune, punctual as to time, काल Time, कालिक Belonging to time, of long ftanding; संशय Doubt, सांशयिक Relating to doubt, doubtful, dubious, who is apt to doubt; हरिण A deer, हारिणिक Connected with deer, a deer killer; मत्स्य Fifh, मात्स्यिक Relating to fifh, who kills or catches fifh; अर्थ

 Wealth,

Wealth, आर्थिक Wealthy, appertaining to wealth; धर्म Juſtice, virtue, duty, religion, धार्मिक Virtuous, juſt, religious; सेना An army, सैनिक Connected with an army; द्वार A door, दौवारिक Attached to the door, a porter; अस्ति Being, exiſtence, आस्तिक Belonging to exiſtence, who believes in the exiſtence of God, a theiſt; नास्ति Non-exiſtence, नास्तिक Relating to non-exiſtence, atheiſtical, an atheiſt; उदर The belly, औदरिक Attached to the belly, gluttonous. Theſe affixes are much uſed in forming denominatives of office, occupation, general purſuit in literature, &c. &c. पुराण A ſpecies of hiſtorical poem, पौराणिकः *m.* One who ſtudies or promulgates the *Purānas* as a profeſſion; इतिहास Hiſtory, ſtory, ऐतिहासिकः *m.* A hiſtorian; वेद The *Vēda*, वैदिक Connected with the *Vēda*, वैदिकः *m.* A profeſſor of the doctrine of the *Vēdas*.

904. इय is an affix with which a few adjectives are formed, as in theſe examples: शुक्र The regent of the planet Venus, शुक्रिय Attached to *Sukra;* महेन्द्र A title of *Indra*, महेन्द्रिय Connected with *Indra;* राष्ट्र A country, राष्ट्रिय Relating to the country; पात्र A veſſel, पात्रिय Belonging to, or fit for a veſſel; यज्ञ A ſacrifice, यज्ञिय Proper for a ſacrifice, belonging to a ſacrifice; श्रोत्र, ſubſtituted for छन्दस् The *Vēda*, श्रोत्रिय Attached to the ſtudy of the *Vēdas;* क्षेत्र A field, क्षेत्रिय Relating to a field, or the land, &c. *Obs.* The feminine ends in आ.

905. ईन and णीन form adjectives, as in the following examples: पार The other ſide of a river, &c. पारीण Relating to the oppoſite ſide; अवार The hither ſide of a river, &c. अवारीण Relating to this ſide of a river, &c. अवारपार Both ſides of a river, &c. अवारपारीण Belonging to both ſides of a river, &c. धान्य Grain, धान्यीन Relating to grain or rice, as a field, &c. तिल *Sesamum*, तैलीन Relating to that

feed, as the field where it grows; कुल A family, कुलीन Of family, महाकुलिना A woman of great family; समा A year, समीन Relating to a year, yearly, for a year, one by the year; द्विरात्रि Two nights, द्विरात्रीण Belonging to two nights; मास A month, मासीन Belonging to a month, of a month; एकधुर One load, एकधुरीण Who bears one load, belonging to a single load; विश्वजन All persons; विश्वजनीन Relating to all persons; आत्मन् The soul, self; आत्मनीन Selfish; मानव An offspring of *Manu*, a man; मानवीन Relating to man; ह्यियंगु Yesterday's milk, हैयंगवीन Of yesterday's milk, new butter; अधि Over, above, अधीन Belonging to what is over, subject; प्राक् Before, east, प्राचीन Belonging to before, ancient, eastern; शाला A hall or house, शालीन Attached to the house, inactive; शर्व्वपथ The whole or all the road, शार्व्वपथीन Relating to the whole road; सम्मुख The front, सम्मुखीन Belonging to the front, facing, who is in the presence of; व्रत A task, a stipulated religious duty, व्रातीन Belonging to a stipulated duty. Sometimes in affixing णीन, the penultimate being य is dropped; as कन्या A virgin, कानीन Born of a virgin.

906. इन् and णिन्. Adjectives formed with इन् or णिन् make their *nom. masc.* in ई, *fem.* in इनी, and *neuter* in इ, and are very numerous. These terminations, affixed to the proper names of persons, are much used in forming personal denominatives attributive of the doctrines or sciences promulgated by them; as शौनक A proper name, शौनकिन् A follower of *Saunaka;* हरिद्रु One of the thirteen disciples of *Visampāyana*, हारिद्रविन् One who follows the doctrines of *Hāridru;* पाराशर्य्य The name of a sage who established rules for mendicancy, पाराशरिन् Who follows the rules of *Parāśarya;* शिलालिन् The name of a person who wrote on the art of dancing, शैलालिन् A disciple of *Silāli*, &c. देवव्रत

A vow

A vow of penance to the Gods, देवव्रतिन्, *nom. masc.* देवव्रती One under a vow of penance to the Gods; ज्ञान Knowledge, wisdom, ज्ञानिन् Possessed of wisdom; मेखला A girdle, मेखलिन् Who wears a girdle; सुख Happiness, सुखिन् Who possesses happiness, happy; दुःख Pain, misery, दुःखिन् Miserable; हल A plough, हलिन् Connected with a plough; सर्व्व All and केश Hair, सर्व्वकेशिन् All hairy; सु Good, and शील Disposition, सुशीलिन् Of a good disposition; रक्त Red, and वर्ण Colour, रक्तवर्णिन् Of a red colour; कर्ण A ear, कर्णिन् Possessed of ears; अर्थ Want, desire, अर्थिन्, *nom. masc.* अर्थी A beggar, who covets; धनार्थी One covetous of wealth; अनु After, and पद The foot, अनुपदिन् Who follows the footsteps of another. *Obs.* These affixes are much used after words ending in अ.

907. विन् and मिन् form similar adjectives subjoined to certain words, as in the following examples. They are declined like those in इन्. मेधा Understanding, capacity, मेधाविन् One possessed of good capacity; माया Illusion, magic, मायाविन् Illusive, magical; स्रज् A necklace, स्रग्विन् That wears a necklace; तेजस् Glory, splendour, तेजस्विन् Glorious, splendid; तपस् Religious penance, austerity, तपस्विन् Who does penance, practises austerities; यशस् Fame, यशस्विन् Famous. ऊर्ज्ज Strength, requires स् before विन्, and makes ऊर्ज्जस्विन् Strong. आमय Sickness, disease, takes आ before विन्, and makes आमयाविन् Afflicted with disease. स्व Property, takes आ before मिन्, and makes स्वामिन्, *nom. masc.* स्वामी Lord, master. गो A cow, गोमिन् Possessed of cows.

908. मतु, viz. मत्, the उ being redundant, *nom.* मान् *m.* मती *f.* मत् *n.* forms attributives of possession with the following words: यव Barley, ककुद् A hump, द्राक्षा A grape, क्रुंच A small brown stork,

हरित्

हरित् Green, नेमि The felloe of a wheel, तिमि A whale, कृमि An insect, गरुत् A feather, ऊर्मि A wave, and भूमि Ground; as यवमत् Containing barley; ककुद्मान् *m.* That has a hump on its ſhoulders (an ox); गरुत्मत् That has feathers, गरुत्मान् *m.* An epithet of the bird of *Viſhnu;* &c. मतु is alſo generally uſed after words which do not require वत् by the next rule; ſuch as गो A cow, गोमत् Poſſeſſed of cows; श्री Fortune, श्रीमत् Fortunate; धी Underſtanding, wiſdom, धीमत् Poſſeſſed of a good underſtanding, wiſe, intelligent; &c. &c.

909. वतु, viz. वत्, the उ being redundant, *nom.* वान् *m.* वती *f.* वत् *n.* forms attributives of poſſeſſion with words having a final or a penultimate म्, अ or आ; and, according to ſome, if the final be the firſt, ſecond, third, or fourth of a ſeries of conſonants. यव, &c. in the preceding rule are exceptions to this. Examples: लक्ष्मी Fortune, लक्ष्मीवत् Fortunate; किम् What? किंवत् Interrogatory; धन Wealth, धनवत् Wealthy; विद्या Science, विद्यावत् Scientific; भास् Light, भास्वत् Luminous; ज्ञान Wiſdom, ज्ञानवत् Poſſeſſed of wiſdom; विद्युत् Lightning, विद्युत्वत् Poſſeſſed of lightning, as a cloud; &c. &c.

वतु is alſo applicable to the crude pronouns किम् What, एतद् This, तद् That, *demonſtrative*, and यद् That, *relative*, to form pronouns of number, quantity, length of time or ſpace. कि is ſubſtituted for किम्, and the व of वतु is changed to य; as कियान् *m.* कियती *f.* कियत् *n.* How much? How many? &c. एतद् makes either एतावान् *m.* एतावती *f.* एतावत् *n.* This or thus much, many, &c.; or is changed to इ, and the व of वतु to य; as इयान् *m.* इयती *f.* इयत् *n.* तद् and यद् are changed to ता and या before वतु; as तावान् *m.* तावती *f.* तावत् *n.* That, or ſo much, ſo many, ſo long, ſo far; यावान्, &c. As much, as many, as long, as far, *relative.*

910. कीय

910. कीय forms adjectives with नड A sort of reed, प्लक्ष and विल्व Names of trees, वेतस and वेत्र Rattan, इक्षु Sugar-cane, तक्षन् A carpenter, काष्ठ Wood, कपोत A pigeon, and क्रुंच A species of small brown stork; as नडकीय Reedy or full of reeds; &c. Also after पर Another, and जन A man or person; as परकीय Another's; जनकीय *Human.*

911. इर, ईर, इल, ईल, and ल, form possessives affixed to certain primitive words; as in the following examples: मेधा Understanding, मेधिर, and मेधिल, Possessed of a good understanding, clever; रथ A chariot, रथिर, and रथिल *Possessed of a chariot*; काण्ड A shaft, branch of a tree, arrow, काण्डिर and काण्डीर Branchy, armed with arrows; अण्ड An egg, अण्डिर and अण्डीर That contains eggs; जटा The hair matted and formed into a sort of turband, as worn by *Sannyāsis*, जटिल or जटील That wears the hair matted; उदक Water, उदकिल Watery; फेण Froth, फेणिल Frothy; तुन्द and उदर The belly, तुन्दिल and उदरिल That has a belly; पंक Mud, पंकिल Muddy; धर्म Virtue, religion, morality, duty, धर्मिल Virtuous, &c. कर्ण Ear, कर्णिल Eared; पार्ष्णि The heel, पार्ष्णील Heeled or heely; धमनि *f.* Vein, gut, pipe, धमनील Full of veins, veiny, &c. हस्त Hand, हस्तल Handed, that has hands; चुडा Top-knot, crest, चुडाल Crested; युका A louse, युकाल Lousy; पांशु Dust, पांशुल Dusty; उदक Water, उदकल Watery; फेण Froth, फेणल Frothy; &c. &c.

912. उर forms a possessive with दन्त A tooth; as दन्तुर Toothy, that has large projecting teeth or tusks.

913. र Forms possessives with अश्मन् A stone, नख A nail of the finger, &c. यूथ A flock or herd, दर्भ A species of grass, तुष The husk of corn, मीन A fish, वृन्द An assemblage or collection, गुड Sugar, with the molasses in it, खण्ड Sugar, काण्ड Shaft, branch, arrow, and शिखा A top-knot;

A top-knot, crest, pyramid; as नखर Having nails; अश्मर Full of stones, तुषर Husky, full of husks, काण्डर Full of branches, &c. यूथर Full of herds, मीनर Abounding in fish, &c. The following also form adjectives of possession with र, viz. मधु Honey, मुख The face, पांशु Dust, पाण्डु A pale colour, ऊष Poor ground, शुषि A hole, &c. as मधुर Sweet, मुखर Ill favoured, पांशुर Dusty, पांडुर Pale, pallid, wan, ऊषर Arid, barren, शुषिर Hollow.

914. वल affixed to नड A reed, and शाद्ध Grass, makes नड्वल Full of reeds, and शाद्वल Full of grass. शिखा A crest, a pyramid, makes शिखावल Having a crest, crested. Also to परिषद् and पर्षद् An assembly, ऊर्ज्जस् Strength, power, पुत्र A son, भ्रातृ A brother, उत्साह Endeavour, exertion, and उत्संग The side, the embrace; as परिषद्वल Having an assembly, &c.

915. व forms possessives affixed to केश Hair, कुमार A son, मणि A gem or jewel, विषु Tropic, solstice, इष्टका A brick, राजी A line, rank, row, stroke, and हिरण्य Gold; as केशव Hairy, having a fine head of hair, an epithet of *Krishna*, &c.

916. न makes adjectives affixed to पामन् A disease with scabs, सामन् The *Sāma Vēda*, श्लेष्मन् Phlegm, mucus, अंग A member, limb, वाम Left, beautiful, &c. दद्रु A ring-worm, कृमि An insect, वलि A wrinkle; शाकी Vegetables, पलाली Straw, कद्रु The mother of the serpents, and लक्ष्मी Fortune, the Goddess of Prosperity; as पामन Scabby, सामन That has the *Sāma Vēda*, श्लेष्मन Troubled with phlegm, दद्रुण Troubled with ringworms, अंगन That hath (fine) members, अंगना *f.* A beautiful female, वामन Short, dwarf, वामनः *m.* A dwarf, कृमिण Troubled with insects, वलिन Wrinkly, शाकिन Abounding with vegetables, पलालिन Abounding

Abounding with ſtraw, (इ ſubſtituted for ई), and लक्ष्मन Proſperous, (अ ſubſtituted for ई).

917. इन forms adjectives with फल Fruit, रथ A chariot, शृंग A horn, and मल Dirt, filth; as फलिन Fruitful, रथिन Having a chariot, शृंगिन Having horns, and मलिन Dirty, filthy.

918. ईमस put after मल Filth, dirt, makes मलीमस Filthy, dirty.

919. त्य ſerves to form adjectives with words ending in त्र or तस्; alſo with क्व Where? इह Here, अमा Together, near, नि In, and निर् Without; as कुत्र Where? कुत्रत्य Of what place; तत्र There, तत्रत्य Of that place? कुतस् Whence? कुतस्त्य From what place? क्व Where? क्वत्य Of where, or of what place? इहत्य Of this place. अमा Together, near, अमात्यः *m.* A prime miniſter; नि In, नित्य Conſtant, eternal; निर् Without, निष्ट्य Deſtitute, deprived of.

920. त्यण, viz. त्य with *augmentation* of the firſt vowel, forms adjectives with दक्षिणा The right, or the ſouth, पश्चात् Behind, or the weſt, पुरस् Before, or the eaſt; as दाक्षिणात्य Of the ſouth, पाश्चात्य Of the weſt, पौरस्त्य Of the eaſt.

921. एत्य forms an adjective with दूर Diſtance, as दूरेत्य Diſtant.

922. तन forms adjectives affixed to certain words relating to portions of time; as in the following examples: श्वस् To-morrow, श्वस्तन Belonging to to-morrow; अद्य To-day, अद्यतन Of to-day; ह्यस् Yeſterday, ह्यस्तन Of yeſterday; ऐषमस् This year, ऐषमस्तन Of this year; सदा Always, सदातन Of all times; सना Always, सनातन Eternal; दिवा By day, दिवातन Of the day, diurnal; दोषा By night, दोषातन Of the night, nocturnal; पुरा Formerly, पुरातन Of former times, old, ancient; चिर Long time, and साय Evening, take a naſal before तन,

and

and make चिरन्तन Of long duration, and सायन्तन Of the evening. पूर्व्वाह्ण The forenoon, पूर्व्वाह्णतन Of the forenoon; अपराह्ण The afternoon, अपराह्णतन Of the afternoon. प्राह्ण The forenoon, and युग A cycle, or age, fubftitute ए for their final अ, and make प्राह्णेतन Of the forenoon, and युगेतन Of an age or cycle.

923. त्न forms adjectives with चिर A long time, परुत् Laft year, and परारि The year before laft; as चिरत्न Of a long time, परुत्न Of laft year, and परारित्न Of the year before laft.

924. न, as well as तन, forms an adjective of time with पुरा Before, formerly; as पुराण Of former times, old, ancient; पुराणं *n.* A poetical hiftory of ancient times: a *Purāna.*

925. तन and त्न affixed to नू, fubftituted for नव New, and य or ईन to नव, form the following adjectives: नूतन, नूत्न, नव्य and नवीन New.

926. प्र prefixed to न, ईन, तन, and त्न, form the following adjectives: प्रण, प्रीण, प्रतन, and प्रत्न Old.

927. म forms adjectives with certain words, as in thefe examples; मध्य The middle, मध्यम Middlemoft, आदि The beginning, आदिम Firft. अवस् or अव *indec.* अवम Bafeft, vileft, meaneft, अधस् or अध *indec.* अधम Bafeft, loweft, meaneft. द्यु Light, द्युम Splendid. द्रु Tree, branch, द्रुम Branchy, tree.

928. मण्, viz. म with *augmentation* of the firft vowel, forms माध्यम Middlemoft, from मध्य Middle.

929. दिनण्, viz. दिन with *augmentation* of the firft vowel, forms माध्यन्दिन What is in the middle, middlemoft, from मध्य with म fubjoined.

930. मीय put after मध्य Middle, forms मध्यमीय Middlemoft.

931. इम put after paffive words forms adjectives attributive of the

means by which a thing has been made or accomplifhed; as कृत Done, कृत्रिम Done by art, artificial; कुट्ट Pounded, कुट्टिम Effected by pounding; पाक What has been cooked, पाकिम Prepared by cooking, ready cooked. इम, by fome called डिम, forms adjectives with अग्र Before, पश्चात् Behind, and अन्त End; as अग्रिम Foremoft, पश्चिम Hindmoft, hinder, weftern, and अन्तिम Laft.

932. ढेयक, viz. एयक with *augmentation* of the firft vowel, forms adjectives, as in the following examples: हस्तिन् An elephant, हास्तेयक Belonging to an elephant, elephantine; यौवन Youth, यौवनेयक Youthful, juvenile; पुष्कल A great many, पौष्कलेयक Belonging to a multitude, multitudinous, कुण्डिन् That has facrificial pits, कौण्डेयक Belonging to one who hath pits for burnt offerings; ग्राम A village, ग्रामेयक Relating to a village; नगरी A town, नागरेयक Belonging to a town; पुष्कर A fpecies of lotus, पौष्करेयक Relating to a lotus; कुल A family, कौलेयक Belonging to a family, *met.* A dog; कुक्षि A fide, कौक्षेयक Belonging to the fide, *met.* A fword; ग्रीवा The neck, ग्रैवेयक Belonging to the neck, a necklace, &c.

933. उकण्, viz. उक with *augmentation* of the firft vowel, forms the adjective कार्म्मुक Able to work, active, from कर्म्मन् Work. कार्म्मुकः A bow, and a bamboo. *Obs.* Some make the उ long.

934. स forms adjectives, as in the following examples: पर्ण A leaf, पर्णस Leafy; तृण Grafs, तृणस Graffy; वर्ण Clafs, genus, fort, complexion, colour, वर्णस Relating to clafs, &c. दल A leaf, दलस Full of leaves; जल Water, जलस Watery; नड A reed, नडस Reedy; बल Power, बलस Full of ftrength, powerful; स्वर्ण Gold, स्वर्णस From gold, abounding with gold.

935. इभ forms adjectives from वलि A wrinkle, वनि A mole or freckle,

freckle, तुन्द Belly, and तुण्ड The mouth; as वलिभ Full of wrinkles, wrinkly, तुन्दिभ Having a large belly, &c. &c.

936. श forms derivatives from लोमन् and रोमन् Hair of the body (not of the head), रुरु A certain animal of the deer ſpecies, हरि A lion, तरु A tree, कपि An ape, मणि A gem, बन्धु A friend or relation, वर्ण A colour, complexion (v. 933,) कर्कि A word of many meanings, स्वन Sound, and बभ्रु A kind of ferret; as लोमश and रोमश Hairy (body), मणिश Full of gems, &c. &c.

937. शाकिन is uſed to denominate the place of growth when put after मूलक A radiſh, and वासुक A plant like ſpinage; as मूलकशाकिन A radiſh field.

938. नि put before विड and विरीष forms निविड and निविरीष Having a flat noſe, thick, impenetrable as a foreſt.

939. अव put before भ्रट, नाट, and टीट, forms with them अवभ्रट, अवनाट, and अवटीट Flat noſed.

940. चि, ſaid to be ſubſtituted for नि, put before वक, पिट, and किट, forms with them चिवक, चिपिट, and चिकिट Flat noſed.

941. पेज and पिंज put after तिल *Seſamum*, ſerve to denote barrenneſs in that plant; as तिलपेज or तिलपिंज Barren, or ſeedleſs *sesamum*.

942. मरीस, दूस, and सोढ, ſubjoined to अवि A ſheep, form words with it denominating ſomething belonging to that animal, as its milk; as अविमरीस Sheep's milk. *Obs.* स in theſe words may not be changed to ष, according to the general rule.

943. चुल्ल, चिल्ल, and पिल्ल, ſignifying wet, or weeping-eyed, are of uncertain derivation.

944. वि prefixed to शंकट, शाला, and कट, forms with them विशंकट Great,

Great, विशाल Great, विशालः *m.* Name of a king, विशाला *f.* Name of a plant: विकट Awful, tremendous.

945. अव prefixed to कट and कुटार with them, forms अवकट, &c.

946. ठ affixed to कर्म्म Work, forms कर्म्मठ Active, induſtrious.

947. आल and आट put after वाक् Speech, with it form adjectives attributive of much bad or improper ſpeaking; as वाचाल, or वाचाट Who utters much bad language.

948. कल्प, देश्य, and देशीय affixed to nouns, with them form adjectives attributive of detraction, diminution, or imperfection; as सर्वज्ञ Omniſcient, सर्वज्ञकल्प Somewhat omniſcient; पटु Eloquent, पटुकल्प, पटुदेश्य, or पटुदेशीय Somewhat, eloquent; कवि A poet, कविकल्प, कविदेश्य or कविदेशीय A ſort of poet, a poetaſter.

949. रूप affixed to a noun, with it forms an adjective attributive of excellence and reſpectability; as वैयाकरण A grammarian, वैयाकरणरूप An excellent and reſpectable grammarian.

950. पाश ſubjoined to a word, forms with it an adjective attributive of inferiority; as वैयाकरणपाश A poor or inferior grammarian; भिषक् A phyſician, भिषक्पाश A bad phyſician.

951. चर, called चरट, put after a noun, with it forms an adjective attributive of ſome paſt event; as दृष्ट Seen, दृष्टचर Before ſeen, or ſeen before; आढ्यचरी *f.* Before, or formerly rich.

952. लु ſubjoined to words in आ, forms adjectives attributive of poſſeſſion; as दया Mercy, दयालु Merciful; श्रद्धा Faith, श्रद्धालु Faithful, कृपा Pity, compaſſion, कृपालु Compaſſionate, &c.

953. मयट, or मय, the ट being redundant, ſerves to form adjectives attributive of that of which a thing is chiefly made or conſiſts; as काष्ठ Wood,

Wood, काष्ठमय Compofed of wood, wooden; पलाश The *palāfa* tree, पलाशमय Made of the wood of the *palāsa* tree. ब्रीहि Rice, ब्रीहिमय Compofed chiefly of rice; यव Barley, यवमय Compofed of barley; तृण Grafs, तृणमय Made of grafs; शर A reed or arrow, शरमय Made of reeds or arrows.

954. णेन्य (the ण् denotes *augmentation*) forms an adjective from समिध् Fire-wood; as सामिधेन्य Relating to the fire-wood ufed in burning the offering. *Fem.* सामिधेनी.

955. अन forms adjectives with पंचन् Five, and दशन् Ten; as पंचन Compofed of five; दशान Compofed of ten.

956. ड्डिन् (the ड is redundant) forms adjectives with numerals ending in शत्, शन्, and विंशति Twenty; as त्रिंशिन् Compofed of thirty, पंचदशिन् Compofed of fifteen, विंशिन् Compofed of twenty.

957. षण्, viz. ष with *augmentation* of the firft vowel, forms adjectives with त्रपु Tin, and जतु Lac; as त्रापुष Made of tin, and जातुष Made of lac.

958. लञ्, viz. ल with *augmentation*, forms an adjective with शमी A certain tree; as शामील Made of *Samī* wood, शामीली स्रुक् *f.* A fpoon made of that wood.

959. मिन् put after वाक् Speech, forms वाक्मिन् Loquacious, eloquent.

960. य and षण् (ष with *augmentation*) put after मनु, form the derivatives मनुष्य and मानुष, both fignifying the offspring of *Manu*, viz. Man. *Obs.* When it is intended that the derivatives fhould imply any thing elfe belonging to *Manu*, अण् is ufed; as मानवधर्म्मशास्त्रः The code of laws of *Manu*.

961. शाकट put after इक्षु A fugar cane, and जीरक The anife plant, forms

forms with them epithets of the field in which they respectively grow; as इक्षुशाकट A sugar-cane field, जीरकशाकट An anise field.

962. धेय may be affixed to नामन् A name, रूप A form, and भाग A part, portion, or share, without producing any change in their respective meanings; as नामधेय A name, &c.

963. इत subjoined to a word, forms with it an adjective attributive of possession; as लज्जा Shame, लज्जित Possessed of shame, viz. ashamed. *Obs.* This is the same form as the participle क्त with the prefix इ.

964. दघ्न, द्वयस, and मात्र, put after words, form adjectives attributive of dimension; as जानु The knee, जानुदघ्न Up to the knees, जानुदघ्नं जलं Water up to, or as high as the knees, viz. knee-deep; नाभिदघ्नं जलं Water as high as the navel; शिर The head, शिरोद्वयसं जलं Water up to the head; पुरुष A man, पुरुषमात्रं जलं Water as high as a man.

Formation of the Degrees of Comparison and Intensity of Adjectives.

965. THE affixes which serve to form the degrees of comparison and intensity of adjectives, are तर, *nom.* तरः *m.* तरा *f.* तरं *n.* for the comparative, and तम, *nom.* तमः *m.* तमा *f.* तमं *n.* for the superlative. But, in addition to these, there are two others, which also serve to exalt the degree of intensity of the adjective to which they may be affixed. These are ईयस्, called ईयसु, *nom.* ईयान् *m.* ईयसी *f.* ईयः *n.* (See p. 72, गरीयस् declined), and इष्ठ, *nom.* इष्ठः *m.* इष्ठा *f.* इष्ठं *n.*

966. IN affixing तर and तम to any adjective, whether primitive or derivative, simple or compound, no alteration takes place in the crude word but that of orthography, unless it be a feminine ending in ई or ऊ, which may optionally be changed to इ or उ; or the final be न्, which

which is dropped; or the स् of the affix वसु, which becomes न्, Examples. कृष्ण Black, कृष्णतर Blacker, or very black, कृष्णतम Exceedingly black, or blackeſt; शुक्ल White, शुक्लतर Whiter, or very white, शुक्लतम Whiteſt, or exceedingly white; श्री *f.* Fortunate, श्रितर or श्रीतर More fortunate, श्रितम or श्रीतम Moſt fortunate; वामोरू Having well formed thighs (a woman), वामोरुतर or वामोरूतर Having finer or very fine thighs, वामोरुतम or वामोरूतम Having the fineſt thighs; विद्वस् Learned, विद्वत्तर More learned, विद्वत्तम Moſt learned; युवन् Young, युवतर Younger, युवतम Youngeſt; मतिमत् Intelligent, मतिमत्तर More intelligent, मतिमत्तम Moſt intelligent; मेधाविन् Of a good capacity, capable, मेधावितर More capable, मेधावितम Moſt capable; &c. &c.

967. WHEN ईयस् and इष्ठ are applied to words formed with the terminations मतु, वतु, and तृ, the latter are dropped. If the crude noun has more vowels than one, the laſt, being the final, is dropped before theſe affixes. Examples: मतिमत् Intelligent, मतीयस् and मतिष्ठ Very intelligent; मेधाविन् Capable, मेधीयस् and मेधिष्ठ Very or more capable, moſt capable; लघु Light, लघीयस् and लघिष्ठ More, or very light, the lighteſt; कर्तृ A maker or doer, करीयस् and करिष्ठ A very great maker or doer; &c.

968. IN the following table the primitive adjective undergoes an anomalous change before the affixes ईयस् and इष्ठ; but it may be alſo regularly formed with तर and तम.

Primitives.	*Subſtitutes.*	*Degrees of*	*Compariſon, &c.*
बाढ Thick, ſolid,	साध	साधीयस्	साधिष्ठ
स्थूल Groſs,	स्थव	स्थवीयस्	स्थविष्ठ

अन्तिक

अन्तिक Near,	नेद्	नेदीयस्	नेदिष्ठ
दूर Far, diſtant,	दव	दवीयस्	दविष्ठ
युवन् Young,	यव	यवीयस्	यविष्ठ
Ditto,	कण	कणीयस्	कणिष्ठ
क्षिप्र Quick,	क्षेप	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र Small,	क्षोद्	क्षोदीयस्	क्षोदिष्ठ
प्रिय Favourite,	प्र	प्रेयस्	प्रेष्ठ
स्थिर Steadfaſt,	स्थ	स्थेयस्	स्थेष्ठ
स्फिर Swoln,	स्फ	स्फेयस्	स्फेष्ठ
उरु Large,	वर	वरीयस्	वरिष्ठ
गुरु Heavy, grave,	गर	गरीयस्	गरिष्ठ
बहुल Abundant,	बंह	बंहीयस्	बंहिष्ठ
तृप्र Satiate	त्रप	त्रपीयस्	त्रपिष्ठ
दीर्घ Long,	द्राघ	द्राघीयस्	द्राघिष्ठ
ह्रस्व Short,	ह्रस	ह्रसीयस्	ह्रसिष्ठ
वृद्ध Old, aged,	वर्ष	वर्षीयस्	वर्षिष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
वृन्दारक Reputable,	वृन्द्	वृन्दीयस्	वृन्दिष्ठ
प्रशस्य Good,	श्र	श्रेयस्	श्रेष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
पृथु Broad,	प्रथ	प्रथीयस्	प्रथिष्ठ
मृदु Soft,	म्रद्	म्रदीयस्	म्रदिष्ठ
कृष Lean,	क्राष	क्राषीयस्	क्राषिष्ठ
भृश Much,	भ्रश	भ्रशीयस्	भ्रशिष्ठ
दृढ Tight,	द्रढ	द्रढीयस्	द्रढिष्ठ
परिवृह Excellent,	परिव्रह	परिव्रहीयस्	परिव्रहिष्ठ
अल्प Little, ſmall,	कण	कणीयस्	कणिष्ठ
बहु Much, many, anomalouſly forms		भूयस्	भूयिष्ठ.

Obs.

Obs. Words formed with ईयस् are often uſed to diſcriminate or ſelect one from two; as तयोश्रेयान् *m.* The beſt of thoſe two; and इष्ठ One of many; as तेषां श्रेष्ठः *m.* The beſt of them all.

969. FROM the interrogative pronoun किं What? the relative यद् What, and the demonſtrative तद् That; alſo from एक One, and अन्य Other, are formed कतर and कतम Which? यतर and यतम Which? ततर and ततम That, एकतर and एकतम One, अन्यतर and अन्यतम Either, by affixing डतर and डतम. The ड् is ſervile to denote that the laſt vowel of the primitive, with the following conſonant, if there be any, muſt be dropped. Thoſe in डतर ſerve to diſtinguiſh one of two, and thoſe in डतम One of many; as कतरो भवतो काण्वः Which of you two, Sirs, is *Kanwa?* भवतां कतमो ब्राह्मणः Of all you gentlemen which is a *Brahmān?* तेषां यतमोः ब्राह्मणः ततमो गछतु Of them all, let him go who is a *Brahmān;* तयोरेकतरः Of thoſe two, one; तेषामेकतमः Of them all, one; तयोरन्यतरः Of theſe two, either; तेषामन्यतमः Of them all, either. See p. 108, r. 121.

Numerals.

970. THE cardinal numbers in their crude ſtate, and which may be conſidered as primitive words, are as follows: एक One, द्वि Two, त्रि Three, चतुर् Four, पंचन् Five, षष् Six, सप्तन् Seven, अष्टन् Eight, नवन् Nine, and दशन् Ten. एकादशन् Eleven, द्वादशन् Twelve, त्रय दशन् Thirteen, चतुर्दशन् Fourteen, पंचदशन् Fifteen, षडशन् Sixteen, सप्तदशन् Seventeen, अष्टादशन् Eighteen, नवदशन्, or what is more common, उनविंशति (leſs twenty) Nineteen, and विंशति Twenty. एकविंशति Twenty-one, द्विविंशति Twenty-two, त्रयविंशति Twenty-three, चतुर्विंशति Twenty-four, पंचविंशति Twenty-five, अष्टाविंशति

Twenty-eight, ऊनत्रिंशत् One leſs than thirty, viz. Twenty-nine, and त्रिंशत् Thirty. एकत्रिंशत् Thirty-one, द्वात्रिंशत् Thirty-two, चतुस्त्रिंशत् Thirty-four, पंचत्रिंशत् Thirty-five, &c. नवविंशत् or ऊनचत्वारिंशत् Thirty-nine, and चत्वारिंशत् Forty, एकचत्वारिंशत् Forty-one, &c. and पंचाशत् Fifty. एकपंचाशत् Fifty-one, &c. and षष्टि Sixty. एकषष्टि Sixty-one, &c. and सप्तति Seventy. एकसप्तति Seventy-one, &c. and अशीति Eighty. एकाशीति Eighty-one, &c. and नवति Ninety. एकनवति Ninety-one, &c. and शत A hundred. सहस्र A thouſand, अयुत Ten thouſand, लक्ष A hundred thouſand, नियुत A million, कोटि Ten million, अर्बुद A hundred million, महार्बुद A thouſand million, पद्म Ten thouſand million, महापद्म A hundred thouſand millions, खर्व्व A billion, महाखर्व्व Ten billions, शंख A hundred billions, महाशंख A thouſand billions, हाहा Ten thouſand billions, महा हाहा A hundred thouſand billions, धुन A trillion, महाधुन Ten trillions, अक्षौहिनी A hundred trillions, and महाऽक्षौहिनी A thouſand trillions.

971. THE ordinal numbers are deduced from the cardinals according to the following rules: एक One, ſubſtitutes अग्रम, प्रथम, or आदिम Firſt, for its cardinal. द्वि Two, makes द्वितीय Second, and त्रि Three, तृतीय Third, by affixing ईय, and ſubſtituting ऋ for the रि of त्रि. चतुर् Four, adds थ, and makes चतुर्थ Fourth, and, irregularly, तुर्य्य and तुरिय. षष् Six, alſo takes थ, and makes षष्ठ Sixth. All the ordinals, from पंचन् Five, to दशन् Ten, which end in न्, form their ordinals in म; as पंचम Fifth, सप्तम Seventh, अष्टम Eighth, नवम Ninth, and दशम Tenth. From एकादशन् Eleven, to नवदशन् Nineteen, incluſive, the ordinals are the ſame as the cardinals, dropping the final न्; as एकादश Eleventh, द्वादश Twelfth, त्रयदश Thirteenth, चतुर्दश Fourteenth, पंचदश Fifteenth, षोडश Sixteenth, सप्तदश Seventeenth,

teenth, अष्टादश Eighteenth, and नवदश Nineteenth From ऊनविंशति Nineteen, to नवनवति Ninety-nine, the ordinals are formed either by affixing तम, or by dropping the last consonant with the following vowel, if any; as ऊनविंशतितम, or ऊनविंश Nineteenth; विंशतितम or विंश Twentieth; त्रिंशत्तम or त्रिंश Thirtieth, चत्वारिंशत्तम or चत्वारिंश Fortieth, पंचाशत्तम or पंचाश Fiftieth; ऊनषष्टितम or ऊनषष्ट Fifty-ninth, &c. But, according to some, numbers composed of even tens, from षष्टि to नवति, always require तम; as षष्टितम Sixtieth, सप्ततितम Seventieth, अशीतितम Eightieth, and नवतितम Ninetieth. Otherwise एकषष्टितम and एकषष्ट Sixty-first, &c. &c. All numbers, from one hundred upwards, constantly take तम; as शततम Hundredth, एकशततम Hundred and first, &c.

Abstract Substantives.

972. ABSTRACT noun substantives are formed from other words by subjoining to them the affixes ता, त्व, यण्, इमन्, and अण्. Of these, ता makes feminines, त्व neuters, इमन् masculines, and यण् and अण् for the most part neuters. Words thus formed denote the substantive nature, quality, being, state, rank, office, and the like, of their primitives, and are similar to English nouns ending in *ness*, *hood*, *itude*, *ence*, *ity*, *ment*, *dom*, *ship*, &c.

973. IN affixing इमन् (*nom.* इमा *m.*) the first vowel being ऋ, standing between two consonants, the latter not being double, is changed to र; as पृथु Broad, प्रथिमन् Broadness; मृदु Soft, म्रदिमन् Softness; दृढ Tight, द्रढिमन् Tightness; भृश Excessive, भ्रशिमन् Excessiveness; कृश Thin, lean, क्रशिमन् Thinness, leanness; वृढ and परिवृढ Large, व्रढिमन् and परिव्रढिमन् Largeness; &c. But ऋजु Straight, makes ऋजिमन्

ऋजिमन् Straightnefs, and कृष्ण Black, कृष्णिमन् Blacknefs. The abftract nouns formed with the following words by affixing इमन् are anomalous: गुरु Heavy, grave, गरिमन् Heavinefs, gravity; बहु Many, much, भूमन्, *nom.* भूमा *m.* Abundance; प्रिय Dear, precious, beloved, favourite, प्रेमन् Favour, kindnefs, *nom.* प्रेमा *m.*

974. ता, त्व, अण्, or इमन्, form abftract fubftantives from पृथु Broad, मृदु Soft, तनु Small, महत् Great, गुरु Heavy, grave, लघु Light, प्रिय Dear, precious, favourite, beloved, क्षिप्र Quick, क्षुद्र Small, little, mean, दीर्घ Long, बहु Much, many, बहुल Abundant, पटु Clever, expert, उरु Large, साधु Good, चण्ड Paffionate, खण्ड Broken, अकिंचन Having nothing, deftitute, बाल An infant, child, पाक Dreffing food, वत्स A calf, मन्द Bad, dull, ftupid, स्वादु Pleafant, agreeable, ऋजु Straight, ह्रस्व Short, and आशु Quick, fpeedy, fwift; as पृथुता, पृथुत्व, पार्थव, or प्रथिमन् (v. r. 973) Broadnefs; पटुता, पटुत्व, पाटव, or पटिमन् Clevernefs, expertnefs; बहुता, बहुत्व, बाहव or भूमन्, (v. r. 973); &c. &c.

975. THE following words form their abftract fubftantives in either ता, त्व, यण्, or इमन्; viz. दृढ Tight, वृढ and परिवृढ Large, दृश Like, भृश Exceffive, कृश Thin, lean, meager, अम्ल Sour, acid, लवण Salt, उपेन्द्र A title of *Vifhnu*, शीत Cold, उष्ण Hot, warm, जड Cold, inert, ftupid, वधिर Deaf, मूर्ख Foolifh, ftupid, मुख Dumb, पण्डित Learned, मधुर Sweet, वज्र Severe, निपात Fallen, विलाभ Unattaining, विशारद Experienced, clever, expert, विमति Of a different mind or opinion, समान Same, equal, सम्मति Of the fame mind or opinion, and सम्मनस् With the mind entirely devoted; to which may be added attributives of colours, fuch as शुक्ल White, कृष्ण Black, लोहित Red, &c. &c. Examples. दृढता, दृढत्व, दार्ढ्य or द्रढिमन् (v. r. 973) Tightnefs; भृशता,

भृशता, भृशत्व, भार्श्य, or भ्रशिमन् Exceſſiveneſs, &c. &c. कृष्णता, कृष्णत्व, कार्ष्ण्य, or कृष्णिमन् (v. r. 973.) Blackneſs.

976. THE following, with a great many other words, form their abſtract ſubſtantives in ता, त्व, or यण्, to expreſs their nature, quality, office, and the like; as ब्राह्मण A *Brahmān*, ब्राह्मणता, ब्राह्मणत्व or ब्राह्मण्य Brahmanhood; मानव Man, मानवता, मानवत्व, मानव्य Humanity, manhood; चौर A thief, चौरता, चौरत्व, चौर्य्य Theft; कवि A poet, कविता, कवित्व, काव्य Poetry; राजन् A king, a *Rājā*, राजता, राजत्व, राज्य Kingſhip, royalty, ſovereignty, empire, dominion, government, kingdom, reign, Rajaſhip, &c. कुशल Able, capable, कुशलता, कुशलत्व, कौशल्य Ability, capability; निपुन Clever, expert, निपुनता, निपुनत्व, नैपुन्य Cleverneſs, expertneſs; पिशुन Malignant, ſlanderous, पिशुनता, पिशुनत्व, पैशुन्य Malignancy, ſlanderouſneſs; चपल Unſteady, fickle, चपलता, चपलत्व, चापल्य Unſteadineſs, fickleneſs; &c. &c. Almoſt any word attributive of ſome quality, may occaſionally form abſtract ſubſtantives in ता, त्व, or यण्.

977. THE abſtracts of मित्र A friend, अनुपूर्व्व Succeſſive, gradual, यथाकाम Optional, समग्र All, उचित Fit, proper, and रुद्र A name of *Siva*, paſſionate, may be formed with either ता, त्व, or यण्, and thoſe in यण् are occaſionally either neuter or feminine; as मित्रता, मित्रत्व, मैत्र्यं *n.* or मैत्री *f.* Friendſhip; &c.

978. अर्हत् Worthy, forms its abſtract in यण्, in either the maſculine or femininine gender, and aſſumes न् before the final त्; as आर्हन्त्यः *m.* or आर्हन्ती *f.* Worthineſs.

979. दूत A meſſenger, an ambaſſador, and वणिज् A trader or merchant, form abſtract ſubſtantives in यण् or य; that is, augment the firſt vowel, or not; as दौत्य or दूत्य The office, or duty performed by a meſſenger

meſſenger or ambaſſador; वाणिज्य or वणिज्य The occupation of a merchant: trade, commerce, traffic.

980. सखि A friend, makes सख्य Friendſhip, or a friendly act, by affixing य; and it may alſo take ता and त्व.

981. स्तेन A thief, drops its final, takes य, and makes स्तेय; or affixes यण्, and makes स्तैन्य Theft, thievery: the being a thief, or the act of ſtealing. It may alſo make स्तेनता or स्तेनत्व.

982. COMPOUND words ending in पति A maſter, a chief, and पुरोहित A domeſtic prieſt to a great man, form their abſtracts in यण्; as सेनापति The chief or general of an army, सैनापत्यं *n.* The office of a general, the command of an army, generalſhip; पौरोहित्यं *n.* The prieſtly office.

983. कपि A monkey, and ज्ञाति A kinſman, or relation, form abſtract nouns in एयण्; as कापेयं *n.* The nature or action of a monkey; ज्ञातेय Relationſhip, or the act of a relation.

984. अण्. The following words form ſimilar abſtracts by affixing अण्:—Words denominating animals; as अश्व A horſe, आश्व The nature or action of a horſe; श्वन् A dog, शौव Canineneſs; उष्ट्र A camel, औष्ट्र The nature or action of a camel, &c. &c. — Words implying a particular age, with compounds ending in हायन A year; as कुमार A youth arrived at ten years of age, कौमारं *n.* The ſtage of youth, or the action of youth; द्विहायन Two years, द्वैहायनं *n.* The ſtate of being two years old; &c. — The words युवन् Young, कुतूहल Merry, मध्यस्थ Standing in the middle, सुभ्रातृ A good brother, दुर्भ्रातृ A bad brother, युव Young, पुरुष Man, चपल Fickle, पिशुन Malignant, ſlanderous, भ्रातृ A brother, सुहृद् Good hearted, friendly, दुर्हृद् Bad hearted, unfriendly, यजमान Preſenting an offering, स्थविर Old

Old, aged, कुण्डल An ear-ring, श्रवण The ear, कमण्डलु A ſmall water-pot carried by mendicants, often formed of a gourd, सुस्त्री A good woman, दुस्त्री A bad woman, कुस्त्री An ugly woman, ब्रषल One of the loweſt caſt, परिब्राजक A wandering pilgrim, सब्रह्मचारिन् A fellow ſtudent, अनृशंस Humane, not cruel, क्षेत्रज्ञ The ſoul, the holy ſpirit; &c. as यौवनं Youth, youthfulneſs, the ſtate or action of youth; कौतूहल Hilarity, merriment, gaiety; सौभ्रात्र The ſtate or action of a good brother, good brotherhood; पौरुष Manhood, &c. &c. — Alſo the following: — उद्गातृ A chanter of the *Sāma Vēda*, औद्गात्र The nature or office of a chanter of the *Sāma Veda;* उन्नेतृ An upliſter, औन्नेत्र The nature or duty of one whoſe office is to raiſe up, प्रशास्तृ A ruler, प्राशास्त्र Government; होतृ An officer whoſe duty it is to make oblations, हौत्र The office of a *Hōtri;* भर्तृ A nouriſher, भार्त्र The nature or office of a nouriſher; सुष्ठु Good, सौष्ठव Goodneſs; दुष्ठु Bad, दौष्ठव Badneſs; प्रतिहन्तृ A revenger, who ſtrikes again, avenger, प्रातिहन्त्र The nature or act of a revenger, &c. Vengeance; &c. अण्, generally ſpeaking, may be applied to form the abſtract ſubſtantives of words ending in any ſimple vowel but अ or आ, provided the preceding vowel in the word be *light*, that is, not long either by nature or poſition; as गुरु Heavy, गौरवं *n.* Heavineſs, gravity: शुचि Pure, शौचं *n.* Purity; लघु Light, लाघवं *n.* Lightneſs, levity; मुनि A ſilent philoſopher, मौनं Silence; &c.

985. श्रोत्रिय One acquainted with the *Vēda* and its members (वेदांगानि), forms its abſtract in अण्, but drops its final इय; as श्रौत्रं *n.* The office, or duty of ſuch a perſon.

986. अकण्. Words of many vowels, with a penultimate य् preceded by a *heavy* vowel (long by nature or poſition), form abſtracts in अकण्; as रमनीय Delightful, रामनीयकं *n.* Delightfulneſs; आचार्य A maſter,

mafter, tutor, आचार्य्यकं *n.* The office of a mafter or tutor, &c. If the preceding vowel to the penultimate य् be *light*, or the word contain not more than two tenfes, the abftract will be in ता or त्व; as क्षत्रिय A *Kfhatriya*, क्षत्रियत्व or क्षत्रियता The nature, office, or duty of one of that tribe; कार्य्य What is to be done, bufinefs, affair; कार्य्यता or कार्य्यत्व The ftate, being, or nature of what is to be done; neceffity, &c. The following words alfo form abftracts in अकण्: मनज्ञ Agreeable, अभिरूप Beautiful, comely, अमुष्यकुल His family, अमुष्यपुत्र His fon, छन्दस् Verfe, मेधा Underftanding, capacity, कुलपुत्र A fon of family, a lawful or legitimate offspring, इन्द्र Name of a divinity, श्रोत्रिय One learned in the *Vēda*, चोर A thief, धूर्त्त Crafty, knavifh, युवन् Young, juvenile, विश्वदेव A divinity of a particular order fo called, अवश्य Certain, inevitable, ग्रामपुत्र A village child, viz. a baftard, परपुत्र Offfpring of a ftranger, ग्रामषण्ड A village or town bull, ग्रामकुमार A village boy, i. e. illegitimate, बहुल Much, many, abundant, सहाय A companion or affiftant, मनुष्य Man, human, प्रिय Dear, beloved, कुशल Capable, and वृद्ध Old; as मानज्ञक Agreeablenefs; कौलपुत्रक Refpectability of family, legitimacy; यौवक Juvenility, youthfulnefs; चौरक Thievifhnefs; आवश्यक Certainty, inevitability, &c. &c.

987. COMPOUND words of the firft clafs, called द्वन्द्व, form abftract nouns of the feminine gender in इकण्; as पितापुत्रौ Father and fon, पैतापुत्रिका *f.* The office or duty of father and fon; कुशकाशौ Water and grafs, कौशकाशिका *f.* The nature or ufe of water and grafs, (कुश, in its common acceptation, means a fpecies of grafs efteemed holy); शिष्योपाध्यायौ Scholar and mafter, शैष्योपाध्यायिका *f.* The office or duty of mafter and fcholar; &c.

988. ABSTRACT nouns denoting the office of certain priefts called *Ritwiks*,

Ritwiks, who officiate at a ſacrifice, are formed by affixing ईय to their particular titles; as अछावाक् The title of a prieſt who reads a certain portion of the *Sāma Vēda* called अछा, अछावाकीयं *n.* The office of ſuch a prieſt; मित्रवरुण A prieſt who offers to *Mitra*, the ſun, and *Vāruna*, the ocean, मित्रवरुणीयं *n.* The office of ſuch a prieſt, &c. But ब्रह्मन् The title of a particular prieſt who attends at a ſacrifice and kindles the holy fire, forms its abſtract in त्व; as ब्रह्मत्वं *n.* The office of ſuch a prieſt.

Of Collective Subſtantives.

989. NOUNS expreſſive of multitudes, though they themſelves be ſingular, are formed from their primitive words by ſubjoining ſundry of the foregoing affixes.

990. अण्, viz. अ with *augmentation* of the firſt vowel, may be affixed to almoſt any word to form a collective; as युवती *f.* A young woman, यौवतं *n.* or यौवनं *n.* A multitude of young women collectively; काक A crow, काकं *n.* Crows collectively; मयूर A peacock, मायूरं *n.* A number of peacocks; क्षेत्र A field, क्षैत्रं *n.* The fields collectively.

991. अश्व A horſe, affixes either अण् or ईय; as आश्वं *n.* or अश्वीयं *n.* The horſes collectively, a troop of horſe, the horſe.

992. पर्शु A rib, makes पार्श्वं *n.* The ribs collectively, the ſide.

993. अकण् forms collectives with the following words, and with moſt patronymics: as राजन्य One of the noble order of *Kſhattriyas*, राजन्यकं *n.* The nobles collectively, the nobility; उक्षन् A bull, औक्षकं A herd of bulls. So from उष्ट्र A camel, उरभ्र A ſheep, अज A goat, वत्स A calf, मनुष्य A man, राजपुत्र The offspring of a king, वृद्ध Old, an old man, &c.

994. केदार A field, forms its collective in यण् or अकण्, and makes कैदार्य्यं n. or कैदारकं n. The fields collectively.

995. गणिक्य A harlot, takes यण् and makes गाणिक्यं n. The common women collectively.

996. केश Hair of the head, makes कैश्यं n. with यण् or कैशिकं n. with इकण्. धेनु A milch cow, and हस्तिन् An elephant, take कण्, and make धैनुकं n. A herd of milch cows; गोधेनुकं n. A herd of milch and other cows; हास्तिकं n. Elephants collectively, A herd of elephants.

997 THE names of inanimate things, and कवचिन् A man in armour, form collectives in इकण्; as अपूप A ſort of cake, आपूपिकं n. All the cakes, the paſtry; केदार A field, कैदारिकं n. The fields collectively; कावचिकं The men in armour; &c.

998. अहन् A day, takes ईन and makes अहीनं n. A period of many days.

999. य ſerves to form collectives ſubjoined to ब्राह्मण A *Brahmăn*, मानव A man, वाडव A fire ſaid to exiſt at the bottom of the ſea, and पृष्ठ The back; as ब्राह्मण्यं n. A fraternity of *Brahmăns*; वाडव्यं All the ſub-marine fires collectively; &c.

1000. पुरुष A man, a male, makes पौरुषेयं The males collectively, by affixing ढ्यण्.

1001. य affixed to the following words, forms collectives of the feminine gender; as पाश A rope, पाश्या f. The ropes collectively; तृण Graſs, तृण्या f. A collection of graſs; धूम Smoke, धूम्या f. A quantity of ſmoke. So from हल A plough, वात The wind, वन A foreſt, or water, अंगार A coal, नड or नल A reed, पोटगण A ſpecies of graſs or reed,

पोटा

पोटा A hermaphrodite, पिटक A ſort of baſket, गल The neck, खल A bad man, a threſhing floor, गो A cow, and रथ A chariot.

1002. ता forms feminine collectives with जन A perſon, a human being, बन्धु A kinſman, a relation, गज An elephant, ग्राम A village, and सहाय An aſſiſtant or companion; as जनता *f.* The people collectively; बन्धुता Relations collectively, ग्रामता A number of villages, &c.

1003. WORDS ſignifying the lotus or water-lily, ſuch as पद्म, नलिन, कमल, पुष्कर, &c. form collectives in इन्, which are feminine; as पद्मिनी *f.* पुष्करिणी *f.* &c. A collection of water-lilies. खल A threſhing-floor, हल A plough, and उलूक An owl, may alſo make feminines with इन्; हलिनी *f.* A number of ploughs, &c.

1004. गो A cow, makes गोत्रा *f.* A herd of cows; रथ A chariot, रथकड्या *f.* A number of chariots: वात Wind, and वातूलं *n.* All the winds; by affixing त्रा, कड्य, and ऊल.

Miſcellaneous Subſtantives.

1005. महः *m.* and मही *f.* put after पितृ (*nom.* पिता) A father, and मातृ (*nom.* माता) A mother, with them form words ſignifying paternal and maternal grandfather and grandmother; as पितामहः *m.* Father's father; मातामहः Mother's father; पितामही *f.* Father's mother; मातामही Mother's mother. When प्र is prefixed to either of theſe terms it is thrown back one degree; as प्रपितामह A great grandfather by the father's ſide.

1006. पितृव्य A father's brother, or paternal uncle, from पितृ A father, and भ्रातृव्य A brother's child, alſo an enemy, from भ्रातृ A brother, are formed with the affix व्य. मातुल A mother's brother or maternal uncle, is derived from मातृ A mother, with उल ſubjoined.

1037. स्त्री

1007. स्त्री A female, and पुंस् A male, form nouns in नञ्, ना, and त्व; as स्त्रैणं, स्त्रीना, स्त्रीत्वं Feminality, effeminacy, woman-kind, &c. पुंस्नं, पुंस्ना, पुंस्त्वं Manhood, virility, mankind.

1008. सप्तपद् Seven ſteps, forms an abſtract by affixing ईन; as सप्तपदीनं The ſtate of ſeven ſteps, *met.* intimacy, the advance of ſeven-ſteps taken by a bride to meet the bridegroom.

1009. गोष्ठ put after the name of an animal, denotes the ſtall or place where it is kept; as गोगोष्ठ A cow-ſtall or houſe; अश्वगोष्ठ A ſtable or horſe-ſtall.

1010. गोयुग put after the name of an animal, ſignifies a pair, or couple; as गोगोयुग A pair or couple of cows; महिष गोयुग A pair of buffaloes. In like manner षड्गव means a ſet of ſix; as गोषड्गव A ſet of ſix cows; महिषषड्गव A ſet of ſix buffaloes.

1011. र and तर affixed to certain words, ſerve to depreciate; as शुण्डा A diſtillery, शुण्डार A bad diſtillery; कुटी A houſe, कुटीर A ſorry cottage; शमी A certain tree, शमीर A ſmall *Samī* tree. तर forms the following: उक्ष A bull, उक्षतरी *f.* A cow next kin to a bull, viz. has left off calving; वत्स A calf, वत्सतरी *f.* A ſort of calf, i. e. a heifer; अश्व A horſe, अश्वतर A ſort of horſe, a mule; ऋषभ A bull, ऋषभतर A ſorry ox that will not carry; कासू A ſpear, कासूतरी A ſort of ſpear, a ſmall ſpear; &c.

1012. कुन put after a word denotes cooking; as पीलुकुन The dreſſing of *Pīlu* fruit; &c.

1013. कट affixed to अलावु Pumkin (ſeed,) तिल *Seſamum* (ſeed), उमा Lint (ſeed), भंगा Cotton (ſeed), means the foulneſs or duſt of it; as तिलकट The duſt of *Seſamum* ſeed; भंगाकट The duſt of cotton; उमाकट The duſt of lint or flax; &c.

1014. तैल

1014. तैल affixed to the name of any thing, means the oil of it; तिलतैल *Sesamum* oil, &c.

1015. जाह affixed to any word denotes the root, or part whence it issues; as नखजाह The root of the nail; केशजाह The root of the hair; पुच्छजाह The root of the tail; &c.

1016. ति affixed to the word पक्ष A wing, a fortnight, denotes the root or commencement; as पक्षति The root of a wing, or the first day of a lunar fortnight, after the full or change.

1017. शृंखलक A young elephant, is formed from शृंखल A chain, by affixing क.

1018. कट affixed to the prepositions वि, नि, सं, प्र, and उत्, forms substantives of various meanings; as विकट Horror, frightful; निकट Vicinity; प्रकट Publicity; संकट Danger, vexation; उत्कट Surprize.

1019. ईन subjoined to कूप A well, forms the noun कौपीन A hollowness below the hip; a strip of cloth worn by beggars and the like.

1020. इन्, though properly an adjective affix, is often used substantively in forming the names of persons and things. Put after हस्त and कर A hand, and दन्त A tooth, it forms three common names for the elephant, viz. हस्तिन्; करिन्, and दन्तिन्. Affixed to वर्ण A sect, class, colour, it makes वर्णिन् A pilgrim of a high cast. Subjoined to the names of water-lilies, and a few other plants, it serves to form feminine nouns denoting the place where they abound; as from पुष्कर, पद्म, उत्पल, कुमुद all names of water-lilies, are derived पुष्करिणी *f.* A piece of water where the lotus grows; &c. So from नड or नल A reed, is derived नड्विनी or नलिनी A place abounding with reeds; &c.

1021. वतु, like इन्, is also used to form proper names in the feminine gender, denoting the places where the things expressed by the primitive

tive words, are produced or abound; as पद्म A lotus, पद्मावती *f.* A place abounding with water-lilies; शर A ſpecies of reed of which they make arrows, शरावती *f.* A place abounding with ſuch reeds. *Obs.* The final of the primitive is made long. Similar derivatives may be formed from the following words: धूम Smoke, कुश A ſpecies of holy graſs, वंश A bamboo, मृग A deer, अमर An immortal, अमरावती The city of the immortals; वीरण A certain root, मशक A gnat, उडुम्बर A certain tree, पुष्कर A lotus, water, अहि A ſerpent, मुनि A ſilent ſage, कपि A monkey, ऋषि A ſage, and अलि A bee.

1022. शाकट and शाकिन, put after the name of a thing, forms with it a compound, denoting the place of its production; as इक्षुशाकटं *n.* A plantation of ſugar-canes; तिलशाकिनं *n.* A *ſeſamum* field.

1023. THE affix वतु, वान् *m.* वती *f.* वत् *n.* in forming denominatives, put ſubſtantively with अस्थि A bone, चक्र A wheel, कक्ष Under the arm, and उदक Water, requires theſe primitives to undergo the changes ſeen in the following examples: अष्ठीवान् *m.* The knee; चक्रीवान् *m.* An aſs; कक्षीवान् *m.* The name of a certain ſage; and उदन्वान् *m.* The ſea. चर्म्मन् Leather, does not loſe its final before वतु, and makes चर्म्मण्वती *f.* A plantain fruit, and the name of a certain river. From लवण Salt, is derived लवणवती *f.* A certain town.

1024. विषुवत् or विषुवन् *n.* The day of the equinox, they ſay, is derived from विष्वच् Univerſal.

1025. ज्योत्स्ना *f.* Moon-ſhine; is derived from ज्योतिस् A ſtar, or its appearance, by dropping the इ of the latter, and ſubjoining न.

1026. The following words are formed with the affix र: नगर A town, from नग A hill; खर An aſs, from ख The atmoſphere; कुंजर and सिन्धुर An elephant, from कुंज A tooth, and सिन्धु The ſea.

नमिस्

तमिस् being ſubſtituted for तमस् Darkneſs; and र ſubjoined, forms तमिस्रा *f.* A dark night.

1027. म affixed to द्रु A tree, makes द्रुम A tree.

1028. गाण्डी or गाण्डि The good quality of a bow, they ſay, is de-rived from गाण्डिव or गाण्डीव The name of the famous bow of *Arjuna*. अजगव The bow of *Sivā*, comes from अजक A title of *Brahmā*, *Viſhnu*, or *Siva*, अर्णव The ſea, they derive from अर्णस् Water, by ſubſtituting व for स्. रजस्वला A woman at a certain ſeaſon. कृषीवल A plough-man, or huſbandman, आसुतीवल A diſtiller, दन्तावल An elephant, and शिखावल A peacock, are reſpectively derived from रजस् Duſt, कृषि Tillage, आसुति Diſtillation, दन्त A tooth, and शिखा A creſt or top-knot, with वल affixed, and the final of ſuch as end in इ made ई.

1029. NOUNS ending in मन् or म, are formed into derivative epithets by affixing इन्; as दाम A rope or ſnare, दामिनी *f.* A coquet, सोम The moon, सोमिनी *f.* A proper name.

1030. THE following miſcellaneous nouns are formed by the affix क: हिरण्यक The deſire of gold, from हिरण्य Gold; धनक The deſire of wealth, from धन Wealth; अनुक Skill, and ſkilful, from अनु After; or, according to ſome, अणुक, from अण् A particle; उष्णक Hot (ſeaſon), from उष्ण Hot; शीतक Cold (ſeaſon), from शीत Cold; प्रियक A ſpecies of deer, from प्रिय Dear, beloved, that for which one has affection; चित्रक That has ſpots, or is painted, a certain ſpecies of deer, from चित्र Motley, curiouſly marked or painted; गुह्यकाः *m. p.* A race of ſpirits, from गुह्य Private, ſecret; गोलक One born of a widow by a gallant, from गोल A globe or ſphere; कुब्जक A certain tree, from कुब्ज Hump-backed; पुत्रक One treated as a man's own child, from पुत्र A ſon; शून्यक A deſtitute man, from शून्य Void, empty; स्नातक One who

who is in the habit of performing ablutions, from स्नात Bathed; वृहतिका *f.* An upper garment or mantle, from वृहती Great; अंश A part, अंशक A partner.

1031. द्रव्य A thing, fubftance, they derive from द्रु A tree; साक्षिन् A witnefs, from स With, and अक्ष Eye, with इन् fubjoined; इन्द्रिय An organ of action or fenfation, from इन्द्र, with इय affixed. उपत्यका *f.* Land fituated at the foot of a mountain, is formed by affixing त्यक to उप near; and अधित्यका *f.* Land fituated on a mountain, by fubjoining the fame termination to अधि Upon or over. वाचिकं *n.* A meffage, comes from वाच् A word, by fubjoining इक; and कार्म्मणं A preparatory action upon fome great occafion, from कर्म्म Work, with इकण् affixed. श्रौत्र The body, from श्रोत्र The ear; कार्ष्ण A black antelope, from कृष्ण Black; and औषध A medicine, from ओषधि An herb, or that genus of plants which lives only till it has ripened its fruit; with अण् affixed. धेनुष्या *f.* A cow held as a pledge, from धेनु A milch cow, with स्य affixed.

CHAPTER VIII.

INDECLINABLE WORDS.

1032. UNDER this head will be found every ſpecies of indeclinable words, including adverbs, conjunctions, prepoſitions, interjections, aptotes, and expletives.

Indeclinable Words formed with Affixes.

1033. च्वि is a term uſed when certain declinable words, put in conſtruction with the auxiliary verbs कृ, भू, or अस्, are made indeclinable, to attribute a new nature or quality to a thing; as to make, become, or be white. If the final of the primitive word be अ or आ, it is changed to ई; if इ to ई; if उ to ऊ; and if ऋ to री. अरुस् An ulcer or ſore, मनस् The mind, चक्षुस् An eye, चेतस् Senſation, रजस् Duſt, and रहस् A private place, drop the final स्, and the preceding vowel being अ, becomes ई, and being उ it becomes ऊ. Examples. कृष्ण Black, कृष्णी करोति He makes black; गंगा *Ganges*, गंगी भवति It becomes the *Ganges*; शुचि Pure, शुची स्यात् It ſhall be pure; लघु Light, लघू करोति He makes light; मातृ A mother, मात्री भवति सा She becomes a mother; सुमनस् A good mind, सुमनी भवति He becomes of a good mind; अरुस् An ulcer, अरू करोति It makes an ulcer; &c.

1034. सात् put after a word, in compoſition with an auxiliary verb, denotes a total change of ſomething into the thing expreſſed by that word;

as भस्म Ashes, भस्मसात् To ashes. काष्ठं भस्मसात् करोति कृत्स्नं He changes the whole of the wood to ashes. So जलसात् To water, &c. सात् also denotes subjection or subserviency; as राजसात् Subject or subservient to the king, तं राजसात् करोति He makes him subject to the king. देव A god, देवसात् करोति श्रियं He makes wealth, a present, or subservient to the Gods; राजा A king, राजसात् भवति राष्ट्रं The country becomes the property of the king.

1035. त्रा, called त्राच्, is also a termination used to denote subjection or subserviency; as विप्र A *Brahmān*, विप्रत्रा॰करोद्धनं He made riches subservient to the *Brahmāns*. त्रा is used after देव A god, पुरुष or पूरुष A man or male, मनुष्य A man, मर्त्य A mortal, and बहु Many, with an accusative or locative signification; as देवत्रा वन्दे I salute the Gods, देवत्रा रमे I delight in the Gods; &c.

1036. आ, called डाच्, is an indeclinable affix occasionally applied as follows: Words implying inarticulate sounds are made to terminate in आ, when in composition with the auxiliary verbs कृ, भू, अस्, or समपद्, provided they consist of two or more vowels, and have not the particle इति subjoined; as पटत् पटत् The noise made by cloth and the like, पटपटा कुरुते पटः The cloth makes the noise *Patapata.* The final त्'s are dropped. But if इति is subjoined, आ is not used, and the doubling of the word, and the dropping of the final अत् are indifferent; as पटदिति करोति, पटिति करोति. If the inarticulate sound form a word of one vowel, आ is not used; as सृक् or सृगिति करोति It makes the noise *Srik.*

In expressions used in agriculture, the आ of डाच् is affixed to द्वितीय and तृतीय; also to शंब or संब Ploughing the contrary way, and बीज Seed, when put in composition with कृ Do; as द्वितीया करोति He ploughs

ploughs the ſecond time; तृतीया करोति He ploughs the third time; शंवा or संवा करोति He ploughs the contrary way; वीजा करोति He harrows, or ploughs in the ſeed. It is alſo uſed after गुण when preceded by a numeral, and in compoſition with कृ Do; as द्विगुणा करोति क्षेत्रं He does, viz. ploughs, the field twice.

The आ of डाच् is alſo applied as in the following examples:—After समय Time; as समयाकरोति धनं दातुं He fixes a time, or makes an engagement to give or pay money.—After शूल A ſpit; as शूला करोति मांसं He ſpits the meat.—After सपत्र (An arrow) with its feather, and निष्पत्र Featherleſs; as सपत्रा करोति मृगं व्याधः The ſportſman pierces the deer with an arrow, feather and all; निष्पत्रा करोति मृगं He ſtrips his arrow of its feather, in transfixing the deer.—After सत्य True, when it does not imply ſwearing; as सत्या करोति द्रव्यं वणिक् The merchant inſures his goods, viz. deals fairly.—After भद्र and मद्र, uſed for an auſpicious ſhaving of a child's head; as भद्रा or मद्रा करोति कुमारं He ſhaves the boy at a happy ſeaſon.—After निष्कुल Having no family; as निष्कुला करोति दाडिमं He deſtroys the pomegranate tree (by cutting away a part).—After सुख Pleaſure, दुःख Pain, and प्रिय Favourite; as सुखा करोति मां He makes me happy; मूर्खो दुःखा करोति गुरुं The fool maketh the maſter unhappy; प्रिया करोति नृपति र्लोकान् The prince acts kindly towards the people, makes them favourites.

1037. तरां and तमां ſerve to form adverbs of intenſity and compariſon, whether uſed alone after a verb, or in combination with another word; as वदतितरां He ſpeaks more, or much; वदतितमां He ſpeaks exceedingly much; तयोर्वदतितरां Of the two he ſpeaks the moſt; तेषां वदतितमां Of them all he ſpeaks the moſt; उच्चैस्तरां गायति He

He ſings very high or loud; निचैस्तमां गायति He ſings exceedingly low or baſe; &c.

1038. वत् put after any ſort of words, denotes likeneſs; as चन्द्रवत् Moon-like, चन्द्रवत् मुखं A face like the moon; घटवत् उदरं A jar-like belly: पूर्व्ववत् As before. विप्रवत् शूद्राय ददाति *He* gives to a *Sūdra*, as (to) a *Brāhman*. *Obs.* This particle is of very frequent occurrence, and is diſtinct from the declinable affix वतु.

1039. धा affixed to words denoting numbers, ſerves to form adverbs of diſtribution; as कतिधा Into how many parts or ſorts? वहुधा Into many parts or ſorts; एकधा Into one part or ſort; द्विधा Into two parts or ſorts; त्रिधा Into three parts or ſorts; चतुर्धा Into four parts or ſorts; पंचधा Into five parts or ſorts; षष् Six, makes षोढा, and, according to ſome, षोडधा In ſix parts or ſorts; सप्तधा Into ſeven parts or kinds; &c. But एक One, makes alſo ऐकध्यं; द्वि Two, द्वेधा and द्वैधं; and त्रि Three, त्रेधा and त्रैधं. Ex. ततो द्विधा कृता जिह्वा सर्पाणां तेन कर्मणा Then the ſerpents tongues were ſlit in two parts by that action. तेन ते वहुधा क्षताः By him they (were) wounded in many ways. इयं मे भिन्ना प्रकृतिरष्टधा This (is) my nature divided into eight parts or ſpecies.

1040. कृत्वस् put after any words denoting numbers, except द्वि, त्रि, and चतुर्, forms adverbs of repetition; as कतिकृत्वः How many times? एककृत्वः Once, पंचकृत्वः Five times, शतकृत्वः A hundred times, &c. But द्वि and त्रि affix स्, and make द्विः Twice, and त्रिः Thrice; and चतुर् ſubſtitutes स् for र्; as चतुः Four times. Ex. दिवसस्य त्रिः पठति He reads thrice a day, सकृत् Once, is often ſubſtituted for एककृत्वस्.

1041, तस् put after a word, forms with it an adverb, often with an ablative ſignification, but ſometimes with that of other caſes; as धर्मतः From juſtice, juſtly; आदितः From the beginning; यत्नतः From or with labour or exertion; सर्व्वतः Of, from, by, with, to, or in all, &c. &c. The following pronominal adverbs are anomalouſly formed with तस्, and have generally an ablative ſignification: कुतः Whence, from what? ततः Thence, therefore, from, or after that (*demonſtrative*); यतः Whence, wherefore, from which (*relative*); इतः Hence, from this; अतः Hence, from this.

1042. शस् forms adverbs of quantity with words ſignifying much or little; as बहुशः Abundantly, many at a time; अल्पशः Sparingly, little at a time; भूरिशः Abundantly; स्तोकशः Sparingly, &c. It is alſo uſed after nouns of proportion, quantity, and number; as क्रमशः By degrees; प्रस्थशः By meaſures; एकशः By ones, or one at a time; द्विशः By twos, or two at a time; त्रिशः By threes; गणशः By numbers; अनेकशः By many at a time; पादशः By quarters; कतिशः How much at a time? तावच्छः By ſo much at a time; &c.

1043. त्र forms adverbs of place with the pronouns and pronominals called सर्व्वादि, and बहु Much, many, which may otherwiſe be expreſſed by putting the word in the ſeventh, or locative, caſe. The pronouns युष्मद् and अस्मद्, with द्वि Two, are excepted. Examples. सर्व्वत्र In every place, every where; एकत्र In one place, बहुत्र In many places; कुत्र Where, wherein, in what place? तत्र In that place, therein, there; यत्र (*relative*) Where, wherein, in which place; अत्र Here, herein, in this place; अन्यत्र Elſewhere, in another place; &c.

1044. दा forms adverbs of time with सर्व्व All, एक One, अन्य Another, and the pronouns किं What, तद् That, and यद् Which, or what

what (*relative*); as सदा and सर्व्वदा Always, at all times; एकदा At one time; अन्यदा At another time; कदा When? तदा Then, यदा When. *Obs.* The same may be expressed by putting the word in the seventh case with the word काले Time, in the same case, subjoined; as कस्मिन् काले In, or at what time? or कदा When? &c.

1045. था forms adverbs of way or manner with सर्व्व All, अन्य Another, तद् That, यद् What; and थं with किं What, and इदम् This. Examples. सर्व्वथा In every way; अन्यथा In other respects; तथा So, in that way; यथा As, in the manner of; कथं *How, in what manner?* इत्थं Thus, in this manner.

1046. चित् and चन put after the pronoun किम् and its derivatives, in any case, gender, and number, give to it an indefinite signification; as किं What, किंचित् and किंचन Somewhat, something; कः Who, कश्चित् and कश्चन Some one, any one, somebody; कू Where, कूचित् and कूचन Somewhere; कदा When, कदाचित् and कदाचन Somewhere. So कस्यचित् Of some one, केनचित् By some one; &c. &c.

1047. एद्युस् forms a sort of adverbs of *relative days*, when subjoined to पूर्व्व Former, before, अन्य Another, अन्यतर Either, इतर Any, अपर Another, अधर Lower, उत्तर Upper, and उभय Both; as पूर्व्वेद्युः On the former day, अन्येद्युः On another day; &c. &c. उभय makes either उभयेद्युः or उभयद्युः On both days, and पर Another, makes परेद्यवि On the day after.

1048. स्तात् or अस् forms adverbs with पूर, अध, and अव, substituted for पूर्व्व Before, अधर Below, and अवर Behind; as पूरस्तात् or पुरः From before, अधस्तात् or अधः From below, and अवस्तात् or अवः From behind. *Obs.* These words may occasionally be construed as nominatives, ablatives, or locatives.

1049. अधर

1049. अधर Below, lower, दक्षिण Right, or South, and उत्तर Upper, or North, are uſed adverbially when they are put in the ablative caſe ſingular, or have आत् affixed; as अधरस्मात् or अधरात् From beneath; दक्षिणस्मात् or दक्षिणात् From the right, or ſouth; उत्तरस्मात् or उत्तरात् From the north. Theſe words are occaſionally conſtrued in the nominative, the ablative, or the locative, with the ſigns the, from, or in.

1050. आहि or आ, affixed to words, forms adverbs of diſtance; दक्षिणाहि or दक्षिणा Far ſouth; उत्तराहि or उत्तरा Far north. दक्षिणाहि वसन्ति चांडालाः The *Chāndālas* live far ſouth.

1051. एन is ſometimes uſed to form adverbs of time, place, or direction with पूर्व्व &c. As पूर्व्वेण Formerly, before, eaſtward, in the Eaſt.

1052. THE following is an alphabetical liſt of indeclinable words of every deſcription, adverbs, conjunctions, prepoſitions, interjections, aptotes, particles, and expletives.

अ A particle of privation; as धर्म्मः Juſtice, अधर्म्मः injuſtice. If the word begin with a vowel, अन् is ſubſtituted for अ; as अनागतः Not come. अ is alſo an interjection expreſſive of pity.

अकस्मात् Without a motive, without a wherefore.

अग्रतस् Before (in precedence) firſt.

अग्रे Before, in front. A reſpectful particle of calling to a perſon.

अघो A reſpectful term of addreſs.

अंग A reſpectful term of addreſs. Again. A term of ridicule and reproach.

अचिरात् Without delay.

अजस्रं Without interval, for ever, conſtantly.

अज्ञानतस् Ignorantly, without intention.

अञ्जसा Quickly, ſpeedily, directly, ſtraitly; juſtly, truly.

अतस् Hence.

अति *prep.* Beyond, in point of

time, place, and degree. In composition it often implies *excess;* as, very, very much, exceedingly, &c.

अतीव Very much, exceedingly, excessively, from अति and इव.

अत्र Here, in this place, herein.

अथ or अथो *conj.* So, and so, thus, moreover, then, yet, wherefore, and also. It is much used as an introduction to a new sentence, and is often redundant.

अद् in composition denotes wonder and surprize.

अद्धा Rightly, truly, clearly, evidently, justly.

अद्य To-day, now, at the present time.

अद्यत्वे Now, at the present time.

अध *prep.* Down, downwards, the reverse of उत् Up, upwards, q. v.

अधम् Down, low, below.

अधस्तात् From below, below.

अधरेद्युः The day after.

अधि *prep.* Over, above, upon. It implies *superiority* in place and degree, and is the reverse of अप q. v.

अधुना Now, at this time.

अन् A privative particle substituted for अ, q. v. when the following word opens with a vowel.

अनिशं Always, continually, perpetually.

अनु *prep.* After, in point of place, time, degree, or relation, and is the reverse of अभि Before, q.v. In composition it often signifies, according to, in imitation of, behind, following, in pursuit of.

अन्तर् Between, among, betwixt, within.

अन्तर, अन्तरा, अन्तरे, or अन्तेरण Without, except; within, among.

अन्यच्च Moreover, and again, (in continuation of an argument, or before a quotation.)

अन्यत् Otherwise.

अन्यत्र Elsewhere, in another place, somewhere else. अन्यत्र गमिष्यामि I will go to another place.

अन्यथा

अन्यथा Otherwiſe, in a different way.

अन्यतरेद्युः Either day.

अन्येद्युः Another day.

अन्योन्यस्य Mutually.

अन्वक् According to.

अप *prep.* Under, beneath, below, the reverſe of अधि q. v. It implies alſo privacy, concealment, diſappearing, loſs, and is often employed in a bad ſenſe.

अपरेद्युः The other day.

अपष्ठु Well, handſomely, fitly, properly.

अपि Alſo, even.

अपिच And alſo, and even.

अपितु And alſo, and even.

अभि *prep.* Before, in time and place, the reverſe of अनु After, q. v.

अभितः Before, near, in the preſence of, in front, all over, on all ſides, ſpeedily.

अभीक्ष्णं Inceſſantly, violently, continually, repeatedly, quickly.

अम् Speedily, quickly, a little.

अमा Near, by, with, together.

अमुत्र Hereafter, in the next world.

अय Well done! O brave!

अयि An interj. expreſſive of conſent, yes.

अये An interj. expreſſive of anger, diſpleaſure, and recollection. It is uſed alſo in aſking a queſtion.

अरम् Quickly, ſpeedily.

अररे or अरे A call of contempt.

अर्वाक् Behind, in time and place. Weſt.

अलम् Enough! ſufficient! In vain, to no purpoſe. In compoſition अलं means dreſs or ornament, as अलंकर्त्ता A dreſſer or ornamenter; alſo able.

अव *prep.* From, down from, off, away, the oppoſite of आ To, at, q. v.

अवश्यं Certainly, poſitively, neceſſarily, indeed.

अवस् or अवः Without, on the outſide.

अवे A diſreſpectful term of addreſs.

असकृत् Repeatedly, more than once.

अस्तम् *indecl.* The place where the ſun ſets. Diſappearing, or ſetting, as the ſun.

अस्ति It is, exiſtence.

अस्तु Be it ſo! Let it be! So be it!

असांप्रतम् Inopportunely, improperly, unfitly.

असंप्रति Improperly, unfitly.

अह An interj. of calling.

अहह An interj. of ſurprize, grief, &c.

अहाय Quickly.

अहे An interj. denoting recollection.

अहो A reſpectful term of addreſs, an exclamation of wonder, or ſurprize.

अहोवत A reſpectful term of addreſs; an expreſſion of ſorrow and regret.

अह्नाय In the day time.

आ (called आङ्) *prep.* To, at, as far as, the reverſe of अव q. v. In compoſition with certain verbs it reverſes the action; as दातुं To give, आदातुं To take, गन्तुं To go, आगन्तुं To come, &c.

आ or आः An interjection expreſſive of pain, pity, ſudden thought, &c.

आतः Hence even.

आनुषक् Succeſſively.

आनुषट् Argumentatively.

आभीक्ष्णं Repeatedly, without reſt or delay, conſtantly.

आम् Yes, indeed.

आये An interj. of calling expreſſive of affection.

आरात् Near, far off.

आर्य्यहलं Forcibly, violently.

आविर् Manifeſt, in ſight.

आशु Quickly, ſpeedily.

आह, आहो, and आहोस्वित् Expreſſions uſed in ſtating a queſtion or propoſition in diſputing.

इ An interj. of calling, amazement, anger, and compaſſion.

इतः Hence.

इतस्ततः Here and there.

इति So, thus, in this manner, ſo far, *finis.*

इतरेद्युः Either day.

इतिह Traditionally.

इत्थं

इत्थं Thus.

इदानीं Now, at preſent.

इद्धा Evident, manifeſt.

इव Like, as, as it were, ſo, thus, even as.

ई An interj. of regret, anger, and compaſſion; alſo of calling.

ईषत् A little, in a ſmall degree, in a trifling way.

उ An interj. of calling, anger, doubt, injunction, reſpectful addreſs.

उं An interj. of anger, contempt, and of interrogation.

उच्चैस् High, with a high or loud voice, exaltedly.

उत् *prep.* Up, upwards, on high, the reverſe of अध, q. v.

उत् An interj. of interrogation with earneſtneſs and ſurprize; as—What! How!

उत Alſo, and, or. It is often redundant.

उताह or उताहो An interj. of interrogation and inqưiry; alſo of doubt and uncertainty.

उत्तरेद्युः The laſt day.

उप *prep.* Near, by, by the ſide of, with, the oppoſite of दूर् q. v.

उपधा In compoſition implies diviſion.

उपांशु Secretly, in a whiſper, privately.

उभयद्युः or उभयेद्युः Both days.

उभयतः On both ſides.

उररि, उररी, उरि, or उरी In compoſition, implies extenſion, and conſent.

उषा At night, the cloſe of night.

ऊ An *interj.* at the beginning of a ſentence, alſo expreſſive of compaſſion.

ऊं A particle of interrogation, alſo expreſſive of anger, and of conſent.

ऊररी or ऊरी See उररि, &c.

ऋ An interj. denoting contempt.

ऋते Beſide, except.

ऋतं Rightly, truly, justly.

ऋधक् Truly.

ए A reſpectful particle of addreſs.

एकदा At one time, at a certain time.

एकपदे At the ſame time.

इतहि Now, at this time.

एव Alſo, even, verily.

एवं Thus, ſo, in this manner.

हे A reſpectful particle of addreſs.

ओ An interj. of calling, or addreſſing reſpectfully.

ओम् Yes, amen, ſo be it. A myſtic word denoting *Brahma*, or the *Hindu* trinity in unity.

औ A reſpectful term of addreſs.

क At the end of a word is often redundant.

कं Water, head, happineſs.

कच्चन A particle of interrogation.

कच्चित् A reſpectful introduction to a queſtion; as कच्चित् तं दृष्ट वानसि Pray haſt thou ſeen it?

कदा When, at what time?

कदाचन Somewhen, ſometimes.

कदाचित् Somewhen, ſometimes, occaſionally.

कथं How? In what manner?

कथंचन Somehow.

कथं नाम How then?

कर्हि When?

कर्हिचित् Somewhen, ſometimes.

कश्चित् Some one, ſomebody.

का Bad, vile.

आमं Willingly, wilfully, freely at pleaſure.

किंकिल What truly? what even ſo?

किंच Yet, and yet, *moreover*, but.

किंचन Somewhat, ſomething.

किंचित् Somewhat, ſomething, a little.

किन्तु But, alſo.

किन्नु What?

किम् or किं What? It is ſometimes redundant.

किमुत् What? Suppoſe, or, if.

किमुत Or what? What alſo?

किमुह What? How?

किम्वा Or, or elſe.

किंस्वित् Or perhaps.

किन् An interjection of contempt.

किल Indeed, truly.

किमु What? What then?

कु Bad, ill, vile, little, mean.

कुतः Whence?

कुत्र Where? Wherein?

कुत्रचित् Somewhere.

कुपत् Excellently.

कुवित् Abundantly.

कुषत् Excellently.

कू

क्व Where?
क्वचित् Somewhere.
क्षमा *indecl.* Patience, forgivenefs.
खलु Certainly. It is often an expletive.
च And, alfo. This conjunction is often ufed as a mere expletive.
चन affixed to certain words, gives them an indefinite fignification; as कथं How, कथंचन Somehow; fo कश्चन Some one, &c.
चनस् Food.
चित् Affixed to certain words, gives them an indefinite fignification; as कश्चित् Some one, कस्यचित् Of fome one, केन चित् By fome one, &c. &c.
चिरम्, चिररात्राय, चिरस्य, चिरात्, चिराय, चिरे, or चिरेण For a long time.
चेत् If.
जातु Somewhen, fometimes.
जोषम् Silently, in filence, happily.
ज्योक् Moft times, fpeedily, prefently, a word of interrogation.
झटिति or झगिति With fpeed, quickly.
तत् Therefore.
ततस् or ततः From or after that, thence.
तत्र There, therein.
तद् That, becaufe.
तदा Then, at that time.
तदानीं Then, at that time.
तथा So.
तथैव In like manner.
तरसा Quickly, fpeedily.
तस्मात् Therefore, from that.
तर्हि Then, at that time.
तावत् So far, as far as; fo long, fo much.
तिरस् or तिर्य्यक् Indirectly, crookedly, awry, unfairly.
तु And, too, alfo. It is often redundant.
तुम् Thouing.
तूष्णीं Silently, in filence.
तेन By that, therefore.
त्वै An expreffion of doubt.
दिवा By day, in the day time.
दिष्ट्या Fortunately, happily, haply, luckily, by good luck, providentially.
दुर् or दुः Hardly, with difficulty,

not eaſily; badly, the reverſe of सु, q. v.

दुःसमं A term of reproach.

दुष्ठु Badly, the reverſe of सुष्ठु q.v.

दूर् Far, afar off, at a diſtance, the reverſe of उप, q. v.

दोषा By night, in the night time; at the commencement of night, at night fall.

द्राक् or द्राङ् With ſpeed.

द्वै An expreſſion implying doubt.

धिक् An expreſſion, conveying blame, reproach, regret, diſapprobation, &c. as —fy, for ſhame, out upon, what a pity, and the like.

नकिम् Nowhat, nothing, not any.

नक्तम् By night, in the night.

नचेत् If not.

नञ् No, not.

ननु And not, not.

ननु and ननुच Expreſſions uſed in ſtating a queſtion in argument; as ननु Is it not? नन्वेवं Is it not thus? नन्वीदमेव स्थानं येाग्यं Is not even this a proper place? ननुच And is it not? &c.

नमस् A bow, ſalutation, reverence.

नवरं Only.

नवा Or not, or if not.

नह and नहि No, not.

नाना Various, different, manifold.

नापि Not even.

नाम An expletive. Evidently.

नास्ति Non-existence, there is not.

नि *prep.* In, on, within, upon, the reverſe of निर् q. v.

निकषा Near, in the vicinity.

निकामम् Very, exceedingly.

नित्यदा Always, conſtantly.

निर् Without (on the outſide), without (not having), the reverſe of नि, q. v.

नीचैस् Low, lowly, with a low, baſe, or ſoft voice, the reverſe of उच्चैस्, q. v. Huſh! be ſtill! Speak low!

नु A particle of interrogation. v. ननु.

नुकं Either, or.

नुव Perhaps.

नूनम् Truly, verily, certainly, ſurely.

नेत् If not.

नो No, not.

नोचेत् If not.

न्वै Perhaps not.

परम् Hereafter, afterwards.

परश्वस् The day after to-morrow.

परा *prep.* Back, backwards. पराजयः Defeat. See प.

परि *prep.* About, around, surrounding, encircling, &c. पर्य्यटणं Wandering about. परिधिः A circumference. परिपंचाशत् About fifty.

परितस् All about, from about.

परेद्यवि To-morrow, the day after.

पर्य्याप्तम् Entirely, completely.

पशु Well, right, good.

पश्चात् After, afterwards, behind. East.

पश्य Behold! See!

पाट् A particle of calling.

पुनर् Again, पुनः पुनः Again and again, repeatedly.

पुरतस् From before, formerly.

पुरस् Before.

पुरस्तात् From before, formerly.

पुरा Before, formerly.

पूर्व्वतस् From the beginning, formerly, before.

पूर्व्वेद्युस् The day before, the former day. The fore part of the day.

पृथक् Apart, separate, separately.

प्याट् A vocative particle.

प *prep.* Forth, forward, for, off, away. (*Lat.* pro.)

प्रकामम् Willingly, according to one's wish, completely.

प्रगे In the morning.

प्रति *prep.* Again, against, for, back, back again.

प्रभाते In the morning early.

प्रवाह्लिका or प्रवाहुकम् At the same time.

प्रसह्य Violently, forcibly, impetuously.

प्राक् Before (in time, place, and degree), formerly, hereafter, in in the presence of, East.

प्रेत्य Hereafter, in the other world, after death.

प्रादुर् Manifest, in sight, evident.

प्रातर् In the morning, early.

प्रात्युत On the contrary.

प्राध्वम् In a contrary way.

प्रायस्

प्रायस् For the most part, nearly.
प्राह्णे In the morning.
फट् An exclamation used as a charm.
बत An interj. of joy and grief.
बदि The dark fortnight of the moon.
बलवत् By force, forcibly.
बलात् By force, by main strength.
बाहिर् Out, without, on the outside.
भगो A polite term of addrefs.
भाजक् With speed, speedily, quickly.
भुवर् The sky.
भूयस् Again, more, abundantly.
भूर् The earth.
भृशम् Violently, very much.
भोस् A respectful term of addrefs.
मंक्षु Quickly, violently.
मना A little, somewhat, slow, dull, tardy.
मा or माङ् A particle of prohibiting, and forbidding, used chiefly before the second person of the imperative; as माकुरु Do not do, माभव Be not; &c. and sometimes before the third preterit; as माभूत् May it not be!
मास्म Do not! See मा.
माचिरं Without delay.
माकिम् or माकिर् No, except.
मिथस्, or मिथो In conjunction, in coition, in private union, together.
मिथुर् A pair.
मिथ्या Falsely.
मुधा In vain.
मुहुर् Again, repeatedly.
मृषा False, falsely.
यत् That, because, wherefore.
यतस् From which, whence, wherefrom, wherefore.
यत्र Wherein, where.
यदा When.
यदि If.
यथा As.
यावत् As far as, as long as, as much as.
युक् Ill.
युक्तं Fitly, properly.
युगपत् At one time.
युत् Badly, ill.
येन Because, by which.

रात्रौ

रात्रौ By night, in the night time.

रे A disrespectful term of address.

रै An interj. of disrespect.

व An expletive.

वत् As, like.

बत An interjection of sorrow and regret.

वरम् Passable.

वषट् An exclamation on making an oblation.

वा Or, indifferently, (this or that).

वाट् An exclamation on making an offering of oiled butter to the divinities.

वाद् Like, as.

वाव Only.

वि *prep.* It denotes disunion, separation, division, distinction, and sometimes privation; is opposed to सम् q. v. and is often redundant. It may be Englished by such words as *away, apart*, or the inseparable prepositions *di, dis, un*, &c.

विना Without, not with, not including, except.

विभाषा In two ways, in either way.

विष्वक् Universal.

विभु Many.

विहायसा The air, the atmosphere, in the air; विहायसा गतिः Going in the air, viz. flying.

वृथा In vain, useless.

वेट् An expression used in making an oblation of oiled butter.

वेत् If.

वै An expletive.

वौषट् An exclamation on making an offering of oiled butter.

शनैस् Slow, slowly.

शम् In composition means well, good, happy; as शंभुः A name of *Siva*.

शश्वत् Always, constantly, continually, perpetually.

शीघ्रम् Quickly.

शुभम् Happily, fortunately.

श्रौषत् or श्रौषट् An exclamation on making an offering to the divinities.

श्वस् To-morrow.

स In composition *with*, and *like*.

सकृत् Once, at one time.

संक्षु Speedily.

सत् Good; as सत् करोति He does good, he pays reſpect.

सत्यं True, truly.

सत्रं With, in company with.

सत्रा With, along with.

सदा Always, at all times.

सद्यस् At the ſame time.

सनत् Conſtantly.

सना Perpetually, always.

सनात् Perpetually.

सनुतर् In concealment.

सततम् Always.

सपदि At the ſame time, inſtantly.

सम् *prep.* Together, altogether, *con*, *com*, *col*, &c. It is oppoſed to वि, and generally implies, conjunction or perfection.

समन्ततस् Wholly, altogether.

समम् Along with, together.

समया Near, nigh.

समुपजोषम् Happily, fortunately.

सम्प्रति Now, at this time.

सम्यक् All, wholly.

सम्वत् A contraction of सम्वत्सर A year, and generally means the era of *Vikramāditya*.

सर्व्वतस् Wholly, altogether.

सर्व्वदा Always, at all times.

सह With, together.

सहसा Raſhly, precipitately, with violence.

साकम् With, along with.

साक्षात् (from स with, and अक्षि Eye), Of the ſame appearance, as, as it were, apparently, in the preſence.

साचि Awry, indirectly.

साम्प्रतम् Now, fitly, opportunely.

सायम् In the evening.

सार्द्धम् Along with, together.

सु *prep.* Well, eaſy, very, the reverſe of दुर् q. v.

सुकम् Very, exceedingly.

सुचिरम् A very long time.

सुदि The light fortnight of the moon.

सुधा Uſeleſs, in vain. An exclamation on making an offering to the divinities.

सुष्टु Good, excellent, very.

स्म A particle, which put after a verb in the preſent tenſe, gives it a paſt ſignification. It is ſometimes redundant.

स्वयम्

स्वयम् Self, himſelf, herſelf, &c.

स्वधा An exclamation on making an oblation to the manes.

स्वर् Heaven, ſky, firmament.

स्वस्ति Health! proſperity! hail!

स्वाहा An exclamation on offering oiled butter to the divinities.

स्वित् A particle of interrogation and enquiry, and often redundant.

ह An interj. in anger, an expletive.

हम् An interj. denoting anger.

हन्त An interj. uſed at the beginning of a ſentence, expreſſive of joy, ſorrow, or compaſſion.

हंहो A reſpectful term of addreſs.

हा An interj. of wonder and ſurprize.

हाहा An interj. of ſorrow, and of mirth.

हाहो An interj. of wonder and regret.

हि For, becauſe. An expletive.

हिम् An interj. of alarm.

हिरुक् Without, except, beſide.

हुम् An interj. of diſpleaſure.

ह्यस् Yeſterday.

हे A vocative interjection; as हे राजन् O king!

हैनौ Becauſe.

है An interjection.

हो A reſpectful term of addreſs, an interj. of wonder and ſurprize.

CHAPTER

CHAPTER IX.

ON THE FORMATION OF COMPOUND WORDS CALLED समासः.

1053. THE *Sanſkrita* language abounds in compound terms formed of two or more words, the laſt only (except in a few inſtances) being diſtinguiſhed by the ſigns of number and caſe.

1054. THERE are ſix ſpecies of compound words, each of which will be here treated of ſeparately, and in due order.

The firſt Species of compound Words called अव्ययीभावः.

1055. A COMPOUND of the firſt ſpecies, called अव्ययीभावः, has an indeclinable word for its firſt member, and a noun for its laſt terminating in the ſign of the neuter gender; and it is, for the moſt part, indeclinable. Thus from अधि Over or upon, and स्त्री A female, is formed the compound अधिस्त्रि in a neuter form: as अधिस्त्रि गृह कार्य्यं Houſehold buſineſs (depend) upon the female. *Obs.* It is the opinion of ſome that the firſt member of a compound of this ſpecies ſtands in the place of the ſign of the caſe in the laſt member, and that the prepoſition अधि in this example has the effect of the ſeventh caſe.

1056. IF the laſt member end in a long vowel, it is made ſhort; as in the foregoing example, where स्त्रि is ſubſtituted for स्त्री; and if in ऐ or औ, इ is put for ऐ, and उ for औ; as अतिरि कुलं A family ſurpaſſing report,

report, from अति Beyond, रै A sound, and कुलं A family; अतिनु जलं Water beyond, or over, the boat, from अति, नौ, and जलं.

1057. WHEN the last term ends in अ, it is changed to अम्; as उपकुम्भं By or near the jar, from उप By, with, near, by the side of, and कुम्भ A jar; अधिकृष्णं Over or upon, *Krishna*; from अधि Over or upon, and कृष्णः.

1058. WHEN the sense will admit of it, the last term, ending in अ, may, optionally, assume also the sign of the third or seventh case singular. Thus, one may write either उपकुम्भं or उपकुम्भेन कृतं Done by or near the jar; and उपकुम्भं or उपकुम्भे निधेहि Place (it) by, or in by, the jar. But in an ablative sense, the last word must necessarily bear the sign of that case only; as उपकुम्भादानय Bring (it) from near the jar; उपकृष्णात् From the vicinity of *Krishna*.

1059. IN compounds of this species, स is substituted for सह With, together with, unless the second term implies some portion of time; as सतृणं Together with the grass, from स, for सह, and तृन Grass. But they say सहपूर्व्वाह्णं With the former day. स also implies likeness; as सदेवदत्तं Like *Dēva-datta*.

1060. THE following are examples of some compounds formed according to the foregoing rules:—सतृणं Together with the grass, from स for सह With, together with, and तृणं Grass; सतृणमत्ति He eats grass and all. अनुज्येष्ठं After, following, or according to the oldest, viz. according to seniority, from अनु After, according to, &c. and ज्येष्ठ oldest; दुर्यवनं With bad *Yavanas*, which is explained by यवनानांवृद्धिः The increase or abundance of *Yavanas*, or invaders from the west; निर्मक्षिकं Without flies, from निर् Without, and मक्षिकाः A fly; अतिहिमं Beyond the cold season, from अति Beyond, and हिम Cold, frost,

froſt, ſnow; अतिवसन्तं Beyond the ſpring, viz. when the ſpring was paſſed; अतियौवनं Beyond the youthful ſeaſon, when the ſeaſon of youth is gone by; अतिनिद्रं Beyond ſleep, the diſpoſition for ſleep having paſſed, from अति and निद्रा; इति हरि Thus *Hari*, viz. According to the words of *Hari*. अनुविष्णु After, or according to *Viſhnu*, from अनु After, according to, and विष्णुः; अनुरूपं According to the form, ſuitable to the occaſion; अनुगंगम् After the *Ganges*, viz. along, by the ſide of, following the courſe of, the *Ganges*; अनुवृक्षं Along by the trees; सक्षत्रं Together with the claſs or rank of *Kſhatriyas*; साग्नि Together with the fire; as साग्नि ग्रन्थमधीते He reads the book with the fire, viz. ſo long as the fire continues to burn; सचक्रं With the diſcus, viz. armed with that weapon; &c. &c.

1061. प्रति and अभि precede in compounds of this ſpecies to denote motion *towards*, and *before* the thing ſpecified by the ſecond term; as प्रत्यग्नि पतन्ति शलभाः The graſs-hoppers fall or fly towards the fire; अभ्यग्नि पतन्ति They fall before the fire. *Obs.* When प्रति and अभि follow the preceding word, it is put in the accuſative caſe; as अग्निं प्रति Towards the fire.

1062. WHEN यथा means *according to, to the utmoſt of*, it may form a compound of this ſpecies; as यथा शक्ति To the utmoſt of one's power or ability. But when यथा ſignifies *likeneſs* or *ſimilarity*, it may not; as यथा हरिस्तथा हरः As (is) *Hari*, ſo (is) *Hara*.

1063. WHEN यावत् ſignifies *limitation*, it may form a compound of this claſs with certain words: as यावच्छ्लोकं To the end of the verſes, to the number of the verſes; as अच्युतप्रणामा यावच्छ्लोकं The ſalutations to *Achyuta*, or *Viſhnu*, (are) equal to the number of the couplets.

1064. अ is required to be affixed to the following words, when they are

are preceded by indeclinables, to form compounds of this class:—To शरद् Autumn, विपाश् A certain river (called also विपाशा), अयस् Iron, मनस् The mind, उपानह् A shoe, दिव् Heaven, हिमवत् Snowy (mountain), अनडुह् A bull, दिश् A point in the horizon, दृश् Sight, विश् One of the third cast, चेतस् Sensation, त्यद् That, तद् That, यद् Which, and कियत् How much; as उपशरदं By, with, or near autumn; प्रतिविपाशं Towards the river *Vipās;* &c. Also to जरस्, substituted for जरा Old age; as उपजरसं Near, or approaching to old age or decay.

1065. WORDS ending in अन्, substitute अ for that termination, when preceded by indeclinables, to form compounds of this species; as उपराजं By or near the king, from उप and राजन्; अध्यात्मं Over or upon the soul or self, relating to the spiritual body. If the word in अन् be of the neuter gender, this rule may, indifferently, be applied or not; as उपचर्म्मं or उपचर्म्मन् (*nom.* उपचर्म्म) By or near the leather or hide, from उप and चर्म्मन् *n.*

1066. अ is also, indifferently, substituted for the final of नदी A river, पौर्णमासी The day of the full moon, अग्रायणी The month *Agrāyanī*, and गिरि A hill; as उपनदं, or उपनदि (according to rule 1056), By the river; उपपौर्णमासं, or उपपौर्णमासि Near the full moon; उपाग्रायणं, or उपाग्रायणि Near the month of *Agrāyanī;* उपगिरं or उपगिरि By the hill.

1067. अ may also be, indifferently, affixed to words ending in झय्, viz. any consonant of the five series but a nasal; as उपसमिधं or उपसमिध् Near the fire-wood, from उप and समिध् Fire-wood.

1068. अ is substituted for the इ of अक्षि The eye, when preceded by प्रति, सम्, अनु, or परस् (put for पर or परा); as प्रत्यक्षं Against the

the eyes, visible, evident, sensible, in sight. समक्ष Together with the eyes, in sight. अन्वक्ष According to sight; and परोक्ष Out of sight.

1069. NAMES of rivers preceded by any noun of number, except एक One, are, with it, put in a compound form of this species; as द्विगंगं The two *Gangās*, viz. the union of two rivers of that name; from द्वि and गंगा; त्रियमुनं The three *Yamunās*, from त्रि and यमुना.

1070. द्विदण्डि With two sticks, from द्वि and दण्डिन्, and द्वि-मुशलि With two pestles, from द्वि and मुशलिन्, are compounds of this species, after which others may be formed. द्विदण्डि प्रहरति He fights with two sticks or staves.

1071. उभा is substituted for उभय Both, when preceding in a compound with कर्ण The ear, दन्त A tooth, हस्त A hand, पाणि A hand, or अंजलि Joined hands; as उभाकर्णं With both ears; उभाहस्तं With both hands, उभापाणि With both hands; &c.

1072. REVERSE at play is signified in a compound of this sort, where परि is put last; as अक्षपरि Beat at dice; शलाकापरि Beat at the play at sticks; एकपरि Beat by one, द्विपरि Beat by two, त्रिपरि Beat by three, and चतुः परि Beat by four.

1073. WHEN अप Under, beneath, परि About, वहिर् Without, on the outside, and words ending in अक् formed from अंच् by the rule क्विप् (v. p. 458, r. 805), are placed first in compounds of this species; in an ablative acceptation, the last member may, indifferently, bear the sign of that case, or follow the general rule; as अपविष्णोः or अपविष्णु Lower than *Vishnu*, or, inferior to *Vishnu*; as अपविष्णो संसारः The universe (is) inferior to *Vishnu*. So परिकृष्णात् or परिकृष्णं From about *Krishna*; वहिर्वनात् or वहिर्वणं From without the forest; प्राग्ग्रामात् or प्राग्ग्रामं From the east of the village; प्रत्यग्ग्रामात्,

or प्रत्यग्ग्रामं From the weſt of the town. आ To, at, as far as, preceding in a compound of this ſort in an ablative ſenſe, the laſt member may alſo, indifferently, bear the ſign of that caſe; as आपाटलिपुत्रात् or आपाटलिपुत्रं From as far as *Pātaliputtra*. *Obs.* If the ablative ſenſe is not required, the common form only is uſed.

1074. अग्रे In front, before, मध्ये In the midſt, पारे On the other ſide (each with the ſign of the ſeventh caſe), and अन्तर् Within, are put firſt in compounds of this ſpecies; as अग्रेरामं Before, or in the preſence of *Rāma;* मध्येगंगं In the middle of the *Gangā*; पारेसमुद्रं On the other ſide the ocean; अन्तर्वाराणसि Within *Vārānasī.* If the ſenſe require it, the laſt word muſt bear the ſign of the ablative caſe; as पारेसमुद्रात् From the other ſide of the ocean. If the ſubſtantive noun be put firſt, अग्र, मध्य, and पार, may be regularly declined, as the ſenſe may require; as गंगाया मध्यात् From the middle of the *Gangā.*

1075. Any numeral but एक One, preceding a patronymic, may, indifferently, form with it a compound of this ſpecies or not; as द्विगार्ग्यं or द्विगार्ग्यौ *dual.* Two of the race of *Garga;* दशभारद्वाजं or दशभारद्वाजाः *plur.* Ten of the race of *Bhardadwāja.*

1076. ANY numeral, except एक, preceding a word denominating a holy or learned man, may, indifferently, form with it a compound of this ſpecies; as द्विमुनि Two *munis*, द्विमुनिव्याकरणस्य Two *munis* of grammar.

1077. NAMES of rivers, preceded by numbers above one, or by particular attributives, form with them compounds of this ſpecies, and which are generally epithets deſcriptive of particular places; as द्विगंगं The place where two *Gangās* meet; त्रियमुनं The confluence of three *Yamunās*; उन्मत्तगंगं A place where the *Gangā* is furious; लोहितगंगं

A place where the *Gangā* is red; तूष्णींगंगं A place where the *Gangā* glides silently along; शनैर्गंगं A part where the *Gangā* runs slowly.

1078. THE following words, chiefly relating to times and seasons, are anomalies of this species of compounds: तिष्ठद्गु, from तिष्ठत् Standing, and गौ Cow, the cow-standing-time, viz. the time for milking them; वहद्गु, from वहत् Bearing or drawing, and गौ, viz. The ploughing season; आयतीगवं The coming home of the cattle; समभूमि When the ground is even; समपदाति When the foot soldiers are in their ranks; आयतीसमं The coming of the year, after a year (from समा); पापसमं A year of wickedness; अघसमं A sinful year; पुण्यसमं A year of virtue: सुषमं (from सम Equal) Very plain or equal, विषमं Unequal, or inequality; निःषमं Without equality; अपरसमं Unsmoothness, unevenness. विमृगं When the deer is gone by; प्रमृगं When the deer is gone forth or away; प्ररथं When the chariots go forth or away; प्रदक्षिणं Proceeding by the right, particularly walking round an object, keeping it on the right hand, अपदिशं A subordinate, or half-point of the compass, otherwise called विदिक्. खलेयवं The season when barley is on the threshing floor; खलेबुषं Chaff on the floor, (खले is in the seventh case); संह्रियमाणयवं When the barley is getting together; संह्रियमानबुषं When the chaff is collecting; पूर्यमाणयवं When the barley is filling, viz. bringing home; संस्क्रियमानयवं When the barley is winnowing; संस्कृतयवं When the barley is winnowed; पूनयवं When the barley is clean; पूर्णयवं When the barley is filled or housed; लूनयवं When the barley is cut. प्राह्णं Departure of day, सम्प्रति Now, असम्प्रति Not now.

Of

Of the fecond fpecies of Compounds, called तत्पुरुषः.

1079. THE fecond fpecies of compounds, denominated तत्पुरुषः, is generally formed of two nouns, the firft of which was in any cafe, but the nominative or vocative, as in the following examples in each cafe.

In the fecond cafe:—ग्रामप्राप्त Who has attained the village, from ग्रामम्प्राप्त; कृष्णाश्रित Who is dependent on *Krifhna*, from कृष्णमाश्रित; ग्रामगत Who is gone to the village, from ग्रामंगत; अन्नबुभुक्षु Who wants to eat food, from अन्नम्बुभुक्षु; खट्वारूढ Mounted on the bedftead (in a bad fenfe), from खट्वामारूढ.

In the third cafe:—दात्रछिन्न Cut with a bill-hook, from दात्रेणछिन्न; धान्यार्थ Wealth with grain, from धान्येनार्थ; प्रमादकाण Blind with one eye, through folly or inattention, from प्रमादेन काण; विश्वोपास्य To be worfhipped by all, from विश्वैरुपास्य; दात्रछेद्य Fit (only) to be cut with a bill-hook, from दात्रेणछेद्य; हरित्रात Delivered by *Hari*, from हरिणात्रात; नखभिन्न Divided by the nails, from नखैर्भिन्न.

The following words do not lofe the fign of the third cafe, in compofition with a following word: viz. तमस् Darknefs, अंजस् Speed, ओजस् Power, ftrength, might, सहस् Suddennefs, अम्बस् Water, and तपस् Penance; as तमसावृत Covered with darknefs; अंजसाकृत Done with fpeed; &c. &c. So पुमस् A male, in compofition with अनुज Born after, and जनुस् Birth, with अन्ध Blind; as पुंमानुज Born after the male; जनुषान्ध By birth blind. आत्मन् Self, does not lofe its third cafe when in compofition with a cardinal number; as आत्मनाषष्ट The fixth with (my) felf. Compound proper names, the firft member of which is मनस् The mind, or तपस् Penance, in the third cafe fingular, do not drop that cafe; as मनसादेवी, मनसाकृता, &c. तपसादेवी, &c.

The

The third cafe alfo is not dropped in the following and fimilar compounds, viz. कण्यया शोकः Grief (caufed) by the maiden; जटाभिस्तापसः A penitent with long clotted hair, formed on the head like a turband; भूषाभिः शिवः *Sivā* with ornaments; मात्रा सहागत Come along with the mother; अक्ष्णा काण Blind with one eye; पृष्ठेण कुब्ज With the back bent; पादेन खंज With a foot lame; &c. If the word in the third cafe mean the inftrument, and the following word be an active participle, it may not drop its fign; as चक्रेण छिन्नवान् He (hath had, or fhall have) cut (it) with the difcus.

In the fourth cafe:—यूपदारु Timber for a ftake (to faften the victim to), from यूपाय दारु, अश्वघास Grafs for the horfe, from अश्वाय घास. The word अर्थ put after a word in the fourth cafe, always forms a compound with it of three genders; as यज्ञार्थ दधि Curds for an oblation; *Obs*. अर्थ, in fuch inftances, ftands in the place of the fign of the fourth cafe.

The following compounds, being terms in grammar, preferve the fign of the fourth cafe in the firft member, viz. परस्मैपदं The voice for another, (the *common* active voice); आत्मनेपदं The voice for felf, (the *proper* active voice). So परस्मैभाषः and आत्मनेभाषः, &c. See p. 121, r. 143, 144.

In the fifth cafe:—पापमुक्त Delivered from evil, from पापात् मुक्त; व्याघ्रभयं Fear of or from a tiger, from व्याघ्राद्भयं; चोरभीत Afraid of or from a thief, from चेाराद्भीत; स्वर्गपतित Fallen from heaven, from स्वर्गात्पतित.

The fign of the fifth cafe is not dropped, where the firft member of a fentence is a word fignifying *a little*, *a few*, *far*, *near*, or कृच्छ्र Difficulty, the fecond member being a participle in क्त; as स्तोकान्मुक्त Saved from a few;

a few; अल्पादाहृत Taken from a little; दूरादागत Come from afar; अन्तिकान्नीत Brought from near; अभ्यासादागत Arrived from the vicinity: कृच्छ्रादागत Come with difficulty. If कृच्छ्र be in the third case, the sign may be dropped; as कृच्छ्रलब्ध Gained with difficulty.

The following words may not be compounded by dropping the sign of the fifth case:—ब्राह्मणाच्छंसिन् Who speaks from a *Brahman;* गुरोरध्येतृ The reader or learner from a *Guru*; ग्रामाद्दूर Far from the village; प्रासादात्पतित Fallen from a palace. *Obs.* Some write प्रमादात्पतित Fallen from folly, or want of due attention.

In the sixth case:—राजपुरुषः A king's man, from राज्ञःपुरुषः; राजकुमारः A king's son, from राज्ञः कुमारः; देवपूजकः A worshipper of the Gods, from देवानाम्पूजकः; शरवणं A thicket of reeds, from शराणां वनं; आम्रवणं A grove of *mango* trees, from आम्राणां वनं. *Obs.* A great number of proper names, and other epithets, are formed on these examples.

A sixth case may not, in many instances, drop its termination, and be united to the following word; a few examples of which are the following.

The sign of the sixth case may not be dropped in the following proper names or titles:—दिवस्पतिः Lord of heaven, a title of *Indra;* वाचस्पतिः Lord of speech, viz. *Vrihaspati*, the planet Jupiter; वास्तोस्पति Lord of the land on which a house is built, a title of *Indra;* दिवोदासः The slave of heaven, a proper name; and, perhaps, a few others of a similar construction.

When the first term, being in the sixth or genitive case, denotes persons or things, *of* or *among* whom, or which, the second term is distinguished, the sign of the case must be retained; as पुरुषाणां शूरः A hero among

among men; गवां वहुक्षीरा Among cows one that gives much milk; नृणां द्विजः श्रेष्ठः Among men a *Brāhman* is the beſt; &c.

A ſixth caſe is generally retained before a cardinal number; as सतां षष्ठः The ſixth of the good; चैत्रस्यषष्ठ The ſixth of *Chaitra.* But it is ſometimes dropped; as आत्माचतुर्थपुत्रः One's own fourth ſon; पुर्व्वचतुर्थ The former fourth.

Obs. There are a great many more inſtances quoted in original works, where a ſixth caſe may not be dropped to form a compound with the following word.

In the ſeventh caſe:—अक्षशौण्डः A cheat at games with dice, from अक्षेषु शौण्डः. Certain expreſſions, conveying reproach or contempt, drop the ſign of the ſeventh caſe in the firſt member of the compound; as तीर्थध्वाक्षः, तीर्थकाकः, and तीर्थवायसः A crow in a place of holy viſitation, a term applied to one who is always watching for an opportunity to obtain ſomething, from तीर्थे ध्वाक्ष, &c. कूपमण्डुक A frog in a well, or कूपकच्छप A tortoiſe in a well, applied to one of confined ideas, ignorant of the world, from कूपे मण्डुकः, &c. उडुम्बरमशक A fly in a fig, or उडुम्बरकृमिः A worm in a fig, viz. ſitting in a heap.

The ſign of the ſeventh caſe is preſerved in certain expreſſions conveying cenſure, ſatire, ridicule, and the like; as पात्रेसमितः or पात्रेवहुलः Ready or eminent in the diſh, viz. a great eater; गेहेनर्द्दिन् Valliant in his own houſe, viz where no one dares oppoſe; गेहेमेहिन् Who makes water within doors, viz. one over fond of ſtaying at home; &c. &c.

Many compound epithets, the laſt member being a verbal noun, do not drop the ſign of the ſeventh caſe. Ex. खेचरः That frequents the ſky, viz. a bird; कर्णेजपः Whiſpering in the ear, viz. a tale-bearer; स्तम्भेरमः Delighting in a ſtake, viz. an elephant; जघनेशयः Lying on the

thighs

thighs or lap, viz. an infant; जलेशयः Dwelling in the water, viz. a fiſh, and the like; कुशेशय Reſting on *kuſa* graſs, viz. a lotus; &c. But the following have two forms, त्वचिसार or त्वक्सार Whoſe virtue is in the rind, viz. a bamboo; शरेज or शरज Produced in or among reeds; उरसिज or उरोज Produced in the breaſt; सरसिज or सरज Produced in a lake, viz. a lotus, दिविषद् or द्युषद् Reſiding in heaven; &c.

Words ending in अ, or a conſonant, with गो A cow, generally retain the ſign of the ſeventh caſe, when preceding another word, to form with it a compound proper name, or epithet of a perſon or thing. Examples. अरण्यतिलका, युधिष्ठिर, and गविष्ठिर, All proper names; उरसि लोमन् Hair on the breaſt, कण्ठेकाल Black in the throat; अप्सुयोनि Whoſe birth-place is in the waters; कालेज Born in time; दिविज Born in heaven; शरदिज Produced in the autumn; &c. मस्तक and मूर्द्धन् The head, are exceptions to this.

The following words in अ, viz. शर The reed of which they make arrows, वर A boon, वर्ष A year, क्षर Waſte, may, indifferently, retain the ſign of the ſeventh caſe or not, in compoſition with ज, deduced from जन्; as शरेज or शरज Produced among reeds; &c.

Words in अ, or a conſonant, indifferently, retain the ſign of the ſeventh caſe in conſtruction with बन्ध, deduced from बन्ध् Bind; as ऊरसेबन्ध Faſtened on the thigh; &c.

1080. CERTAIN indeclinable words, which in a regular ſentence would precede a verb or participle, and govern a noun in the ſecond, third, fourth, or fifth caſe, may be put before the noun, and with it form a compound adjective; ſuch as in the following examples:

अतिराज for राजानमतिक्रान्त Excelling a king.

अतिखट्व — खट्वामतिक्रान्त Paſſed beyond the bedſtead.

अतिश्व

अतिश्व for श्वानमतिक्रान्त Exceeding a dog (in ſpeed).
अतिस्त्रि — स्त्रियमतिक्रान्त Excelling a female.
अत्यह्न — अहरतिक्रान्त Exceeding a day.
अवकोकिल for अवक्रुष्टकोकिलेन Overpowered by the voice of the nightingale.
अवहंस for अवक्रुष्टहंसेन Overpowered by the noiſe of the gooſe.
परिव्यय for परिग्लान व्ययाय Diſtreſſed about expence.
पर्यध्ययन for परिग्लान अध्ययनाय Diſtreſſed about reading.
अपग्राम for ग्रामादपगत Gone away from the village,
निर्वण for निर्गतवनात् Gone out from the foreſt.

1081. NOUNS preceded by the privative अ, or अन् (before a vowel), are eſteemed compounds of this ſpecies; as अशक्त Unable, अदृष्ट Unſeen, अकारण Without cauſe, अब्राह्मणः Not a *Brāhman*, अनश्व Not a horſe, अग्रहणं Not taking, अधर्मः Injuſtice, &c. &c. *Obs.* From the foregoing examples, it may be ſeen that the privative अ is uſed for three diſtinct purpoſes:—to denote ſomething elſe than what the noun would otherwiſe expreſs; as in the inſtances of अब्राह्मणः and अनश्वः—to give a total change, or oppoſite meaning to the word to which it is prefixed; as in अधर्मः—and ſimply to denote negatively what is expreſſed by the noun; as अदृष्ट, अकारण, &c. *Obs.* A few compounds are found formed with the negative न, inſtead of अ; ſuch as नाकः Heaven, from न Not, and अकं Trouble, and perhaps a few others.

1082. SOMETIMES the word uſually put laſt in compoſition, is put firſt in compounds of this claſs; as आहिताग्निः to expreſs अग्नौआहित Laid on the holy fire; भूतपूर्व्व for पूर्व्वभूत What was before; प्राप्तग्राम for ग्रामंप्राप्त (Who hath) obtained the village; राजदन्त for दन्तानां राजा

राजा King of teeth; पूर्व्वकाय for कायस्य पूर्व्वं The fore part of the body; उत्तमर्णः for ऋणेरुत्तमः The superior in a loan, viz. a creditor; अधमर्णः for ऋणैरधमः The inferior in a loan, viz. A debtor; आपन्न गवः for गवामापन्नः One who is possessed of cattle; &c.

Of the third Species of Compounds, called द्वन्द्वः.

1083. WHEN two or more words come together, each in the same case, and which, in the usual mode of construction, would be separated by a conjunction equivalent to *and*, they may be formed into a compound of the third species, called द्वन्द्वः.

1084. THERE are two modes of forming compounds of this species. In the first mode, the compound is considered as *many*, and the last word is therefore put in the dual, or plural number; and in the second mode, the aggregate is considered as *one*, and the last member is, consequently, put in the singular number, and neuter gender. Thus, इन्द्राग्नी is a compound after the first mode, put in the dual number, comprizing the words इन्द्रः and अग्निः, and रामलक्ष्मणभरताः is a compound, after the first mode, put in the plural number, expressing, as it were in one word, the proper names रामः, लक्ष्मणः, and भरतः. So पाणिपादं is a compound, after the second mode, put in the neuter gender and singular number, formed of पाणिः A hand, and पादः A foot; and पीठछत्रो पानहं is another compound of पीठं A stool, छत्रं An umbrella, and उपानह् A shoe.

The following rules are to be observed in forming a compound after either of these two modes.

1085. A WORD ending in इ or उ is put first; as हरिहरौ *d.* *Hari* and *Hara*; गुरुशिष्यौ *d.* Master and scholar. If there be more

 than

than two words, the order of the rest is indifferent; as हरिहरगुरवः *p.* or हरिगुरुहराः *p. Hari*, *Hara*, and *Guru*, or *Hari*, *Guru*, and *Hara*.

1086. OF two or more words, that which begins and ends with a vowel should be put first; as ईशकृष्णौ *d.* Both *Ísa* and *Krishna*. Where there are more than two words in the compound, beginning with a vowel, either may be put first; as अश्वरथेन्द्राः *p.* A horse, a chariot, and *Indra*, or इन्द्राश्वरथाः *p. Indra*, A horse, and a chariot.

1087. OF two words, each with an initial and a final vowel, that which ends in अ is preferred to one in इ; as इन्द्राग्नी *d. Indra* and *Agni*.

1088. THAT word which has the fewest vowels, is put first in the compound; as शिवकेशवौ *Siva* and *Kēsava*.

1089. THE names of seasons, and of the lunar mansions, each containing the same number of vowels, should follow in due succession; as हिमन्तवसन्तौ *p.* Winter and spring, भरणीकृत्तिकारोहिण्यः *m. Bharaṇī*, *Kritikā*, and *Rohinī*. But if such words be of unequal syllables, that which contains the fewest is put first; as ग्रीष्मवसन्तौ *d.* Summer and spring.

1090. OF two or more words of an equal number of syllables, that is put first whose first syllable is *light*; as कुशकाशं *n. Kusa* and *Kāsa*, (two sorts of grass); तिलमासं *n. Tila* and *Māsa* (two sorts of seeds);

1091. THE names of tribes are placed in the order of their rank; as ब्राह्मणक्षत्रियविट्शूद्राः *p. Brāhmana*, *Kshatriya*, *Vit*, and *Sūdra*.

1092. OF brothers, the name of the eldest is generally placed first; as युधिष्ठिरार्जुनौ *d. Yudishthira* and *Arjuna*.

1093. OF two or more persons or things, that which is the most respectable should be put first; as देवदैत्यौ A celestial and an infernal being.

Obs.

Obs. The foregoing rules are generally attended to by good authors; but many deviations from them occur, either as sanctioned by custom, or allowed for convenience.

1094. आ is substituted for ऋ, when a word ending in ऋ precedes in a compound with पुत्र A son, or any word ending in ऋ, denoting a kinsman, or one of the same pursuit; as पितापुत्रौ Father and son; मातापितरौ Mother and father; होतापोतानेष्टोद्गातारः *p.* The offerer, the purifier, the sprinkler, and the chanter (titles of priests). In other instances ऋ is retained in the first member; as भोक्तृभोग्यौ *d.* Both the enjoyer, and the thing to be enjoyed.

1095. IN forming compounds of the names of divinities, the first member may occasionally be made to terminate in a long vowel; as मित्रावरुणौ *Mitra* and *Varuna*; अग्नीषोमौ *Agni* and *Sōma*.

1096. IN forming a compound after the second mode, in the neuter gender and singular number, the final of the aggregate, being a consonant, requires अ to be affixed; as वाक्त्वचं *n.* from वाच् Speech, and त्वच् Skin; पीठछत्रोपानहं from पीठ Stool, छत्र Umbrella, and उपानह् Shoe.

1097. अ is also affixed in forming the following anomalous compounds, after the second mode: अहोरात्रं Day and night, from अहस् and रात्रिः; ऊर्वष्ठीवं Thigh and both knees, from ऊरुः and अष्ठीवन्तौ dual of अष्ठीवत्; पदष्ठीवं Feet and knees; दारगवं Wife and cow, from दारा and गौ; अक्षिभ्रुवं Eye and brow, from अक्षिः and भ्रूः.

1098. NAMES of small animals, worms, insects, and the like, are generally compounded after the second mode; as यूकालिक्षं Louse and nit.—Also of fruits; as बदरामलकं The *Vadara* fruit, and the *Amalaka* fruit,

fruit.—Also of different members of the body, and inanimate beings; as दन्तोष्ठं Tooth and lip; पाणिपादं Hand and foot; आराशस्त्रि Awl and little knife.—Also of component parts of an army in the plural; as हस्त्यश्वं The body of elephants and horses. In the singular, after the first mode, thus: हस्त्यश्वौ An elephant and a horse. रथिकाश्वारोहं Charioteers, and horsemen.—Also of different animals, which are natural enemies; as अश्वमहिषं A horse and a buffaloe; अहिनकुलं Snake and ferret, or *ichneumon*.—Also of persons of different professions; as रजकतन्तुवायं A dyer and a weaver; तक्षायस्कारं A carpenter and an iron-smith; मार्दङ्गिकपानविकं A player upon the *Mridanga*, and a player upon the *Panava*.

1099. WORDS of different genders, being the names of countries, rivers, or towns, are compounded after the second mode; but, if of the same gender, after the first; as कुरुकुरुक्षेत्रं The countries called *Kuru*, and *Kurukshētra*; मथुरापाटलिपुत्रं The cities *Mathurā* and *Pātaliputra*; गंगाशोणं The rivers *Gangā* and *Sōna*. But if the names be of the same gender, the compound will follow the first mode; as गंगायमुणे *Gangā* and *Yamunā*; अयोध्यामथुरे The cities *Ayōdhyā* and *Mathurā*; &c.

1100. THE names of different species of trees, plants, grasses, grains, animals for sport, with birds and beasts, if in the singular number, are compounded after the first mode; as प्लक्षन्यग्रोधौ A *Plaksha* tree, and a *Nyagrōdha* tree, &c. But if in the plural number, they may be compounded after either mode; as प्लक्षन्यग्रोदाः or प्लक्षन्यग्रोधं The *Plaksha* and the *Nyagrōdha* trees; कुशकाशाः or कुशकाशं The *Kusa* and the *Kāsa* grasses; ब्रीहियवाः or ब्रीहियवं Rices and barleys; रुरुपृषताः or रुरुपृषतं

रुरुपृषतं *Rurus* and *Priſhatas* (two ſpecies of deer); शुकबकाः or शुकबकं The parrots and the ſtorks; गोमहिषाः or गोमहिषं The cows and the buffaloes.

1110. WORDS denoting any thing produced from milk, may be compounded after either the firſt or ſecond mode, as दधिघृते *d.* or दधिघृतं Sour curds and oiled butter. The following compounds, however, ſeem to be confined to the firſt mode: दधिपयसी *d.* Sour curd and milk; दधिसर्पिषी Sour curd and oiled butter; सर्पिर्मधुनी Oiled butter and honey; मधुसर्पिषी Honey and oiled butter.

1102. THE compounds here following are confined to the ſecond mode of formation, viz. गवाश्वं Cow and horſe; गवाविकं or गवैडकं A cow and a ſheep; अजैडकं A goat and a ſheep; कुब्जवामनं or कुब्जकिरातं A crook-back and a dwarf; श्वचाण्डालं A dog and an outcaſt; पुत्रपौत्रं Son and grandſon; दासीमाणवकं A female ſervant and a novice; उष्ट्रखरं A camel and an aſs; उष्ट्रशशं A camel and a rabbit; मुत्रपुरीषं or मुत्रशकृत् Urine and dung; मांसशोणितं Fleſh and blood; शकृन्मेदस् Ordure and lymph; दर्भशरं *Darbha* graſs, and a reed; दर्भपूतिकं The *Darbha* graſs, and the plant *Pūtika*; तृणोलूकं Graſs and an owl; अर्जुनपुरुषं Graſs and man; दासीदासं A female and a male ſervant; स्त्रीकुमारं A woman and child; शाटीपिच्छटं The garment *Sāṭi*, and the garment *Pich-ch'haṭa*.

1103. WHEN a definite number precedes a compound of this ſpecies, it is formed after the firſt mode; as दशदन्तोष्ठाः Ten teeth and lips; But if the number be indefinite, it may follow either mode; as उपदशदन्तोष्ठाः or उपदशदन्तोष्ठं About ten teeth and lips.

1104. WHEN two words, ſignifying things of the ſame ſpecies, the one male and the other female, are in a ſtate to make a compound of this ſpecies

ſpecies, that which ſignifies the female may be dropped, and the other put in the dual number; as अश्वौ for अश्वः A horſe, and अश्वा A mare; युवानौ for युवा A young man, and युवती A young woman. The feminine term is alſo dropped in the following inſtances: भ्रातरौ Brother and ſiſter, from भ्रातृ and स्वसृ; पुत्रौ Son and daughter, from पुत्र and दुहितृ; पितरौ Father and mother, from पितृ and मातृ. They write alſo मातापितरौ and मातरपितरौ Mother and father. श्वशुर Wiſe's father, and श्वश्रू Wiſe's mother, form either श्वशुरौ or श्वश्रुश्वशुरौ.

1105. FOR जाया A wife, is ſubſtituted दम् and जम्, in compoſition with पति A husband; as दम्पती *d.* and जम्पती *d.* Husband and wife; but the compounds जायापती *d.* and भार्यापती *d.* are alſo uſed.

1106. द्यावा is ſubſtituted for दिव Heaven, preceding any word in a compound of this ſpecies, after the firſt mode; as द्यावाभूमी *d.* Heaven and earth; द्यावाक्षमे *d.* Heaven and earth. Before पृथिवी, दिव may alſo be changed to दिव्; as द्यावापृथिव्यौ or दिव्पृथिव्यौ Heaven and earth.

1107. उषस् The dawn, preceding in a compound, is changed to उषासा; as उषासानक्तं The dawn and night; उषासासूर्य्यं The dawn and the ſun.

1108. अन्योन्यं One another, is a compound of this ſpecies, formed by doubling अन्य Other, and affixing सु, changeable to ओ, to the firſt. In like manner is formed परस्परं Each other, by doubling पर Another.

Of the fourth Species of Compounds, called द्विगुः

1109. IN compounds of the fourth ſpecies, called द्विगुः, the firſt member is a word expreſſive of number. There are three diviſions of

this

this ſpecies. The firſt diviſion conſiſts of adjectives attributive of weight, meaſure, value, and the like; the ſecond of collective ſubſtantives; and the third adjectives attributive of poſſeſſion.

1110. COMPOUNDS of the firſt diviſion of this ſpecies, are formed upon the principles of derivatives called तद्धित. Thus पंचकपालः *m.* ला *f.* and लं *n.* is a compound adjective applicable to any thing which is of the meaſure of five cups; as पंचकपालः पुरोडाशः *m. Purōdāſa* (a ſpecies of butter) of the quantity of five cups (called *kapāla*). So षट् कपालायवागूः Six cups of *Yavāgū* (a liquid); सप्तकपालअन्नं *n.* Seven cups of rice. अष्टगुसुवर्णं *n.* Gold of the value of eight cows; अष्टगुः पटः *m.* Cloth purchaſed for eight cows; द्विगुभूमिः *f.* Ground of the value of two cows. Sometimes the feminine is made to end in ई, when the crude word ends in अ; as from त्र्याढक is formed त्र्याढकी *f.* Of three *ādhakas* (in meaſure); द्विपुरुषी *f.* or द्विपुरुषा *f.* Of the meaſure of two men.

1111. COMPOUNDS of the ſecond diviſion of this ſpecies, are either of the feminine or neuter gender. Such compounds as end in अ, for the moſt part, form feminines in ई; as दशग्रामी Ten villages collectively; त्रिलोकी The aggregate of three worlds; त्रिनेत्री Three eyes collectively; पंचाध्यायी Five leſſons collectively, &c. But the following words in अ, when thus compounded, make neuters in अं, viz. पात्र A veſſel, मुख A face, चन्द्र The moon, भुवन A world or region, and युग A period or age; as त्रिपात्रं Three veſſels collectively; त्रिभुवनं The three regions of the world collectively; चतुर्युगं The four ages or grand periods; &c.

1112. NOUNS in अन् (with the exception of राजन् A king, and feminines in आ), form collective compounds in ई or अ; as पंचकर्म्मी *f.*

or

or पंचकर्म्म *n.* A collection of five works, from पंचन् Five, and कर्म्मन् A work; त्रिखट्वी *f.* or त्रिखट्वं *n.* Three bedsteads collectively, from त्रि and खट्वा A bedstead. But राजन् makes राज Only; as त्रिराजं Three kings collectively.

1113. IN compounds of the second division, गो A cow, becomes गव; नौ A boat, नाव; सखि A friend, सख; रात्रि A night, रात्र; अंगुलि A finger, अंगुल; अंजलि The hands joined with the hollows upwards, अंजल; पथिन् A road, पथ; and खारी A certain measure, either खार or खारि. Examples. पंचगवं Five cows collectively; त्रिसखं Three friends; त्रिणावं A collection of three boats; पंचरात्रं Five nights; चतुरंगुलं The four fingers; त्र्यंजलं Three double handfuls; चतुष्पथं The junction of four roads; पंचखारं or पंचखारि *n.* The quantity of five *khārīs* measure.

1114. अहन् A day remains unaltered in compounds of the second division; as त्र्यहन् The period of three days.

1115. OF compounds of the third division, the following are given as examples: पंचगव *adj.* Who hath four cows, from गो; द्विनाव *adj.* Who hath two boats, from नौ; त्रिराज *adj.* That hath three kings; &c. &c.

Of the fifth Species of Compounds, called बहुव्रीहिः

1116. COMPOUNDS of the fifth species, called बहुव्रीहिः, are epithets of other words, and, consequently, subject to the change of gender, like common adjectives.

1117. IN compounds of the fifth species, the first member is generally put in its crude form, and joined to the second by the common rules of orthography; as in these examples:—बहुधनः *m.* बहुधना *f.* बहुधनं *n.*

One

One possessed of much wealth, from बहु Much, and धनं Wealth; लम्बकर्णः *m.* Long-ear, who has long ears; पद्मपाणिः *m.* In whose hand is the lotus, an epithet of *Vishnu;* पीताम्बरः *m.* Whose garments are yellow, an epithet of *Vishnu;* पृथुरोमा *m.* Having broad hair, viz. scales, an epithet of a fish; from पृथु Broad, and रोमन् Hair of the body; बहुपदः *m.* Many-foot, viz. Who has many feet; द्विपदः *m.* Two-foot, who has two feet, a *biped;* बहूदका *f.* Much water; as बहूदका नदी A river having much water; बहुमातंगं *n.* Many-elephant; as बहुमातंगं वनं A forest in which are many elephants; शीतगुः *m.* Having cold beams, an epithet of the moon, from शीता गौः *f.* ध्वस्तमायः *m.* Whose delusion has been broken, from ध्वस्ता माया *f.* कालतनुः *m.* Whose body is black, from काला तनूः *f.* &c.

1118. MANY instances occur where the first term preserves its feminine sign, in compounds of the fifth and sixth species. Examples: वामतनूभार्य्यः *m.* One who has a wife with a beautiful body, from वामतनू भार्य्या *f.* So रसिकाभार्य्यः *m.* Who has an agreeable, or pleasant wife: पाचिकाभार्य्यः *m.* Who has a wife that cooks; दत्ताभार्य्यः *m.* Who has a given wife, or whose wife's name is *Dattā*; कल्याणीजायः *m.* Who has a good, or fortunate wife; अष्टीजायः *m.* Who has the eighth wife; सुकेशीभार्य्यः One who has a wife with fine hair.

1119. महा is generally substituted for महत् Great, in compounds of the fifth species; as महाबल Of great strength or power, महाकर Productive of great revenue; महाकाय Having a large body; महात्मा *m.* Of great spirit; महाजवः *m.* Of great speed; महाविशिष्ट Greatly distinguished; &c. But महत् is used when followed by a word signifying *become, grown,* or *made;* as महद्भूत Become large or great; &c.

1120. प्रजस् is substituted for प्रजा A subject, tenant, progeny, im-

mediately preceded by the privative अ, or by दुर् or सु; as अप्रजाः *m.* Who has no subjects; सुप्रजाः *m.* Who has good subjects; दुःप्रजाः *m.* Who has bad subjects. In like manner मेधस् is substituted for मेधा Understanding, when immediately preceded by the same particles, or by मन्द Slow, dull, and अल्प Small, little; as सुमेधाः *m.* Of good capacity; अल्पमेधाः *m.* Of little understanding; दुर्मेधाः *m.* Of mean capacity; &c.

1121. धर्मन् is substituted for धर्म, when it follows in a compound; as सुधर्मा *m.* One of good morals.

1122. अ before a consonant, and अन् before a vowel, is generally substituted for the negative न, when preceding in a compound; as अनन्त Endless, eternal; अच्युत Without waste, an epithet of *Vishnu.* न is also sometimes used; for they write also नानन्त and नाच्युत. न is also found in certain words, which may now be considered as primitives; such as नाक Heaven, a compound, they say, of न and अक Sin; नख Nail, from न and ख A pore, not porous; नक्त Night, from न and अंच् Go—in which there is no walking; नपुंसक Neuter, not male; नक्षत्र A fixed star, without waste; and a few others.

1123. क is sometimes affixed to the last member of a compound of this species: It is affixed after सर्पिस् Oiled butter, उपानह् A shoe, मधु Honey, शालि Rice, दधि Sour curds, and उरस् The breast; as व्यूढोरस्कः *m.* Who hath a broad chest. क is also subjoined to नौ A boat, पुमस् A male, अनडुह् A bull, पयस् Milk, and लक्ष्मी Fortune; as लब्धनौकः *m.* Who has obtained a single boat; &c. क is also subjoined to words in इन्, when the compound epithet is required to be in the feminine gender; as बहुवाग्मिका सभा *f.* An assembly in which are many orators. If the epithet be masculine, क is omitted; as बहुदण्डी *m.*

Who

Who punishes many. क is put after भ्रातृ A brother in a bad sense; as चौरभ्रातृकः m. Whose brother is a thief. क is also sometimes redundant.

1124. स may, indifferently, be used for सह With, in compounds of any species: as समातृकः or सहमातृकः m. Along with (his) mother.

1125. अक्षि An eye, and सक्थि A thigh, are changed to अक्ष and सक्थ, by substituting अ for their finals, when forming the last member of any compound; as कमलपत्राक्षः m. Having an eye like the flower of the lotus; पुण्डरीकाक्षः Lotus-eye; ह्रस्वसक्थः m. Who has short thighs. *Obs.* If these words do not mean a part of the body, this rule does not take place. अ is also substituted for the final of अंगुलि A finger, when placed in a compound implying the measure of wood; as पंचांगुलं दारु n. Wood of five fingers length; चतुरंगुली समित् f. Firewood of four fingers.

1126. मूर्द्धन् The head, substitutes अ for अन् in a compound with द्वि Two, and त्रि Three; as द्विमूर्द्धः m. Having two heads; त्रिमूर्द्धः m. Having three heads.

1127. कोकुद् is substituted for कोकुद A hump, (as on the Indian cow), in a compound which relates to the age of an animal; as अजातकोकुद् Whose hump is not grown (epithet of a calf). Also in composition with त्रि Three, when it forms the epithet of a mountain; as त्रिकोकुद् That has three humps.

1128. काकुद The palate, or roof of the mouth, loses also its final अ, after उत् and वि; as उत्काकुद् With a high palate; विकाकुद् That has no palate. After पूर्ण Full, it may drop it, or not; as पूर्णकाकुद् or पूर्णकाकुद That has a full palate.

1129. अ is substituted for the final of a noun of number, preceded by certain particles, or another numeral, to form compounds expressive

of

of indefinite, or optional quantities or numbers; as अदूरदशाः Not far from ten; उपविंशाः About, or near twenty; एकद्वाः One or two; द्वित्राः Two or three; त्रिचत्वाः Three or four; पंचषाः Five or six. The same form is used when the first term is the multiplicator of the second; as द्विविंशाः Twice twenty, viz. forty; त्रिसप्ताः Thrice seven, viz. Twenty-one. *Obs.* The lowest number is always put first.

1130. अ is substituted for the finals of certain words, compounded as in the following instances:—For the इ of नाभि The navel, when the compound is a proper name; as पद्मनाभः Whose navel is the lotus, (a proper name); otherwise गभीरनाभिः *m.* Who has a deep navel. Preceded by उर्णा Wool, they write either नाभ or नाभि; as उर्णनाभः or उर्णनाभिः Wool navel (an epithet of the spider):—For the अन् of लोमन् Hair of the body, preceded by अन्तर् Within, or वहिस् Without; as अन्तर्लोमः *m.* Whose hair is within; बहिर्लोमः *m.* Whose hair is without:—For the इ of सविथ in composition with the privative अ, दुर्, or सु; as असक्थः *m.* Thighless; दुःसक्थः *m.* Having bad thighs; सुसक्थः *m.* Having fine thighs.

1131. अ is added to चतुर् Four, preceeded by the privative अ, सु, वि, उप, or त्रि; as सुचतुर Who has four complete, अचतुर Without four, उपचतुर Near four, &c.

1132. अ is affixed to the ऋ of नेतृ A conductor or leader, when preceded by the name of a star or planet; as मृगानेत्र Who is conducted by *Mrigā*: मृगानेत्रारात्री A night in which *Mrigā* is the leading star.

1133. पाद् is substituted for पाद A foot, being the last term in a compound with सु Good, गूढ Hidden, a numeral, or the name of a thing to which it is likened; as सुपाद् Having a good foot; त्रिपाद् Having

three

three feet; सहस्रपाद् Having a thousand feet; व्याघ्रपाद् Whose feet are like the feet of a tiger. But the अ of पाद is not dropped after हस्तिन् An elephant, कण्डोल A sort of basket; गण्डोल A ball, गणिका A harlot, दासी A servant maid, महत् Great, and a few others; as हास्तिपादः *m.* Having a foot like the foot of an elephant; महा पादः *m.* Having a large foot.

1134. पदी is made the feminine of पाद A foot, after कुम्भ and कलस A jar, एक One, अष्टन् Eight, शत A hundred, अर्द्ध Half, निर् Without, जाल A net or web, सूत्र A thread, कृष्ण Black, शिति White, or black, शकृत् At once, मुनि A wise man, दासी A female servant, गोधा A *guana*, शूकर A hog, and, perhaps, a few more; as कुम्भपदी *f.* Having a foot like a large jar; &c. *Obs.* पाद् is used in the masculine.

1135. ज्ञ or ज्ञु is put for जानु Knee, preceded by प्र or सं; as प्रज्ञ or प्रज्ञु Having proper, or projecting knees; संज्ञ or संज्ञ Having compact knees. ज्ञ, ज्ञु or जानु is used after ऊर्द्ध High; as ऊर्द्धज्ञ, &c. High-kneed.

1136. IN forming compound epithets of this species, an anomalous form of a word is often put for that which is regular:—नस् is substituted for नासिका Nose, after almost any word but स्थूल Thick; and नस् or नस after खर Sharp, or an ass, and खुर A razor; as खुरणस् or णस Razor-nose, &c. But नस Only, is used after a preposition; as प्रणसः *m.* Having a projecting nose; उन्नसः *m.* Having a high nose; विनसः *m.* Noseless. ग्र, ग्र, and ग्रु, are also put for नासिका preceded by वि; as विग्रः, विग्रः, and विग्रुः Noseless:—दत् for दन्त A tooth, preceded by सु, or a numeral; also in certain epithets; as सुदत् *m.* सुदती *f.* Who has fine teeth; चतुर्दत् Who hath four teeth (as a mark of age); अयो दती *f.* and खण्डदती Names of females; श्यावदत् *m.* Brown-tooth,

and

and अरोकदत् Holeless-tooth (proper names). They write also श्याव दन्त and अरोकदन्त. दत् is also, optionally, substituted for दन्त, in composition with शुभ्र White, शुद्ध Pure, clean, वृष A bull, अश्व or वाह A horse, गर्द्दभ An ass, मूषिक A mouse, वराह A hog, अहि A serpent, शिखर A pinnacle, or अग्र A point; as शुभ्रदत् or शुभ्रदन्त Having white teeth; &c. कुशाग्रदत् or दन्त Having teeth with points like the points of the *Kusa* grass:—षोडत् Having six teeth, for दन्त preceded by षष् Six.—इर्म्मन् for इर्म्म in the compound दक्षिणेर्म्मन् A species of deer.

1137. A pronominal adjective, called सर्व्वादि, and a numeral, precede in a compound; and a numeral also precedes a pronominal adjective; as सर्व्वश्वेत All white; त्रिलोचनः *m.* Who has three eyes (*Siva*); त्रिपुर्व्व Having three before; द्विपर Having two after.

1138. A passive participle in त should precede in a compound of this species; as कृतकृत्यः *m.* Who has done what was to be done.

1139. NOUNS which preserve the sign of the seventh case in a compound, are put first; as कण्ठेकाल Black-in-the-throat; उरसिलोमन् (*nom. m.* मा) Who has hair on the breast. But where the sign is dropped, the part affected is often put last; as चक्रपाणिः *m.* In whose hand is the *Discus* (*Vishnu*); इन्दुशेखरः *m.* On whose crest is a moon (*Siva*): शूलपाणिः In whose hand is a spear, (*Siva*); &c.

1140. The subdivisions of the compass are formed by compounding two terms; as पुर्व्वदक्षिणा (दिक्) South-east.

1141. अस्ति Is, though a verb, forms a compound of this species with धनं Wealth; as अस्तिधनः *m.* Who has wealth.

Of

Of the fixth fpecies of Compounds, called कर्म्मधारय:.

1142. COMPOUNDS of the fixth fpecies, called कर्म्मधारय:, are, for the moft part, formed of noun-fubftantives, preceded by their adjectives in their uninflected ftate; as नीलोत्पलं *n.* A blue water-lily, from नील Blue, and उत्पलं *n.* A fpecies of water-lily; रक्तलता *f.* A red creeper, from रक्त Red, and लता *f.* Any creeping plant; बहुजना: Many perfons; महाराजा *m.* A great king; पुंस्कोकिल: A male nightingale; ब्राह्मणभार्य्या *f.* A *Brāhmaṇī* wife; प्रियभार्य्या *f.* A favourite wife; &c. In this manner every fpecies of adjective, fimple or compound, may be compounded with its fubftantive, by obferving the following rules.

1143. IN compounds of this fpecies सख is fubftituted for सखि A friend, राज for राजन् A king, and अह for अहन् A day; as प्रियसख: A favourite friend; महाराज: A great king; परमाह A fine day. *Obs.* This rule extends to the fecond, and fourth fpecies of compounds. But when अहन् A day, is compounded with an adjective attributive of fome particular part, or the whole of a day, it is changed to अह्न; as सर्व्वाह्न The whole day; पूर्व्वाह्न The forenoon; अपराह्न The afternoon; &c. Or by numeral adjectives, or indeclinables, as चतुरह्ना: *p.* Four days. But they fay एकाहन् One day.

1144. तक्ष is put for तक्षन् A carpenter, in compofition with कौट and ग्राम; as कौटतक्ष: *m.* and ग्रामतक्ष: *m.* A town carpenter, a free or mafter carpenter. *Obs.* This rule extends to the fecond and fourth fpecies.

1145. उक्ष is put for उक्षन् A bull, in compofition with महत्, जात, or वृद्ध; as महोक्ष: A great bull, वृद्धोक्ष: An old bull, जातोक्ष: A born bull,

bull, viz. a bull by birth. *Obs.* This rule extends to the ſecond and fourth ſpecies.

1146. श्व is ſubſtituted for श्वन् A dog, in compoſition with अति Beyond, or any word, being an inanimate thing, with which it may be compared; as अतिश्वः Beyond a dog, very much of a dog. *Obs.* This rule extends alſo to the ſecond and fourth ſpecies of compounds.

1147. सक्थ is uſed for सक्थि The thigh, with पूर्व्व and उत्तर; as पूर्व्वसक्थ The fore part of the thigh, उत्तरसक्थ The upper part of the thigh. Alſo when the firſt term denotes an inanimate thing, to which the ſecond is compared; as फलकसक्थ A thigh like a plough-ſhare. Alſo after मृग A deer; as मृगसक्थ A thigh like a deer. *Obs.* This rule extends to the ſecond and fourth ſpecies of compounds.

1148. ब्रह्म is put for ब्रह्मण्, after महत् and कु; as महाब्रह्मः m. A great divine; कुब्रह्मः A bad or diſagreeable divine. But they ſay alſo, महाब्रह्मन् and कुब्रह्मन्. *Obs.* If the firſt word relates to a country, ब्रह्म is alſo uſed in this, and the ſecond and fourth ſpecies.

1149. सरस is ſubſtituted for सरस् A pond, अनस for अनस् A cart, अयस for अयस् Iron, and अश्म for अश्मन् A ſtone, in forming compound names of this ſpecies; as महानस A great cart. *Obs.* This rule extends to the ſecond and fourth ſpecies.

1150. रात्र is ſubſtituted for रात्रि, when compounded with a word pointing to any period or portion of the night, with numerals, and with पुण्य Pure, holy, वर्षा Rain, and दिर्घ Long; as पूर्व्वरात्र The firſt part of the night, अपररात्र The latter part of the night, पुण्यरात्र A holy night; &c. *Obs.* This rule extends to the ſecond and fourth ſpecies.

1151. गव is ſubſtituted for गो A cow, after any word, and नाव

for

for नौ in compofition with अर्द्ध Half; as परमगव An exceeding good cow; अर्द्धनाव Half a boat. *Obs.* This rule extends to the fecond and fourth fpecies alfo.

1152. खार May, indifferently, be ufed for खारी A particular meafure, preceded by अर्द्ध; as अर्द्धखार or अर्द्धखारी Half a *Khari*.

1153. THE adjective generally precedes its fubftantive in compounds of this fpecies; but the following may (according to fome) either precede or follow, viz. तनु Thin, lean, गौर White, fair, कपिल Brown, काण Blind, खोड Lame, खंज Lame, कुब्ज and गडुल Hump-backed, वृद्ध Old, भीलुक Fearful, and perhaps a few others; as गौरब्राह्मण or ब्राह्मण गौरः A fair *Brahman*, or a *Brahman* fair; तनुविप्रः or विप्रतनुः A thin *Brāhman*, or a *Brāhman* thin; &c.

1154. TWO words denoting certain acts done in fucceffion, are placed in their natural order; as स्नातानुलिप्त Bathed, and then anointed, दग्धप्ररूढ Burnt, and grown forth again.

1155. WORDS denoting eaft, weft, &c. and numerals, form compound proper names of this fpecies with other words; as पुर्व्वपंचाल The Eaftern *Panjāb*; सप्तर्षयः *p.* The feven faints: The principal ftars in the Great Bear.

1156. किं What? preceding a noun in a compound of this fpecies, denotes amazement and contempt; as किंराजा What a king! किंवीर What a hero! किंगौः What a cow! किंसखा What a friend! If contempt is not intended, they fay किंराजः, किंगवः, किंसखः.

1157. THE object of fatire or ridicule is put firft in a compound of this fpecies; as वैयाकरणखसूचिः A grammarian fky-gazer.

1158. THE thing to which another is likened is often put in a compound of this fpecies; as पुरुषव्याघ्रः A man-tiger; नरसिंहः A man-lion;

lion; मुखचन्द्रः A face-moon; करपद्मं A hand-lotus; &c. *Obs.* Words denoting tiger, lion, elephant, bull, or *Indra*, so placed in a compound, imply bravery, courage, heroism, and the like; while such as denote the moon, a water-lily, a leaf, or a colour, convey the idea of beauty. Such compounds frequently occur.

1159. वृन्दारक put after a word in a compound of this species, denotes excellence; as गोवृन्दारक An excellent cow.

1160. THE participles कृत Done, भूत Become, गत Gone, उक्त Said, spoken, मत Minded, believed, निराकृत Expelled, उपाकृत Destroyed, उपकृत Assisted, समाज्ञात Commanded, समाख्यात Told, spoken, called, सम्भावित Considered, अवकल्पित Misconceived, अवधारित Distinguished, separated, and, perhaps a few others, are put after their nouns in forming compounds with sundry words; such as श्रेणि A rank or class, पूग A collection, राशि, कूट, निचय A heap, a mass, निषद् A sitting, an assembly, कुसुम A flower, कुंकुम Saffron, निधन Dying, death, श्रवण Hearing, इन्द्र *Indra*, देव A god, कृत्रिम Artificial, मुण्ड Bald, shaved, shaving, पण्डित A learned man, कुशल Able, expert, experienced, निपुण Capable, clever, पटु Clever, skilful, चपल Unsteady fickle, वदान्य Generous, eloquent, विशिष्ट Distinguished, मूक Dumb, दृषद् A stone, ब्राह्मण A *Brāhman*, क्षत्रिय A *Kshatriya*. अध्यापक A teacher, and some others; as राशिकृत Made a heap; श्रेणिभूत Become a rank; &c.

1161. TWO passive participles from the same root, the one simple and the other with a privative particle, or a preposition prefixed, form a compound, as in the following examples:—कृताकृत Done and not done; कृतापकृत Done and under-done, or ill done; भुक्ताविभुक्त Eaten and uneaten; पीतविपीत Drank and undrank; गतप्रत्यागत Gone

Gone and come back again; यातानुयात Gone and gone after, or followed; &c.

1162. THE following words are put last in composition with substantive names of things; viz. धेनु *f.* That gives milk, वेहत् *f.* That rejects the male, अवस्कयन्नी *f.* That calves late, पोटा *f.* That has the appearance of the other sex, युवती *f.* Young, स्तोक A few, कतिपय Somewhat, a few, धूर्त Artful, fraudulent, प्रवक्तृ A good speaker, श्रोत्रिय Versed in the *Vēdas*, and अध्यापक A teacher; as गो धेनुः A milch cow; गोपोटा A cow with signs of the male sex, &c.

1163. THE epithets मतल्लिका, मचर्चिका, प्रकाण्ड, and ऊढ, तल्लज, indicating eminence and honourable distinction, are put after proper names to form compounds of this species.

1164. युव, for युवन् Young, is put before जरत् Old, decrepit, पलित Grey-headed, and वलित Wrinkled, in a compound of this species; as युवजरत् *m.* Old while young; युवपलित Young and grey, युववलित Young yet wrinkled.

1165. A future participle indefinite, or a word implying likeness or equality, precedes in a compound with an adjective; as तुल्यश्वेत Equally white; भोज्योष्ण Of that degree of heat that it may be eaten.

1166. कुमार for कुमारी A girl, a young woman, is put first in a compound of this species with श्रमणी *f.* A penitent, तापसी *f.* A devotee, कुलटा *f.* and बन्धकी A strumpet, दासी *f.* A servant or slave, and गर्भिणी *f.* Pregnant; as कुमारतापसी A young female devotee, कुमार बन्धकी A young harlot, &c

1167. कुमार also precedes in a compound with मृदु Soft, gentle, mild, पटु Clever, skilful, कुशल Able, expert, experienced, निपुण Capable, clever, पण्डित Learned, चपल Fickle, unsteady, and अध्यापक A teacher

teacher; as कुमारमृदुः A mild boy, कुमारमृद्वी A mild girl; कुमार निपुणः A clever boy; &c.

1168. तावती, the feminine of तावत् So many, so far, so long, so much, is changed to तावि, put after द्विस् Twice, and त्रिस् Thrice, to form compound epithets of an altar or consecrated ground; as द्विस्तावा वेदी An altar of twice the usual size.

1169. कतर Which? (of two) and कतम Which? (of many) precede in composition with the proper names of persons and things; as तयोः कतरब्राह्मणः Of those two, which is a *Brāhman?* तेषां कतमश्चौरः Of them, which is a thief?

1170. THE names of female quadrupeds may precede, and form compounds with गर्भिणी pregnant; as गोगर्भिणी A pregnant cow; अजागर्भिणी A pregnant goat. But if the animal be not a quadruped, it may not be compounded with this word; as वृषली गर्भिणी A pregnant *Vrishali* woman: सर्पी गर्भिणी A pregnant serpent.

1171 THE following anomalous compounds are also esteemed of this species:—With एहि Come, put before certain words; as एहीह Come hither, for एहि and इह Here; एहियवं Come for barley, एहिवानिजिका Come and trade, for एहि वानिज्यं; अपेहि वानिजिका Leave the business; एहि स्वागता Come and welcome, for एहि स्वागतं; अपेहि स्वागता Go and welcome:—With अहं I, prefixed; as अहंकारः or अहंकृतिः Egotism, self-conceit; अहमहमिका Mutual contention, for superiority; अहंपुरुषिका Saying, "I am the chief;" अहंपूर्विका Contending to be first:—With the imperatives of certain verbs as the first member; as आहरचेला Bringing cloth; आहरवितना Bringing home what had been spread out (to bleach); उद्धरचूडा Lifting or raising up the top-knot or crest; कृन्द्धिविचक्षणा Cut, or cutting the learned;

भिन्द्धिलवणा

भिन्दिलवणा Breaking the salt; पचलवणा Salt-boiling; उद्धरोत्सृजा Lifting up and letting go; उत्पतनिपता Rising up and falling down: अपेहिप्रघसा Going to eat:—Indeclinables, &c.; as उच्चावच Up and down, high and low, from उच्च and अव, with the conjunction च; उच्चनीच High and low; आचोपच Collected and stored; आचपराच Collected and dispersed; निश्चप्रचं Picked out and heaped up; अकिंचन Not any (from अ and किंचन); स्नात्वाकालक Having bathed become black; पीत्वास्थिरक Steadfast having drank; भुक्त्वासुहितक In good condition having eaten; प्रोष्यपापीयस् Very culpable, having stayed away (from his wife); उत्पत्यपाकला The disease called *Pākala*, having arisen; viz. afflicted with that disease; निपत्यरोहिणी The disease of the throat called *Rōhinī* having fallen; viz. Afflicted with that disorder; निषण्णश्याम Sunk down black; viz. Become black through sorrow. To these may be added the following:—द्विचितीक Relating to two funeral piles; बहुचितीक Relating to many funeral piles; काम्बोजमुण्डः A shaved or bald man of *Kambōja*; यवनमुण्डः A shaved or bald *Yavana*; प्रोहकटा Seeking for a mat (to lie down), प्रोहकर्दमा Seeking for dirt. *Obs.* Few of the above compounds are often to be met with in dictionaries.

1172. THE adjective वंचक Deceitful, is put after its substantive, in a compound of this species; as छात्रवंचकः An artful school-boy.

1173. THE compound अकुतोभय From no part fear, or danger, viz. *safe*, is anomalously formed of कुतः Whence, and भय Fear, or danger, with the privative अ prefixed.

1174. THE following are given as examples of compounds, where a middle term is omitted; as शाकपार्थिवः for शाकप्रियश्च पार्थिवश्च Both a favourite of *Sāka* (power) and a prince; or, according to another

authority,

authority, for शाक्तप्रधानपार्थिवः A king (in whom) power (is the) chief (attribute). मेरुमहीभृत् The mountain *Mēru*, for मेरुनामामहीभृत् The mountain *by name Mēru*, the word नामा being underſtood. घृतघट A jarful of oiled butter; ओदनपाणि A handful of rice; अदनपात्र A plateful of rice; for घृतपूर्णघट, &c. the word पूर्ण being underſtood. So कुतपकाल A *kutapa* of time (three hours) for कुतपलक्षितकाल; &c.

General Rules appertaining to the ſix Species of Compounds.

1175. पथ is put for पथिन् A road, being the laſt member of any ſpecies of compound; as महापथ A great road, रम्यपथ A delightful or pleaſant road, दक्षिणपथ The ſouth road, उपपथं By or near the road, चतुष्पथ The meeting of four roads, &c. &c.

1176. अप is ſubſtituted for अप् Water, and पुर for पूर् A habitation, a city; as विष्णुपुर The city of *Viſhnu* (the name of a place); विमलाप Clean water; &c.

1177. ईप is ſubſtituted for अप् Water, in the compounds द्वीप Two waters, viz. An iſland, or peninſula: अन्तरीप Where the waters have ſubſided; अनीप Where the waters have entirely ſubſided; समीप Accompanied by water. *N. B.* The common acceptation of समीप is ſimply *near*. Some authors derive द्वीप from द्विः Twice, and पा Drink.

1178. अप् Water, preceded by a prepoſition in अ, makes अप; as प्राप Where the waters have paſſed away. आप is uſed after सं, and ऊप after अनु; as समाप Altogether water; अनूप (Land) abounding with water, marſhy.

1179. सम, or, by contraction, स, Together with, with, may indifferently be uſed in compoſition with काम Deſire, or मनस्; as सकामं, or सकाम With will or deſire, willing, deſirous; सम्मनस् or समनस With the

the mind, mindful, attentive. Alſo in the compounds संहित or सहित Together, and सतत or सन्तत Always. *Obs.* The abſtract nouns derived from theſe compounds are साहित्यं and सातत्यं.

1180. अवश्यं Neceſſarily, optionally, drops its final naſal in compoſition with a future perfect participle; as अवश्यकार्य्य Neceſſarily to be done, or अवश्यंकार्य्य.

1181. THE final naſal of the infinitive termination तुं, may, indifferently, be dropped or not in a compound with मनस् Mind, and काम Deſire; as गन्तुमनस् or गन्तुंमनस् Inclined to go; ज्ञातुकाम or ज्ञातुंकाम Willing, or deſirous to know,

1182. मांस Fleſh, meat, may, indifferently, drop, or preſerve, its final अ, in a compound with पाक or पचनं Dreſſing or cooking; as मांस्पाक मांसपाक, मांस्पचनं, मांसपचनं Cooking meat or fleſh.

1183. MANY words affix अ when they follow in a compound. अ is added to धूर् A burthen, weight, charge, when it follows in compoſition any word but अक्ष; as राजधुरा *f.* The kingly charge, the government:—To ऋच् A certain portion of the *Rig Vēda;* as अर्द्धर्च Half of ſuch a portion; बह्वृच Containing many ſuch portions; and अनृच Not being initiated into the myſteries of the *Rig Vēda.* But they ſay अनृच् to expreſs ſimply, *not having the Rig Vēda,* and अनृक् *Not that Vēda.* So बह्वृच् A great part of the *Rig Vēda,* and बह्वृक् Many portions of the *Rig Vēda:*—To सामन् The *Sama Vēda,* लोमन् The hair of the body, when preceded by प्रति, अनु or अव; as प्रतिसामं Againſt or contrary to the *Sāma Vēda;* अनुसामं After, or according to, the *Sāma Vēda;* प्रतिलोमं Contrary to the hair, againſt the grain, अनुलोमं With the grain: &c.—To अक्षि, when, in a compound, ſomething like an eye is denoted; as गवाक्ष Ox-eye, a kind of window. If अक्षि be uſed in its literal

literal ſenſe, अ is not ſubjoined; as विप्राक्षिः A *Brāhman's* eye. To वर्च्चस् Splendour, preceded by ब्रह्मन् A divine: राजन् A king, हस्तिन् An elephant, or पण्य To be ſold: as राजवर्च्चसं Royal ſplendour; ब्रह्मवर्च्चसं Divine glory:—To तमस् Darkneſs, preceded by सम्, अव, or अन्ध; as सन्तमसं Complete or utter darkneſs:—In forming the anomalous compounds निःश्रेयसं Happineſs, beatitude श्वश्रेयसं Happineſs, good fortune; and श्वोवसीयसं Abundant wealth:—To रहस् Privacy, compounded with तप्त Hot, warm, अव or सम्; as तप्तरहसं Hot, viz. cloſe privacy:—To form the anomalous compounds प्रत्युरसं Againſt or towards the breaſt, and अनुगवं After a cow:—To अध्वन् A road when preceded by a prepoſition, as in the example प्राध्वो रथः A chariot proper for a road:—भूमि Ground, land, compounded with पाण्डु Pale, light brown, उदक Water, or कृष्ण Black; as पाण्डुभूमो देशः A country where the ground is of a pale or light brown colour:—To नदी A river, गोदावरी The name of a river, or भूमि preceded by a numeral; as पंचनदं The five rivers; सप्तगोदावरं The ſeven *Gōdāvaris*; द्विभूमः प्राशादः A palace of two grounds or ſtories. अ, by ſome called उ, is ſubjoined to numerals ending in शत्, when preceded in a compound by निर्; as निस्त्रिंश Without, or exceeding thirty.

1184. इ is ſubjoined to गन्ध A ſcent or ſmell, when preceded in compoſition by सु, उत्, अभि, सुरभि, or पूत; as सुगन्धिः A ſweet ſmell; पूतगन्धिः A putrid ſmell, &c. But if compounded with a word as the medium of compariſon, गन्धि or गन्ध may be uſed; as पद्मगन्धिः Lotus-ſcent.

1185. THE following words do not admit of the affix अ, when preceded by सु or अति, to form compound epithets denoting advantage, excellence, and honourable diſtinction; viz. सखि A friend, तक्षन् A carpenter,

carpenter, उक्षन् A bull, अक्षि An eye, सक्थि A thigh, नौ A boat, अहन् A day, राजन् A king, धूर् A load or burthen, ऋच् A portion of the *Rig Vēda*, अप् Water, गो A cow, and पथिन् A road; as सुराजन्, *nom.* सुराजा, A good king, अतिराजा An extraordinary, or great king. But if सु and अति are not used in these acceptations, अ is affixed to these words; as अतिगव Beyond a cow. अ is not affixed to any of the above words, सखि, &c. when in composition with the privative अ or अन्, except the compound be of the first species; as *nom.* असखा Not a friend, अराजा Not a king, &c. But if of the first species, thus:—अजलं सरः A waterless lake; अधुरं Without a load or weight, अपथं Not a road, अपथोदेशः A roadless country. पथिन्, except in the first and fifth species, has two forms; as अपथिन् *nom.* अपन्थाः or अपथ Not a road. If किं What, in a scornful or contemptuous acceptation, be put before any of the above words, सखि, &c. अ is not subjoined; किं राजा What a king!

1186. THE particle कु is changed to कत् when put before words opening with a vowel, त्रि Three, रथ A chariot, वद् Speech, and तृण Grass; as कदन्नं Bad rice, कत्त्रय Three bad, कत्तृणं A species of bad grass. But if it be followed by अक्षि An eye, when changed to अक्ष by affixing अ, or by अक्ष Dice, पथिन् A road, or पुरुष A man, it is changed to का; as काक्ष Bad eyes or dice, कापथः Bad road, कापुरुष A bad man. They say also कुपथ and कुपुरुष. का is substituted for कु to denote a small quantity, or in a diminutive sense; as काजलं A little water. Preceding अग्नि Fire, and उष्ण Warm, कु is changed to कत्, कव, and का, to form diminutives: as कदग्निः, कवाग्निः, or काग्निः A small fire; so कादुष्ण, &c. A little warm, warmish.

1187. स is substituted for समान Like, in forming every species of compounds, when it precedes any of the following words, viz. ज्योतिस् Light, जनपद A country or place, रात्रि Night, नाभि The navel, बन्धु A relation, or family connection, गन्ध Smell, scent, पिण्ड A lump or mass, लोहित Red, blood, कुक्षि Side, loins, वेणी The hair tied, ब्रह्मचारि A devotee, तीर्थ A distant object of devotion, a place of pilgrimage. पत्नी A wife, and पक्ष A side or party; as सज्योतिः Equal in glory, सजनपदः Of the same country. *Obs.* According to some this rule extends to the synonyms of some of the above words; as सदेश Of the same country.

1188. स or समान may, indifferently, be used in composition with रूप A form, नाम A name, गोत्र Lineal descent, स्थान Place, वर्ण Sort, kind, cast, वयस् Age, वचन A word, speech, धर्म्म Religion, profession; जातीय Generic, and उदर्य्य Relating to the belly; as सरूप or समान रूप Of the same form; सनाम or समान नाम Of the same name; सधर्म्म or समान धर्म्म Of the same religion or profession; &c.

CHAPTER

CHAPTER X.

GENDERS OF NOUNS.

1189. THERE are three genders, the masculine, the feminine, and the neuter.

Nouns of the Masculine Gender.

1190. THE names and epithets of males of the human race, and of other animals, both real and imaginary, are of course masculine. But that and the other two genders are also attributed to words of various other descriptions.

1191. THE names of every thing in the celestial, terrestial, or infernal regions, personified as males, are masculine. Also the names of heaven, of the sun, moon, planets, and particular stars; of mountains; of a cloud, air, fire, ocean; the synonyms for tree, and the names of different trees; the names for a sword, an arrow, an enemy, the hand, the foot, the knee, the heel, the cheek, lip, tooth, arm, throat, hair of the head, nail, breast or pap; the synonyms for time; compound words ending in अह्नः or अहः; names of different persons; resins and gums; compounds ending in रात्रः Night, provided the first term be not a numeral; words denoting a wave, mud, a well; names of families (गोत्राः); names of different species of grain; of colours, chrystal, chariot, weights, and measures, with many others, and many exceptions.

1192. THE

1192. THE following words are alſo eſteemed of the maſculine gender: पुंखः The wing of an arrow, न्युंखः Portion of the *Sāma Vēda*; समुद्गः Kind of box, विटः Mountain, ſalt, &c. पट्टः Triturating ſtone or muller, घटः Jar, हट्टः Market, पिण्डः Lump, cake, गोण्डः Low tribe, पिचिण्डः Belly, गड्डः Bend of the back, लगुडः Large ſtick, or bludgeon, करण्डः Honey-comb, baſket, वरण्डः Irruption on the face, सीमन्तः Decking the hair, हरित् Green colour, रोमन्थः Ruminating, chewing the cud, उद्गीतः Particular chant in the *Sāma Vēda*, बुद्बुदः Bubble, अर्बुदः Hundred millions, कुन्दः Lathe or turn, फेनः Froth, नाभिः Navel, nave, कुणपः Stink, ſtench, क्षुरः Razor, केदारः Field, गोलः Globe, ſphere, हिंगुलः Colouring ſubſtance, पुद्गलः Soul, body, पुरोडाशः Certain oblation, मल्लः Very ſtrong man, wreſtler, भल्लः Sort of ſpear, पट्टिशः Kind of ſword, रभसः Joy, ſpeed, कटाहः Hemiſpherical veſſel for boiling, पतद्ग्रहः Spitting pot, &c.

1193. NOUNS ending in धि and दि, deduced from the roots धा and दा, with the affix इ, called कि, and beginning with a prepoſition, are alſo maſculine; as परिधिः A circumference, विधिः An ordinance, जलधिः The ocean, आदिः The beginning, &c. (p. 472, r. 828.) Alſo the following:—Abſtract ſubſtantives formed by the affix इमन्; as गरिमन्, *nom.* गरिमा Heavineſs, gravity:—Compounds of the third ſpecies, called द्वन्द्वः, when put in the dual or plural number; as अश्ववडवौ *m.* Horſe and mare, अश्ववडवाः Horſes and mares. If taken in the aggregate, they ſay अश्ववडवं *n.* The horſes and mares collectively:—Subſtantives formed by affixing असुन् or अन्; as तपस्, *nom.* तपः *m.* Fervour, zeal, राजन्, *nom.* राजा *m.* A king:—Subſtantives ending in अ, with a preceding or penultimate क्, ष्, ण्, भ्, म्, or र्; alſo ſuch as have a penultimate प्, थ्, न्, य्, स्, or ट्. (There are numerous exceptions

exceptions to these two distinctions) :—Substantives ending in तु and रु, except अश्रु *n.* Tear, श्मश्रु *n.* Beard, दारु *n.* Wood, कशेरु *n.* Rush, जतु *n.* Lac, and वस्तु *n.* Thing :—Verbal nouns formed from their roots by affixing घञ् or अ, with *augmentation* of the radical vowel; as पाकः Dressing food, चायः A collection, कामः Desire, भागः A share; (See p. 469, r. 822).—Ditto by affixing अल्, with *conversion* of the radical vowel; as संचयः A collection, लयः Dissolution, करः Hand, hail, मदः Joy, intoxication, (See p. 470, r. 823) :—Ditto with अथु; as वेपथुः Trembling, वमथुः Vomiting, (See p. 472, r. 826).—Ditto with न, called नङ्; as यत्नः Endeavour, स्वप्नः Sleep, (See p. 472, r. 827).—Diminutives formed with the affix र (p. 532, r. 1011); as कुटीरः A small or mean cottage; सुन्दारः A poor or mean place where they sell strong liquors, &c. &c.

Nouns of the Feminine Gender.

1194. IT may be received as a general rule, that most nouns, simple or compound, which end in आ, ई, or ऊ, are feminine. *Ex.* इच्छा Desire, लता Any creeping plant, मनुष्यता Manhood, नदी A female river, भी Fear, भूः The earth, भ्रूः The brow, तनूः The body, &c. &c.

1195. THE following description of words are all feminine :—Verbal nouns formed with the affix ति, called क्ति (p. 473, r. 830); as गतिः Movement, motion; बुद्धिः Knowledge, understanding; स्मृतिः Remembrance, शक्तिः Power, ability; &c. Abstract substantives formed with the affix ता (p. 523, r. 972, 4, 5, 6, 7); as मानवता Humanity, manhood, चौरता Theft; ब्राह्मणता Brahmanhood; &c.—Abstract substantives ending in a single consonant, called क्विप् (p. 457, r. 804); as वाक् Speech; सम्पद् Wealth; आपद् Distress; विपद् Misfortune; &c.—

Collective

Collective ſubſtantives formed by affixing या, ता, इनी, त्रा, and कड्या (p. 530, r. 1001, and p. 531, r. 1002, 1003, and 1004); as पाश्या A number of ropes; ग्रामता A number of villages; पद्मिनी A collection of water-lilies; गोत्रा A herd of cattle; रथकड्या A number of chariots; &c.—Subſtantives formed with the affixes या, आ, अना (p. 473-4, 5, 6, 7, r. 831-2, 3, 4, 5); as विद्या Knowledge, ſcience; कृत्या and क्रिया An act, or action; जागर्य्या Wakefulneſs; चिकीर्षा A deſire to do; ईहा Search, endeavour; इच्छा Deſire, want; भीषा Fear, पूजा Worſhip, स्पृहा Hope, deſire; श्रद्धा Faith; कारना Cauſe; वन्दना Salutation; आसना A ſitting; &c.—Abſtract ſubſtantives formed from compounds of the third ſpecies, called द्वन्द्वः by affixing इका (p. 528, r. 987); as शैष्योपाध्यायिका The office, or duty of maſter and ſcholar: —Collective ſubſtantives of the fourth ſpecies of compounds, called द्विगुः, ending in ई (p. 575, r. 1112, 1113); as दशग्रामी Ten villages collectively; पंचकर्म्मी Five works collectively; &c.—Terms of malediction formed by ſubjoining अनि (p. 476, r. 835); as अजीवनिः Not living, lifeleſsneſs, &c. Nouns formed by ſubjoining इ (p. 476, r. 834), uſed in queſtions and anſwers; as कारिः A work; &c.

1196. ALL names ſignifying *lightning* are feminine; alſo all the ſynonyma of दिश् A point in the horizon; of निशा Night; of लता Any creeping plant, and of every ſpecies of creeping plant; of वीणा A certain muſical inſtrument; of भूः The earth; of नदी A river, and (with a few exceptions) of different rivers, as गंगा, यमुना, &c. *Obs.* If the names of a river be maſculine, as of शोणः The *Sōna*, and शतद्रुः The *Satadru*, the generic name will alſo be maſculine, viz. नदः inſtead of नदी.

1197. ALL names of females are of courſe feminine, beſides a great many others that cannot eaſily be brought under any rule.

Of

On the Formation of the Feminine Gender.

1198. MUCH has already been ſaid upon the formation of the feminine gender, both ſubſtantive and adjective, in the ſixth and ſeventh chapters; and alſo of its declination in the third and fourth. A recapitulation of ſome of the moſt uſeful rules, and ſome further obſervations deemed neceſſary, are given in this ſection.

1199. NOUNS, adjectives, and pronouns, of three genders, whoſe maſculines end in अ, uſually form their feminines in आ; as सर्व्वः सर्व्वा, सर्व्वं, All; सः He, सा She, तं It; कृतः, कृता, कृतं Done, &c. There are ſome exceptions in favour of ई, which will be preſently noticed.

1200. IF a word end in अक, formed by affixing क or अक, the अ is generally changed to इ before the feminine आ; as कारकः, कारिका, कारकं A doer, or cauſer; पाचकः, पाचिका, पाचकं A dreſſer of food; नाटकः, नाटिका, नाटकं A dancer. This rule is pretty general when the word is an attributive of three genders. The following words do not follow the rule; as यकः, यका, deduced from यद् What; सकः, सका, deduced from तद् That; क्षिपकः, क्षिपका, क्षिपकं A thrower; ध्रुवकः, ध्रुवका, ध्रुवकं Juſt, true, right; चटकः A ſparrow, चटका A hen ſparrow; एडकः A ram, एडका A ewe; इष्टकः, इष्टका, इष्टकं Wanted; इष्टका A brick; &c. Some take either form; as पुत्रः A ſon; पुत्रिका or पुत्रका A daughter, सूतः, सूतिका or सूतका One born of a *Kſhatriyā* by a *Brāhmana*; वृन्दारकः, वृन्दारिका or वृन्दारका An object of devotion or reſpect; आर्य्यकः, आर्य्यिका or आर्य्यका Reſpectable; एषकः, एषिका or एषका, एषकं This; अजः A goat, अजिका or अजका A ſhe-goat; चटककः A ſparrow, चटकिका or चटकका A hen-

hen-ſparrow; निर्भस्त्रकः, निर्भस्त्रिका or निर्भस्त्रका, निर्भस्त्रकं Without bellows, from भस्त्रा A pair of bellows; ज्ञकः ज्ञिका or ज्ञका, ज्ञकं, Knowing, from ज्ञा; द्वकः, द्विका or द्वका, द्वकं Two, deduced from द्वि Two; निःस्वकः, निःस्विका or निःस्वका, निःस्वकं Without one's own, deduced from स्व Self, own, property.

1201. WHEN आ is affixed to a derivative in क, the preceding vowel may be long or ſhort; as नदीका or नदिका A river, deduced from नदी. So गंगा The river *Gangā*, with का affixed, makes either गंगका, गंगाका, गंगिका or गंगीका. The ſame rule takes place before तरा, the feminine ſign of the comparative degree when preceded by a vowel.

1202. CERTAIN feminine nouns, ending in a ſilent conſonant, may likewiſe form feminines in आ; as वाच् and वाचा Speech; क्षुध् and क्षुधा Hunger; दिश् and दिशा A point, or ſide in the celeſtial circle; विपाश् and विपाशा Name of a certain river; स्रज् or स्रजा A necklace; रुज् or रुजा Sickneſs; गिर् or गिरा Speech, a word; उष्णह् or उष्णहा A fillet for the head; देवविश् or देवविशा A reſident among the gods, from देव A god, and विश् Enter.

1203. NOUNS ending in मन्, ſuch as सीमन्, पामन्, &c. may be alſo declined as feminines in आ; as *m.* सीमा, सीमानौ, सीमानः; or *f.* सीमा, सीमे, सीमाः.

1204. COMPOUNDS of the fifth ſpecies ending in अन्, which are adjectives, ſuch as बहुराजन् may drop their final, and make their feminines in आ, like adjectives in अ; as बहुराजा नगरी A city poſſeſſing many nobles.

1205. आ is alſo ſometimes uſed to diſtinguiſh the females of certain ſpecies of animals, where the name of the ſpecies, or of the male, ends

in

in अ; as अजा A ſhe goat, from अजः A goat, अश्वा A mare, from अश्वः A horſe; चटका A hen-ſparrow, from चटकः A cock-ſparrow, मूषिका A female rat, from मूषकः A rat; वत्सा A cow-calf, from वत्सः A calf; बाला A female child, from बालः A male child; शूद्रा A female of the *Sūdra* tribe, from शूद्रः *m.* A *Sūdra*; वैश्या A female of the third claſs, from वैश्यः A *Vaiſya*; क्रुंचा A female bird of the ſtork kind, from क्रुंचः *m.*; कोकिला A female bird of ſpring, from कोकिलः *m.* एडका A ewe, from एडकः A ram; and perhaps a few more. But when the name of the male ends in अ, not preceded by य्, it is uſual that the name of the female ſhould end in ई; as will be preſently ſeen.

1206. ई, called ईप्, is alſo an affix of very general application in forming feminine nouns, before which the final अ, आ, इ, ई, or य of the word to which it is to be ſubjoined is dropped; alſo the अ of the termination अन्, as of राजन्; and in affixing ई to the participle of the preſent tenſe, *common* form, called शतृ, rules, 672, 3, 4, and 5, muſt be obſerved. See p. 408, and 409.

1207. AMONG others, words of the following deſcription form their feminines in ई, viz.

—Words ending in न्; as राज्ञी A queen, from राजन्; मघोनी or मघवती The conſort of *Indra*, called मघवन्; शुनी A bitch, from श्वन् A dog; अर्व्वती A mare, from अर्व्वन् A horſe, युवती (or युवतिः) A young woman, from युवन् Young; धनिनी from धनिन् Wealthy; &c.

—Words formed by any affix diſtinguiſhed by a ſervile उ; ſuch as क्वसु, क्तवतु, वतु, मतु, and ईयसु; as विदुषी A learned woman, from विद्वस्; कृतवती from कृतवत् *act. part.* Done; श्रीमती from श्रीमत् Fortunate; भगवती from भगवत् Happy, proſperous, fortunate; गरीयसी Moſt grave, or heavy, from गरीयस्.

—Words ending in ऋ, except such as from their nature do not admit of two genders; as पितृ, मातृ, भ्रातृ, &c. Ex. कर्त्री from कर्तृ A doer; क्रोष्ट्री A female jackal, from क्रोष्टृ.

—Words formed by any affix distinguished by a redundant ऋ, such as शतृ (v. p. 407, r. 672, 3, 4, and 5); as कुर्वन्ती from कुर्वत् Doing; तुदन्ती or तुदती, from तुदत् Vexing; ददती from ददत् Giving; दिव्यन्ती from दिव्यत् Playing.

—Words formed by the affix अण्, viz. अ with *augmentation* of the first vowel; as औपगवी from औपगव Of the race of उपगव; शैवी from शैव Of the race of *Siva*. v. p. 494, r. 882, and 883; also p. 498, r. 897.

—Words formed with any affix distinguished by a redundant ट्; as भूषणी from भूषण Ornamental; पचनी from पचन—पचनी स्थाली A cooking-pot (v. p. 471, r. 824; and p. 516, r. 953).

—Words formed with any affix distinguished with a servile ष्, as ष्यञ् (the य is dropped). Ex. सौरी from सौर्य्य An offspring of the son; आगस्ती from आगस्त्य A descendant of *Agasta*; वराकी from वराक Small.

—Words formed by affixing अञ्च्, as प्राची *f.* Before, east, from प्राञ्च्; or if प्राञ्च् Mean worship, प्राञ्ची *f.* Who worships, v. p. 82, 83, 84.

—Compounds with वाह, as the last member; as भारौही *f.* from भारवाहः A beast of burthen; श्वेतौही or श्वेतवाही *f.* from श्वेतवाहः A title of *Indra*.

—The class of words, in original grammars, called नद्यादि, viz. नदी &c. as नदी from नदः A river; देवी A goddess, from देवः A god; चौरी from चौरः A thief; तरुणी A young woman, from तरुणः A young man; गौरी A fair woman (an epithet of the consort of *Siva*), from गौर Fair,

Fair, white; चतुर्थी *f.* from चतुर्थ Fourth; पंचमी *f.* from पंचम Fifth; पीवरी *f.* from पीवर Fat, ftout, पुत्री A daughter, from पुत्रः A fon, &c. महती—*nom.* महान् *m.* महती *f.* महत् *n.* Great; fo बृहान् *m.* बृहती *f.* बृहत् *n.* Large, great, big. *Obs.* The number of words claffed under the term नद्यादि appears to be indefinite, as authors do not agree about them; fome including many words (fuch as the names of animals, &c.) which fall under other rules, and others confining it to even fewer than what have been here given as examples.

1208. WHEN the affix वन् is fubjoined to a word ending in a vowel, in खस्, viz. either क्, ख्, च्, छ्, ट्, ठ्, त्, थ्, प् or फ्; or in ण्, ऱ्, is fubftituted for न् before ईप्; as धीवरी A fenfible woman, from धीवन्; हरिदृश्वरी *f.* from हरिदृश्वन् Who has feen *Hari*, or *Vifhnu.* If the adjective be of the fpecies of compounds called बहुव्रीहि, this rule may be followed, or आप् applied inftead of ईप्, without fubftituting the र् for न्; as बहुधीवरी or बहुधीवा *f.* Very fenfible or intelligent.

1209. ऊधस् Udder, in a compound of the fifth fpecies, preceded by an adjective, दामन् A rope, or ftring, following a numeral, and हायन् A year, preceded by a numeral, to make a compound attributive of age, form feminines in ईप. Ex. ऊध् is fubftituted for ऊधस्; as पीनोध्नी Having a plump udder (a cow). द्विदाम्नी *f.* Having two ftrings (of flowers). द्विहायनी Two year (old calf).

1210. OF the *common* generic, and fpecific names of animals, and of the human race, including the focial, and patronymic diftinctive appellations of the latter, that of the male, if it end in अ, not preceded by य्, becomes that of the female by affixing ईप्; as मृगी A female deer, from मृगः A deer; व्याघ्री A tigrefs, from व्याघ्रः A tiger; सिंही A lionefs, from सिंहः A lion; महिषी A fhe buffaloe, from महिषः A buffaloe;

मेषी

मेषी A ewe, from मेषः A ſheep, or ram; हंसी A female duck, from हंसः A bird of the duck ſpecies, or a drake; राजहंसी A female gooſe, from राजहंसः A male gooſe, a gander; शूकरी A ſow, from शूकरः A boar, or, generically, a hog, pig, or ſwine; कुक्कुटी The common hen, from कुक्कुटः A cock; ब्राह्मणी A female of the Brahminical tribe, from ब्राह्मणः A *Brāhmana*; गौतमी A female deſcendant of *Gōtama*; from गौतमः A male deſcendant of *Gōtama*. But if the penultimate be य्, the feminine takes आ, called आप्; as क्षत्रिया A female of the ſecond, or military order in ſociety, from क्षत्रियः A male of the ſecond rank in ſociety; वैश्या A female of the third, or mercantile claſs, from वैश्यः A male of that claſs. The following words, however, ending in य, form their feminines in ई. Ex. हयः A horſe, हयी A mare; गवयः A ſpecies of animal, *vulg. Nilgay*, गवयी A female of that ſpecies. मत्स्यः A fiſh, and मनुष्यः A man, and patronymics formed with the affix ष्यञ्, alſo take ई, but drop the final य; as मनुषी A woman; मत्सी A female fiſh; गार्गी A female offspring of गर्गः from गार्ग्यः *m*. The generic names of ſome animals are feminine only, and, of courſe, cannot be affected by this rule; as अजिनपत्रा *f*. A bat, he or ſhe. The *proper* names of individuals, as रामः, देवदत्तः, &c. do not belong to this rule. *Obs*. Some authors extend this rule to inanimate beings; as to the vegetable kingdom, which appears abſurd. The ſpecific names of certain plants, being compound epithets, the laſt member of which was either पाक, कर्ण, पर्ण, पुष्प, फल, मूल, बाल, &c. Some are feminine in आ, and others in ई, without any apparent rule.

1211. A compound epithet, whoſe laſt member denotes any material part of the body, except the fluids, makes its feminine in either आप्, or ङीष्, provided it end in अ, not immediately preceded by double conſonants.

ſonants. *Ex.* दीर्घकेशा or दीर्घकेशी, from दीर्घकेश Having long hair; तन्वंगा or तन्वंगी, from तन्वंग Having a ſmall body; सुस्तना or सुस्तनी, from सुस्तन, Having good, or handſome breaſts; पद्ममुखा or पद्ममुखी, from पद्ममुख Having a face like the water lily; कोमलकरा or कोमलकरी, from कोमलकर Having ſoft or delicate hands. But compounds of this deſcription with क्रोड Boſom, खुर Hoof, शफ Hoof, गुद *Anus*, भग *Pudenda*, वाल Hair of the body, गल Throat or neck, ग्रीव Hind part of neck or pole, and प्रोथ Snout or muzzle, form their feminines in आप् only; as कल्याणक्रोडा Having a happy boſom; &c. If the final be इ or उ, the feminine will be the ſame as the maſculine; as पद्मपाणिः *m. f.* Having a hand like the water-lily; मृणालबाहुः *m. f.* Having an arm like the ſtalk of the lotus. If the final letter be preceded by double conſonants, आप् only is uſed; as सुगुल्फा from सुगुल्फ Having a handſome ancle; कल्याणपार्श्वा from कल्याणपार्श्व Having fine ſides. But the following words, in ſuch compound epithets, though they have double letters, admit of ईप् or आप्; viz. दन्त Tooth, ओष्ठ Lip, कंठ Throat, गात्र Body, अंग Limb, member; शृंग Horn, कर्ण Ear, उदर Belly, पुच्छ Tail, नेत्र Eye, जंघा Thigh, and अन्त्र Bowels; as कुन्ददन्ती Having hollow teeth; बिंबोष्ठी Having red lips (like a certain fruit); मृदुगात्री Having a ſoft or delicate body; कोमलांगी Having a delicate frame; &c. or कुन्ददन्ता, &c. If a word, denoting part of the body, contain more than two vowels, it may not take ईप्; as सुवदना Having a fine mouth; व्याघ्रवदना Having a face like a tiger. But उदर Belly, and नासिका Noſe, take either ईप् or आप्; as मन्दोदरी or मन्दोदरा Having a ſlow belly.

1212. WHEN पुच्छ Tail, in a compound epithet of comparative ſimilitude, follows कबर A head-dreſs, मणि Jewel, विष Poiſon, शर Arrow.

Arrow, and similar words, the feminine makes ङीप्; as शरपुच्छी Having a tail like an arrow, or like the reed of which arrows are made; श्येनपुच्छी Having a tail like a hawk; &c. *Obs.* Similar compounds, with other words besides पुच्छ, may form their feminines in ङीप्; as श्येनपक्षे *f. dual.* With two wings, like a hawk.

1213. WHEN a word, denoting a member of the body, is preceded by स, सह, the privative अ, or विद्यमान, in a compound epithet, the feminine is formed in आ only; as सकेशा With hair, having hair; अकेशा Having no hair, hairless; विद्यमाननासिका Having a nose; &c.

1214. नख Nail, and मुख Face, following in a compound epithet used as a *proper name*, make आ only, when applied to a female; as सूर्पणखा *Sun-nail*, a proper name; श्लक्ष्णदीर्घकेशा *Smooth-long-hair*, a proper name.

1215. IN a compound epithet of the series बहुव्रीहिः, पाद Foot, may form its feminine in ङीप् or not; as द्विपदी or द्विपाद् Who has two feet. So त्रिपदी or त्रिपाद्; चतुष्पदी or चतुष्पाद्; &c. *Obs.* पाद is changed to पद् before a vowel, or any consonant but one of the first four of a series.

1216. शोन Red, कल्यान Happy, कृपन Miserable, stingy, पुराण Old, ancient, विशाल Great, extensive, अराल Crooked, विकट Dreadful, frightful, विशंकट Great, vast, उदार Great, चण्ड Angry, enraged, कमल A water-lily, भीरुजा A certain river, and चन्द्रभाग A certain river, form feminines in आप् or ङीप्; as शोना or शोनी Red; &c.

1217. WORDS ending in इ, except those formed with the affix क्ति, may make feminines in ङीप्; as रात्रिः and रात्री Night; राजिः and राजी A row, rank, line. Those in क्ति are such as गतिः Motion, बुद्धि Understanding, &c. But शक्तिः Power, ability, makes also शक्ती.

1218. क्रोन

1218. क्रीत Bought, preceded in a compound by a word denoting that which is the means of purchaſe, forms its feminine in ईप्; as धनक्रीतः *m.* धनक्रीती *f.* Purchaſed with money; वस्त्रक्रीती Bought with cloth. *Obs.* Some alſo ſay धनक्रीता.

1219. PASSIVE participles, ſignifying a ſlight affection, when following in a compound the inſtrumental cauſe, makes its feminine in ईप्; as अभ्रलिप्तः *m.* अभ्रलिप्ती *f.* Slightly overcaſt with clouds: अभ्रलिप्ती द्यौ The ſky ſlightly covered with clouds. But when ſlightneſs is not intended, ईप् is not uſed; as चन्दनानुलिप्ता प्रतिमा An idol ſmeared over with ſandal-wood.

1220. IN a compound epithet, if the laſt word be a participle in क्त, and the preceding term one denoting ſome member of the body (v. 604, r. 1211), it ſhould form its feminine in ई; as उरुभिन्नः *m.* उरुभिन्नी *f.* Having a broken arm; शंखभिन्नी *f.* Who has a broken ſcull. If the laſt member be जात, आप् is preferred; as दन्तजाता Having teeth produced or cut. The compound पानिगृहित Whoſe hand has been taken, makes पानिगृहिती when it is an epithet of a married woman, otherwiſe पानिगृहिता.

1221. IF in a compound of the fifth ſpecies the firſt member be a ſubſtantive, but no part of the body, and the laſt a participle in क्त, ईप् or आप् may be uſed; as सुरापीती or सुरापीता By whom ſtrong liquor has been drunk; इक्षुभक्षिती or इक्षुभक्षिता Who has eaten ſugar-cane; &c. But, according to ſome, if the firſt term imply cloathing of any ſort, आप only ſhould be applied; as वस्त्रछन्ना Covered with cloth.

1222. A WORD denoting a male, unleſs followed by पालक A keeper, or feeder, becomes that of its female companion or wife, by affixing ईप्; as गोपः A herdſman, गोपी A herdſwoman, his wife.

If

If पालक follow, आप् is used thus, गोपालकः A cow-keeper, गोपालिका A cow-keeper's wife. शूद्रः A man of the third cast, शूद्री *f. Obs.* Some exceptions have preceded this rule. v. r. 1205.

1223. THE feminine term to denote the consort of the divinities रुद्रः A title of *Siva*, ब्रह्मन्, *nom.* ब्रह्मा *Brāhma*, भवः A title of *Siva*, शर्व्वः A title of *Siva*, मृडः A name of *Siva*, इन्द्रः *Indra*, and वरुणः *Varuna*, the ocean, is formed by subjoining ङीष् with आनुक् prefixed, making together आनीष्; as ब्रह्माणी The consort of *Brahmā*; रुद्राणी The consort of *Rudra* or *Siva*; भवानी *Bhavānī*, the consort of *Bhava*, or *Siva*; &c.

1224. मातुलः Mother's brother, makes मातुलानी or मातुली Mother's brother's wife; उपाध्यायः A schoolmaster, उपाध्यायानी or उपाध्यायी; or, according to some, उपाध्याया A schoolmaster's wife; आचार्य्यः A tutor, आचार्य्यानी (the न not changed to ण), The wife of a tutor; otherwise आचार्य्या A female teacher generally; क्षत्रियः A man of the second cast, क्षत्रियी His wife, क्षत्रियाणी or क्षत्रिया A woman of the second cast generally; अर्य्यः A man of the third cast, अर्य्याणी or अर्य्या A female of the third cast; अर्य्यी The wife of a man of the third cast; सूर्य्यः The sun, सूर्य्याणी The consort of the sun, considered as a divinity, otherwise सूरी, or, according to some, सूर्य्यी.

1225. ऐ is affixed to ङीप्, making together आयीप् to form the feminines of वृषाकपिः A name of *Vishnu*, अग्निः (The god of) fire, मनुः A proper name, पूतक्रतुः A title of *Indra*, कुशितः The name of a certain sage, and कुसीदः A usurer; as वृषाकपायी The wife of *Vrishākapi*; अग्नायी The consort of *Agni*; मनायी The wife of *Manu* (and मनावी); &c.

1226 THE following feminines in ङीप् are esteemed anomalously formed

formed, viz. नारी A woman, from नृ or नरः A man; सखी A female friend, from सखा A friend or companion; यवानी A species of bad barley, from यव Barley; यवनानी Persian or Arabic writing, from यवनः A term, perhaps first applied to the Greeks, but since to the *Musulmāns*; हिमानी A great collection of snow, from हिम Snow: अरण्यानी A vast wilderness, from अरण्य A desart; मनावी The consort of मनुः *Manu*; पतिवत्नी Who has a lord and master, viz. A wife, from पतिमत् Having a master; अन्तर्वत्नी Having something within, viz. A pregnant woman, from अन्तर्वत्; पत्नी A wife, from पति A lord, a husband; भाजी Fried food, or boiled vegetables, from भाज Food proper for frying, or raw vegetables; गोनी A vessel to carry corn in when sowing, from गोण A certain measure; नागी A stout female, from नागः An elephant; स्थली *f.* Dry land, from स्थलं *n.* Dry land; कुण्डी A small water-pot, or a female offspring of a married woman by a galant, from कुण्ड A pond, fire-place, a certain measure; काली A proper name of a goddess, from काल Black; कुशी A ploughshare, from कुश A species of grass; कामुकी A lascivious woman, from काम Desire; घटी A small jar, from घट A jar; कबरी Dressing the hair, or a dress for the hair, from कबर Red, and other meanings; नीली The indigo plant, or its colouring matter, from नील Blue; and अशिशी A childless woman, from अशिशु Childless.

1227. THE following are also anomalous feminines, and have more than one form, viz. शक्ती and शक्तिः Ability; युवती, युवतिः, and यूनी A young woman, from युवन्; अनड्वाही and अनडुही A cow of burthen, or draft, from अनडुह् A bull; श्येणी and श्येता *f.* White, from श्येत White; एणी and एता Scarlet, or a mixed colour, from एत; असिक्नी, असिक्निः, and असिता *f.* from असित Not grey, viz. middle aged;

 पलिक्नी,

पलिक्नी, पलिक्निः or पलिता *f.* from पलित Grey haired; हरिणी or हरिता *f.* from हरित् Green; भरिता *f.* Filled, nouriſhed, भरिणी Name of one of the manſions of the moon, from भरित Filled; nouriſhed; रोहिणी One of the manſions of the moon, रोहिता *f.* Red, from रोहित Red; लोहिनी Name of a ſtar, लोहिता *f.* Red, from लोहित Blood red.

1228. ईप् may, indifferently, form the feminines of noun adjectives ending in उ, provided the preceding conſonant be ſingle; as पटुः *m.* पट्वी or पटुः *f.* पटु *n.* Expert; बहुः *m.* बह्वी or बहुः *f.* बहु *n.* Many, much; गुरुः *m.* गुर्वी or गुरुः *f.* गुरु *n.* Heavy, grave; मृदुः *m.* मृद्वी or मृदुः *f.* मृदु *n.* Soft; but पाण्डु Pale, having a double conſonant before the final उ, makes its feminine the ſame as the maſculine; as पाण्डुः *m.* पाण्डुः *f.* पाण्डु *n.* The word खरु White, alſo refuſes ईप्; as खरुः *m.* खरुः *f.* खरु *n.* पंगु So lame as to be unable to move, forms its feminine in ऊप्; as पंगुः *m.* पंगूः *f.*

1229. THE proper names of females of the human race are formed in ऊप्, when the original word, whence they are derived, ends in उ, not preceded by य्; as कुरूः A woman of the race of कुरुः *m.* कद्रूः The mother of the *Nāgas*, from कद्रु *adj.* Dark red; कमण्डलू *f.* A proper name, from कमण्डलुः *m.* A ſmall water-pot; प्रियंगूः *f.* A proper name, from प्रियंगुः *f.* The name of a certain creeping plant. But अध्वर्यु having य् for its penultimate, makes अध्वर्युः only, as the proper name of a man or woman who repeats the *Yajur Vēda* at a ſacrifice. This rule is extended alſo to the names of inanimate things; as to thoſe of plants. Ex. कर्कन्धूः *f.* The name of a certain fruit-tree, from कर्कन्धुः *m.* If the word, being the name of an inanimate thing, be already a feminine in उ, as रज्जुः *f.* A rope or cord, हनुः *f.* The pouch in the cheek, and कंगुः *f.* A ſpecies of grain; or any adjective, or compound word, ending

in

in बाहु The arm, not being a *proper* name, this rule does not apply. This rule does not affect the names of female animals in उ; as धेनुः *f.* A milch cow.

1230. ऊरु The thigh, when put laft in a compound epithet with वाम Beautiful, लक्ष्मण Fortunate, शफ A hoof, सह With, सहित With, संहित Together; or with any word to which the thigh is compared, forms its feminine in ऊङ्; as वामोरूः *f.* Having handfome thighs; सहोरूः *f.* With thighs, having thighs; रम्भोरूः *f.* Having thighs like the plantain tree (tapering and fmooth); &c.

1231. THE following words, all feminines in उ, may alfo take ऊङ् in the fame meanings; as तनुः or तनूः The body; चंचुः or चंचूः The bill or beak of a bird; वर्षाभुः or वर्षाभूः A frog.

Nouns of the Neuter Gender.

1232. THE following defcription of noun-fubftantives are of the neuter gender:—Words which denote the atmofphere or vifible heavens; foreft, wildernefs, and the like; leaf; fnow, froft, and fog; water; cold, and heat; meat, flefh, and blood; mouth, face, and eye; wealth, property, fubftance; power or ftrength; the general names for fruit; gold, filver, copper, iron, tin, lead; pleafure and pain; profperity and adverfity: water-flowers; falt; fpices and fauces (व्यंजनानि), Ointments, &c. &c.

— All numbers, from one hundred upwards, except कोटिः Ten thoufand, which is feminine.

— Words formed with the affixes त्र and इत्र; as नेत्रं Eye, दात्रं A bill-hook, वादित्रं A mufical inftrument; &c. v. r. 799, 800. There are a few exceptions.

— Words ending in अस्, इस्, and उस्; as यशस् Fame, पयस् Milk,

or

or water, तेजस् Spirit, glory, सर्पिस् Oiled butter, हविस् Oiled butter, वपुष् Body, यजुस् The fourth book of the *Veda; nom.* यशः, &c. v. r. 800.

— Words in अन्; as चर्म्मन् Leather, वर्म्मन् Armour; *nom.* चर्म्म, &c. There are a few exceptions.

— Nouns ending in अन, when they do not mean an agent or doer; as गमनं Giving, दानं Giving, &c.

— Some nouns having a penultimate स or ल; as मानसं The mind, विषं Poison, कुलं A family, मूलं A root. There are a great many exceptions.

— Compound words, where the first member is a numeral, and the last रात्र put for रात्रि Night; as द्विरात्रं A period of two nights.

— Compounds of the species तत्पुरुषः, where the last member is सभ, put for सभा An assembly, and the first a noun in the sixth case (the sign dropped); as दासीसभं An assembly of female slaves; नृपसभं An assembly of princes; रक्षःसभं An assembly of evil spirits called *Rakshasas*; &c. Some except a compound of this sort with राजा, and write राजसभा *f.* *Obs.* When सभा means a public hall, it is not changed to सभं.

— Collective compounds of the fourth species, called द्विगु, where पात्र, मुख, चन्द्र, भुवन, or युग is the last term, and a numeral the first; as त्रिभुवनं The three regions of the world collectively. v. r. 1111.

—Words of the first series of compounds, called अव्ययीभावः. vide rule 1055. &c.

— Compounds of the third series, called द्वन्द्वः, formed after the second mode. v. r. 1084.

— Compound words formed with पथ, for पथिन् A road, preceded by a numeral

a numeral, or an indeclinable; as चतुष्पथं The meeting of four roads. v. r. 1113.

— Compounds where छाया Shadow, is preceded by a noun in the sixth case plural; as विच्छायं The shadow of birds.

— Compound names of places where पुर is the last member; as जयपुरं The city of Victory.

— Compounds ending with उपज्ञ, put for उपज्ञा, signifying *first knowledge*, or with उपक्रम in the acceptation of *commencing* or *undertaking*; as कोपज्ञं The original knowledge of कः The soul, viz. the *Vēda*, कृष्णोपक्रमं The undertaking of *Krishna*.

— Words formed with कन्था A residence, to denote places in the country called उशीनर.

— Most abstract and collective nouns ending in अ; viz. such as are formed by the affixes त्व, यण्, अण् and the like. v. r. 972, &c. and 990, &c.

— Compounds formed by prefixing पुण्य, or सुदिन to अहः A day; as पुण्याहं or सुदिनाहं A fine day, a good or fortunate day.

— Verbal nouns (when put substantively) formed by affixing क्त, तव्य, अनीय, य, ण्यत्, क्यप्, केलिम, अनट्, &c. as कृतं What is done, कर्त्तव्यं, करणीयं, कृत्यं, कार्य्यं What is to do, or to be done, &c. करणं The doing, the act of doing; पचेलिमं What is to cook; &c. v. r. 689, &c. also r. 712, to 734.

— Words followed by तैल, जाह, शाकट, शाकिन, गोष्ठ, गोयुग, or षड्गव, in such compounds as तिलतैलं *Sesamum* oil; कर्णजाहं Root of the ear; इक्षुशाकटं A sugar-cane field; इक्षुशाकिनं A sugar-cane field; अश्वगोष्ठं A horse stable; गोगोयुगं A yoke of cows; गोषड्गवं Three pair of cows.

—Also

— Alfo the following words: उक्थं A portion of the *Vēda*, नोटकं A metrical meafure; चोचं Cinnamon, and its *fynonyma;* पिच्छं A peacock's tail or creft; गृहस्थूणं The column of a houfe, निरीटं A turban, मर्म्मन् *nom.* मर्म्म The heart, the feat of life, योजनं A land meafure of about eight miles, राजसूयं and वाजपेयं Names of facrifices, where a horfe is the victim; गद्यं Profe, पद्यं Verfe, माणिक्यं A certain gem, भाष्यं A commentary on the *Vēda*, सिन्दूरं Red lead, चीरं A fpecies of cloth, a pyramid, a cow's udder, a fpecies of writing, चीवरं A ftrip of cloth worn by devotees, to cover their nakednefs; पंजरं A bird-cage, लोकायतं The title of a certain book, containing the facred writings of a people called चार्वाकाः, हरितालं Yellow arfenick, or orpiment, स्थालं A cooking utenfil; &c.

Nouns of the Mafculine or Neuter Gender.

1233. MANY words are, indifferently, mafculine or neuter, of which are the following: अर्द्धर्चः A particular portion of the *Rik Vēda*, पिण्याकः What remains of feed when the oil is expreffed, कण्टकः A thorn, मोदकः A fort of fweetmeat, तुण्डकः A poetical meafure, टंकः A ftone chiffel, शाटकः A certain cloth or garment, खर्व्वटः or कर्व्वटः The land occupied by four hundred villages, अर्व्वुदः A hundred millions, पातकं Sin, उद्योगं Exertion, चरकं Name of a book, तमालः Name of a tree, आमलकः Name of a plant, नलः or नडः A hollow reed, कुष्ठ The leprofy, मुण्डं The fcalp, शीधु or सीधु A kind of ftrong liquor, बुस्तं (uncertain) क्ष्वेडितं A roar or fhout, क्षेमं Happinefs, कुट्टिमं Clofe ground, संगमं A meeting (as of two rivers), शतमानं A certain weight, अर्मं A diforder of the eyes, शम्बलं or सम्बलं Money for way charges, अव्ययं An indeclinable word, ताण्डवं A dance, or dancing, कवियं A bridle,

or

or the bit, कार्पासं Cotton, पारं The hither side of a river, &c. अवारं The further side of a river, &c. युगंधरं A yoke, यूपं A stake to fasten the victim to, प्रग्रीवं A window, an apartment, पात्रीरं A sacrificial utensil, यूषं Pottage, चमसः A spoon, चिक्कसः Barley-meal, कार्षापणः A small coin, गोमयः Cow dung. चषकः A small drinking cup, रुचकः A sort of lime, शंखः A trumpet-shell, scull, पद्मः Lotus, गृहं House, दिवसः Day, कर्म्मन् *nom.* कर्म्म or कर्म्मा Work, चक्रं Wheel, *discus*, धर्म्मः Duty. मानः Honour, respect, विमानं A car, a celestial chariot, नलिनं A lotus, खलीनः The bit of a bridle, चरणः Foot, नखः and नखरः Nail of finger or toe, सुवर्णं Gold, वर्णः Colour, cast, complexion, वज्रः Diamond, छत्रं An umbrella, सारः The essential part of any thing, घृतं Oiled butter (in the *Vēda* only घृतः), सैन्धवं Sea-salt, आढकः A certain measure, औषधं A medicine, द्रोणः A certain measure, वारः Day, (used in naming the days of the week) time (as एकवारं One time), बाणः An arrow, कवचः A coat of armour, वेणु A bambu (in the *Vēda* only वेणुः), लक्षं A hundred thousand, नियुतं A million, शृंगः The beard of corn, क्रकचः A saw, कोरकः The corolla of flowers, तक्रं Butter milk, बीजं Seed, बर्हं The tail of a peacock, पदं Foot, सिध्मं A disease, शुक्रं *Semen*, सुखं Pleasure, दुखं Pain, and शिखरं The utmost top of any thing. *Obs.* Each of the foregoing words is put in the nominative case singular, with the sign of the masculine or neuter gender, for the purpose of marking the gender in which it is most commonly used, and in which it usually appears in original dictionaries.

Nouns of the Masculine or Feminine Gender.

1234. PATRONYMICS, and all words applicable to the male species of things, are also applicable to the female, by changing the sign of the

the gender; as गार्ग्यः A male descendent of *Gargá*, गार्गी A female descendent of *Garga*; ब्राह्मणः A *Bráhman*, ब्राह्मणी A female of the Brahminical order, अजः A goat, अजा A she goat; &c.

1235. THE following words may also be either masculine or feminine; viz. मल्लकः or मल्लिका A small cup, the oil vessel of a lamp: मुनिः A sage, मुनी *f.* वराटकः or वराटिका The seed vessel of the lotus, a cowry shell; स्वातिः The name of a star; वल्मीकिः or वल्मीकी A white ant; पाटलिः or पाटला A certain flowering shrub; मनुः A proper name, मनायी *f.*; मूषः or मूषा A crucible; सृपाटः or सृपाटी A certain measure; कर्कन्धुः or कर्कन्धूः A certain fruit tree; यष्टिः or यष्टी A walking stick; शाटः or शाटी A female dress; कुटः or कुटी A small house or hut; and perhaps a few others.

Nouns of the Feminine or Neuter Gender.

1236. SOME abstract nouns, formed with the affix यण्, by some called ष्यं, and others ष्यञ्, are, occasionally, feminine or neuter; as मैत्री *f.* or मैत्र्यं *n.* Friendship; औचिती *f.* or औचित्यं *n.* Fitness, propriety; &c. v. r. 977.

1237. सेना An army, छाया Shadow, शाला A habitation, or hall, सुरा Ardent spirits, or निशा Night, preceded by a noun in a genitive sense, in compounds of the second species, called तत्पुरुषः, may be either feminine or neuter; गोशाला *f.* or गोशालं *n.* A cow-house, नृसेना or नृसेनं An army of men; &c.

1238. COMPOUNDS of the second division of the fourth species, called द्विगुः, the last word being a noun in आप् or अन् (with certain exceptions), are either feminine or neuter; as त्रिखट्वी or त्रिखट्वं Three

bedsteads

bedsteads collectively; पंचकर्म्मी or पंचकर्म्मं Five works collectively; &c. v. r. 1112.

Nouns of three Genders.

1239. THE following, and some other nouns, occasionally assume the form of each gender; as पात्रः, पात्री, or पात्रं A vessel; पुटः, पुटी, or पुटं A cup; वाटः, वाटी, or वाटं A passage, ground-plot of a house, &c. पेटः, पेटी, or पेटं A basket made of split bamboos; कुवलः, कुवला, or कुवलं A certain fruit-tree; दाडिमः, दाडिमा, or दाडिमं A pomgranate, &c.

1240. COMPOUND nouns of the third species, called द्वन्द्वः, and of the second species, called तत्पुरुषः, take the gender of the last word; as रामसीते *f. Rāma* and *Sītā*; or सीतारामौ *m. Sītā* and *Rāma*. So ब्राह्मणकुलं *n.* The family of a *Brāhman*, or कुलब्राह्मणः *m.* A *Brāhman* of family; &c.

1241. ADJECTIVES of every description, whether simple or compound, together with pronouns (except युष्मद् and अस्मद्) participles, and numerals (except they end in ष् or न्) vary their gender to agree with that of the substantive.

1242. WHEN two or more substantives occur in a sentence, with one common adjective, it follows the gender and number of the last.

1243. INDECLINABLE words are, of course, the same in all genders; so are numerals in ष् and न्. युष्मद् Thou, *nom.* त्वं, युवां,

युवां, यूयं, and अस्मद् I. *nom.* अहं, आवां, वयं; alſo the perſons of verbs. *Ex.* उच्चैः प्रासादः *m.* A lofty palace, उच्चैः शाला *f.* A lofty-hall, उच्चै गृहं *n.* A lofty houſe. षट् नराः *m.* Six men, षट् स्त्रियः *f.* Six females, षट् कुलानि *n.* Six families. त्वं पुरुषः Thou man, त्वं स्त्री *f.* Thou woman, अस्ति नरः A man is, अस्ति स्त्री A woman is, अस्ति कुलं A family is; &c.

N. B. The foregoing obſervations upon the genders of nouns, though collected from the beſt available authorities, are far from containing a complete ſyſtem. Indeed, little leſs than a minute examination of every noun in the language could render it ſo. It is hoped, however, that the general rules which have been laid down, will be of very conſiderable uſe. There are many exceptions to them, and much diſagreement among authors reſpecting the genders of particular words.

CHAPTER XI.

SYNTAX.

CONCORD.

1244. THE concord between the fubftantive and the adjective, the relative pronoun and the demonftrative, and the nominative cafe and the verb, is the fame as in other learned languages.

1245. AN adjective, pronoun, or participle, fhould agree with its fubftantive (expreffed or underftood) in cafe, gender, and number: धार्म्मिको राजा A juft king; सुन्दरी नारी A beautiful woman; पुण्यं कुलं A virtuous family. सः पुरुषः That man; सा स्त्री That woman, तद् गृहं That houfe. तेनार्य्येण जनेन कृतं कर्म्म A work done by that refpectable perfon. धावतोऽश्वात् पतति सः He falls from a horfe running (away) (*parti. pref.*). वेदविदे विप्राय दातव्यं धनं Wealth to be given to a *Brāhman* learned in the *Vēda*. *Obs*. A further illuftration of this rule will be found in the quotation given in the next.

1256. THE relative pronoun agrees with the demonftrative, or antecedent, in gender and number, but not always in cafe; as in the following quotation from the गीता, to which is given a very literal tranflation.

परस्तस्मात्[7] तु[8] भावो[10]ऽन्यो[12]ऽव्यक्तो[11 13]ऽव्यक्तात्[9] सनातनः[14] ।
यः[2] स[1] सर्व्वेषु[3] भूतेषु[4] नश्यत्सु[5] न विनश्यति[6] ॥

अव्यक्तो-

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिं ।
यं प्राप्य न निवर्त्तन्ते तद्धाम परमं मम ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्व्वमिदं ततं ॥

[1] He, [2] who, on [3] all [4] things [5] perishing, does not [6] perish, (is) [7] superior to (from) [8] that (which is) [9] visible, [10] and (of) [11] another [12] nature, [13] invisible, [14] eternal.

[1] *Invisible without* [2] *decay*, [3] so [4] called, [5] him (they) [6] name [7] *the supreme* [8] *journey* (movement). [9] That (is) [10] my [11] supreme [12] abode, [13] which having [14] obtained, (men) [15] do not [16] return.

[1] That [2] superior [3] being, [4] O prince, (is) to be [5] obtained by [6] devotion, [7] and not by any [8] other (means), in [9] whose [10] body (inside) (all) [11] beings (are) [12] resident, [13] by [14] whom [15] this [16] whole (was) spread.

Obs. The figures in the translation correspond with those in the original, and point out word for word.

1247. A nominative case, expressed or understood, governs a verb in the same number. Ex. अहं गच्छामि I am going; त्वमागच्छसि Thou art coming; ते कुर्व्वन्ति They are doing; राजोवाच The king said; भवति *He* is; &c. *Obs*. Other examples will occur in the following rules.

NOUN.

On the Use of the Cases of Nouns in construction.

1248. THE use of the seven cases of the noun, with that of the vocative

cative, which by ſome is confounded with the nominative, will here be treated of in the order of their declination, as given in the third chapter. See page 36 and 37.

Of the Firſt Caſe.

1249. THE firſt, or nominative caſe, is uſed in ſimply expreſſing any word. In conſtruction with a verb active, it is the agent, and with a verb paſſive the patient. Ex. रामः *Rāma*, सीता *Sītā*, कुलं A family, गमनं Going, &c. रविरिव राजते राजा The *Rāja* ſhines like the ſun. रोषात्कुमारी रोरूयते The damſel cries exceedingly from anger. प्रागास्तां रामलक्ष्मणौ Formerly lived *Rāma* and *Lakſhmana*. सन्ति सन्तः कियन्तः How many good (men) are there?

कुमाराः शेरते स्वैरं रोरूयन्ते च नारकाः ।
जेगीयन्ते च गीतज्ञा मेम्रियन्ते च रुजाजिताः ॥

The children ſleep freely; and the infernal beings are continually crying. The ſongſters are always ſinging; and thoſe overcome with diſeaſe are always dying.

यो भवान् धरणीन्धत्ते यस्त्वं देवै प्रणम्यते ।
तेन त्वया दयासिन्धो परिपाल्यामहे वयं ॥

Thou art the Lord who ſupporteth the world: thou, who art worſhipped by the celeſtials; therefore, by thee, O ſea of mercy, are we preſerved.

Of the Second Caſe.

1250. THE ſecond caſe is the accuſative. The object or patient of a tranſitive verb is put in the ſecond caſe. Examples.

कटं

कटं करोति कारुकः रूपं पश्यति चाक्षुषः ।
राज्यं प्राप्नोति धर्म्मिष्ठः सोमं सुनोति सोमपाः ॥

The workman makes a mat. The eye sees a figure. A very just man obtains a kingdom. The *Sōma*-drinker stirs the *Sōma*.

1251. THE second, or accusative case, is also used in construction with the following indeclinable words, and as in the annexed examples.

—विना, अन्तरेण, अन्तरा, ऋते Without, except, beside; as विना पापं सर्व्वं फलति Without sin every thing flourishes. अन्तरेणाक्षिणी किं जीवितेन Without two eyes what with (is) life? अन्तरा मां त्वां हरिः Besides (me) and thee (is) *Hari*. अन्तरा ब्रह्म शिवः *Siva* (is) besides *Brahma*. ऋते पुण्यं सुखं नास्ति Without virtue there is no happiness.

— अभितः Before, सर्व्वतः In every part of, उभयतः On both sides of, and परितः All about; as अभितः ग्रामं नदी वहति A river flows before the village. सर्व्वतः नगरं तरवो दृश्यन्ते. Trees are seen in every part of the town. उभयतः गृहं On both sides of the house; उभयतः कृष्णं गोपाः The milk-maids (were) on both sides of *Krishna*; परितो गोपेशं All about *Gopēsa*.

— समया Near, in the vicinity of, निकषा Near; as समया प्रासादं रम्यवनं A delightful forest near the palace. निकषा नदीं पर्व्वतः A mountain near a river.

— उपर्य्युपरि All, or entirely, up, or above, अधोधः All, or entirely, down, or beneath, अध्यधि All, or entirely, over or upon; as उपर्य्युपरि ग्रामं गतः Gone all up the village. सर्व्वलोकानुपर्य्युपरीश्वरः *Iswara* (is) far above all worlds. अधोधः ग्रामं All down the village, अधोधः भूमिं All or entirely, beneath the earth. अध्यधिमुखं All over the face;

अध्यधिसमुद्रं

अध्यधिसमुद्रं All over the ocean; राजाऽध्यधिराष्ट्रं शास्ति The king rules all over the country. *Obs.* The repetition of a word, as in these examples, always implies reiteration and excess.

— धिक् Fy upon, out upon, woe to, हा Alas! Mercy upon. Ex. धिक् जाल्मं Out upon the wretch! धिग्जीवितं पापिष्ठं Woe to a wicked life! हा लोकमीश्वराभक्तं Mercy upon a people not devoted to *Iswara!*

— The prepositions अभि, अनु, प्रति, अति, उप, and परि, in various acceptations, when they do not form compounds with a following word, and are not attached to a verb. Ex. अभि—as, हरिमभि वर्तते भक्तः One devoted turns before, or towards *Hari;* देवं देवमभि सिंचति He sprinkles (water) before each divinity; प्राज्ञो गोविन्दमभि तिष्ठति The wise man stands before *Govinda,* (as the object of his adoration); भूतम्भूतमभि प्रभुः God is before, in, or in the presence of, every creature; &c. अनु—as, अनु सीतां रामो वनं प्रातिष्ठत *Rāma* sat out for the forest after *Sitā* (implying that they went together); जपमनु प्रावर्षत् After meditation, it rained (in consequence of meditation); अनुमाधवमर्जुनः *Arjuna* (is) after *Māghava* (meaning that he is inferior to him in rank); गंगामनु After the *Gangā;* नदीमन्ववसिता सेना An army halted after or along, a river; &c. प्रति—as, वृक्षं प्रति विद्योतते It lightens against or towards the tree; तं प्रति कोपः Anger against him; काशीं प्रति गतः Gone for, or towards *Kāsi;* यदत्र मां प्रति स्याद्दीयतां तत् What is here for me, let it be given; शिवं प्रति हलाहलं Poison (was) for *Siva,* viz. was the lot or portion of *Siva;* &c. अति—as, न जीवन्तमति दद्यात् One should not give beyond (except to) the living; त्वामति गतः Gone beyond thee; गोविन्दमति नेश्वरः *Iswara* is not beyond *Govinda* (implying that they are equal in power); अति देवान् कृष्णः

Krishna

Krishna is beyond the celestials (implying that he is superior to them in power); &c. उप—as, उपार्जुनं कर्णः *Karna* is by or near (not equal or inferior to) *Arjuna*; &c. परि—as मां परि About, concerning, or belonging to me; हरिम्परर्यभवल्लक्ष्मीः *Lakshmi* was about *Hari* (implying that she was his property, or otherwise); &c.

— अधि Over, or upon, in composition with the verb शी Rest, स्था Stand, or आस् Stay, dwell; as अधि शेते वैकुंठं हरिः *Hari* rests over or upon Paradise; अध्यास्ते नगरं He dwells over the city; अधितिष्ठति सर्व्वं He stands or presides over all.

— The verb विश्, preceded by अभि and नि; as अभिनिविशते सन्मार्गं He goes into a good road.

— The verb वस् Sit, dwell, preceded in composition by उप, अनु, अधि or आ; as उपवसति, अनुवसति, अधिवसति, or आवसति वैकुंठं विष्णुः *Vishnu* dwells by, or with, after, over, or at Paradise; &c. *Obs.* When वस्, with उप prefixed, means *fasting*, the following noun should be in the seventh case; as उपवसति वने He fasts in the wilderness.

— Words denoting portions of time and space spent, or occupied uninterruptedly; as मासमधीते देवदत्तः *Dēva-datta* studies (for) a month; क्रोशं कुटिला नदी A serpentine river (for) two miles; क्रोशं गिरिः A hill for two miles. If only a part of any given time or space be occupied, the word is put in the sixth case; as मासस्य द्विरधीते He reads twice a month; क्रोशस्यैकदेशे पर्व्वतः A mountain in a part of two miles.

1252. VERBS of motion govern an accusative case of the object; also intransitives, when they take the causal form; as गच्छति or याति ग्रामं देवदत्तः *Dēva-datta* goes to the village; यापयति नगरं विप्रं

यज्वा

यज्वा The officiating prieſt cauſes the *Brāhman* to go to the city; नृपं विद्या गमयति विद्वांसं Science cauſes the learned man to go to the prince, viz. introduces him.

The Third Caſe.

1253. THE implement or inſtrument *with* which, and the agent *by* which or whom an action is performed, are put in the third, or implementive caſe; as in the following example: बलिर्बबन्धे मधुसूदनेन *Bali* was bound *by Madhu-Sūdana.* रुद्रेण त्रिपुरो दग्धः *Tripura* (was) burnt *by Rudra*; परशुना छिनत्ति काष्ठं तक्षा The carpenter cleaves wood *with* an ax; चक्षुषा वीक्षते रूपं He beholds a figure *with* the eye; मनसा जानाति He underſtands *with* the mind; चेतनाध्यायति हरिं With the imagination he contemplates *Hari*; मनसा पाटलिपुत्रं याति With his mind (in fancy) he goes to *Pātaliputra*; &c.

भिन्नः शरेण रामेण रावणो लोकरावणः ।
कराग्रेण विदीर्णोऽपि वानरैर्युध्यते पुनः ॥

Rāvana, the tyrant of the world, pierced *by Rāma with* an arrow, and torn *with* the points of (their) claws *by* the baboons, fights again.

1254. THE perſon or thing *with* which another is connected, or aſſociated, or *by* which it is diſtinguiſhed, is alſo put in the third caſe; as धनेन कुलं A family with wealth; विद्यया यशः With ſcience, fame; कौस्तुभेन विष्णुमपश्यत् He ſaw *Viſhnu* with the jewel *Kauſtubha*; जटाभिस्तापसाः Penitents with hair in tiaras; गोत्रेण गार्ग्यः By family an offspring of *Garga*; प्रकृत्या चारुः Beautiful by nature.

1255. सह, साकं, सार्द्धं or समं, in conſtruction with a word, governs

 it

it in the third cafe; as पुत्रेण सहागतः पिता The father (is) come with the fon; साकं नयनाभ्यां दन्ताः श्लक्ष्णाः Together, with both eyes, beautiful teeth; साकं धनिभिर्धृतः साधुः The gentleman is found along with the wealthy.

1256. सदृश, सदृक्, सदृक्ष, सम, तुल्य, &c. implying likenefs and fimilarity, govern the third cafe; सदृशश्चैत्रो मैत्रेण *Chaitra* is like *Maitra;* तेन समो नास्ति कश्चित् There is no one like him; &c.

1257. THE place of bodily infirmity is put in the third cafe; as अक्ष्णा काणः Blind with one eye; पादेन खंजः Lame of one foot; कर्णेन वधिरः Deaf of one ear; &c.

The Fourth Cafe.

1258. WORDS are put in the fourth, or dative cafe, when they are the objects *to, towards, for, at,* or *againft* which any thing is done or intended. Ex. वेदविदे विप्राय गां ददाति राजा The king gives a cow *to* a *Brāhman* learned in the *Vēda;* छात्राय कन्यां ददाति He gives the damfel *to* the difciple; सुवर्णं देहि विप्रेभ्यः Give gold *to* the *Brāhmans;* स भीतायाभयं ददाति He gives affurance *to* him who is afraid; शिशुभ्यो रोचते मोदकः A fweetmeat is pleafant *to* children; मह्यं धारय मे शतं त्वं Thou art indebted *to* me a hundred; &c.

संयमाय श्रुतं धत्ते नरो धर्माय संयमं ।
धर्मं मोक्षाय मेधावी धनं दानाय भुक्तये ॥

A wife man keepeth the divine law *for* conftraint, conftraint *for* religion, (and) religion *for* falvation; wealth *for* donation (and) *for* enjoyment.

Other examples:—दारु युपाय Timber *for* a ftake; पाकाय स्थाली A veffel

veſſel *for* cooking; पुष्पाय यान्ति वनं He goes to the foreſt *for* a flower; फलाय वृक्षमारोहति He mounts the tree *for* fruit; शूराय क्रुध्यति He is enraged *at* the hero; मित्राय कुप्यति He angers *at* a friend; विप्राय द्रुह्यति He bears malice *againſt* a *Brāhman*; गुणवते अभ्यसूयते He imputeth evil *to* the virtuous; &c.

1259. THE following words, uſed in ſalutation, govern a noun in the fourth caſe, viz. नमः, स्वस्ति, स्वाहा, स्वधा, and वषट्; as नमो नारायणाय Salutation to *Nārāyaṇa*; गणेशाय नमः Salutation to *Ganēſa*: स्वस्ति राज्ञे Health to the king; विष्णवे स्वाहा *Swāhā* to *Viſhnu*; पितृभ्यः स्वधा *Swadhā* to the manes of anceſtors; वषडिन्द्राय *Vaſhat* to *Indra*. *Obs.* The laſt four expreſſions are uſed only in making oblations of water, oiled butter, flowers, and the like. स्वाहा is perſonified as the conſort of *Indra*.

1260. WORDS attributive of power and ability, alſo govern a fourth caſe; as अलं गोपालः कंसाय *Gopāla* (was) enough *for Kanſa*; शक्तो मल्लो मल्लाय A ſtrong man is ſufficiently powerful for (another) ſtrong man.

The Fifth Caſe.

1261. WORDS are put in the fifth, or proper ablative, caſe, whereever ſeparation is implied; as when in Engliſh the prepoſition *from* is put before a noun. Ex. ग्रामाद्गच्छति नरः A man goes *from* the village; भूभृतोऽवतरति हिमवतो गंगा The river *Ganges* deſcends *from* the ſnowy mountain; अम्बरादवतरति देवः A divinity paſſes down *from* heaven; बीजाद्वृक्षो जायते A tree is produced *from* a ſeed; यस्मात्प्रजाः प्रजायन्ते तद्ब्रह्मेति विदुर्बुधाः *Brāhmā* is that *from* which the creatures are produced: thus ſay the wiſe men; धावतोऽश्वादपतत् He fell *from* a horſe running; उपाध्यायाद्विद्यामादत्ते He attains ſcience

from

from the master; सगुणिभ्यो गुणानाप्नोत् He obtained good qualities *from* those possessed of good qualities; आसनाच्छिशुर्हसति The child laughs *from* the chair; हर्म्यात्प्रेक्षते राजा The king looks *from* the mansion; कूपादन्धं रक्षति सः He keeps the blind man *from* the well; अग्नेः माणवकं त्रायते माता The mother saves the child *from* the fire; कुतस्त्वं *Whence* art thou? नगरादहं I am *from* the city. काकेभ्यो दधि रक्षतां Let the curds be kept *from* the crow; उपाध्यायादन्तर्धत्ते He conceals himself *from* the master; &c. &c.

1262. THE object *whence* fear or danger proceeds, or is apprehended, is put in the fifth case. Ex. व्याघ्राद्बिभेति He is afraid of a tiger; चोराद्बिभेति He is afraid of a thief; विद्युत्पाताच्चकितः (He is) alarmed at the appearance of lighfning; &c.

1263. THE object of comparison is put in the fifth case, in construction with adjectives, for which the word *than* is used in our language. Ex. सा नवनीतादपि सुकुमारतरा She is even more delicate *than* new churned butter; पाषाणादपि कठिनः Even harder *than* a stone; अंगारादपि मलिनः Even more dirty than a coal; रामाद्वर्षेणाधोक्षजोऽवरः *Adhakshaja* (is) younger *than Rāma* by a year; &c. *Obs.* Sometimes the termination तस् is put for the sign of the ablative case; as निशुम्भः शुम्भतोन्यूनः *Nisumbha* is less than *Sumbha.*

1264. THE noun is also put in the fifth case under the following circumstances:—when it comes in construction with any word signifying *other, different,* and the like; as अन्यः कृष्णान्न मुक्तिदः There is no other giver of salvation *than Krishna;* नेतरो विष्णुरीशानात् *Vishnu* is no other *than Isāna* (*Siva*); त्वदितरः कोदयालुः Other *than* thee who is merciful? &c.—In construction with आरात् At a distance; as गोवर्द्धनादाराद्यमुना The river *Yamunā* is at a distance *from Govard-*

dhana:

dhana:—With ऋते Except; as ऋते ज्ञानात् कुतो मोक्षः Except, *from* wisdom, whence safety? नार्थो वृषादृते There is no wealth without religion (here personified under the emblem of वृषः A bull):—with परि and अप in the acceptation of *excluding* or *excepting*; as परि हरेः or अपहरेः संसारः The universe (is) exclusive of *Hari*; परित्रिगर्त्ताद्वृष्टो देवः The god rained from about *Trigartta* (excluding that place); अप कलिंगात् तापसाः संचरन्ति Devotees pass together *away* from *Kalinga*; &c.—With आ *To*, or *as far as*, exclusive and inclusive of the object, in the sense of limiting an action; as आवृन्दारण्यान्मुकुन्दस्य विहारभूमिः As far as from the forest of *Vrindā* (is) the country of *Mukunda's* (*Krishna*) amusements; आसत्वाद्ब्रह्म *Brahma* (is) to all things (includes the whole); आमुक्तेः संसारः The universe (lasts) to the final release; आमृत्योः सेव्यतां हरिः Let *Hari* be served until death; &c.—With प्रति *For*, in the acceptation of *substitution*, *barter*, or exchange; as प्रद्युम्नः कृष्णात्प्रति *Pradyumna for* (instead of) *Krisha*; भक्तेः प्रत्यमृतं शम्भोः The immortal liquor of *Sambhu* in exchange *for* pious service; माषान्तस्मै तिलेभ्यः प्रति यच्छति He gives to him, *Māsha* seeds *for* (in exchange for) *Tila* seeds; &c.—With पूर्व्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, अन्तर, बहिर and the like, when they mean relative situations in *space*, *time*, or *place*; as नगरात्पूर्व्वो गिरिः A hill east from the town; मध्याह्नात्परः After mid-day; ग्रामाद्बहिः Without, on the outside of the village; पूर्व्वः कृष्णाद्रामः *Rāma* (was) before *Krishna*; अवरः कृष्णाद्गदः *Gada* (was) after *Krishna*; &c. *Obs.* Some authors say that पूर्व्व, &c. may also govern a sixth or genitive case.—With words denoting the commencement of an action, such as प्रभृति, &c. as तस्मात् प्रभृति Thenceforward; भवात् प्रभृति सोऽर्च्यते He is worshipped from birth forward; &c.

The

The Sixth Case.

1265. THE sixth case is the genitive. When two words come together in construction of different meanings, yet bearing a certain relation to each other, one of them is put in the genitive case; as वृक्षस्य फलं The fruit of a tree; राज्ञ पुरुषः The king's man; काव्यस्य लेखकः The writer of a poem; रथस्य गमनं The going of the chariot; रहस्य ज्ञानं The knowledge of a secret; कवीनां रसवद्वचः The delightful sayings of the poets; &c.

1266. A NOUN in the sixth case is required in construction with the following description of words:—With words signifying *like* or *equal*; देवस्य समः Equal to a divinity:—With words denoting *relative situation* formed with the affixes एन, आ, रि, अस्, तस् or तात्; as ग्रामस्य दक्षिणेन Southward of the village; उत्तरा नगरस्य Northward of the town; सर्व्वस्य उपरि Above all, यः सर्व्वदेवानामुपरि तिष्ठति Who stands above all gods; सर्व्वस्याधः Beneath all; प्रासादस्य पूर्व्वतः Before the palace; गृहस्य पश्चात् Behind the house; &c.

1267. THE word हेतु Cause, motive, intention, purpose, is put in the sixth case, when preceded by another word, and governed by a verb or participle; as अन्नस्य हेतोर्वसति सः He waits for the purpose of rice. So in the *Mahā-bhārata*,

अस्त्रहेतोर्गते पार्थे शक्रलोके महात्मनि ।
युधिष्ठिरप्रभृतयः किमकुर्वत पांडवाः ॥

Upon the magnanimous prince's being gone into the regions of *Sakra*, for the purpose of arms, what did the *Pāndus*, *Yudhishthira* and *the rest*, do?

Obs.

Obs. According to ſome authorities, if the word preceding हेतु be a pronoun, or pronominal, it may be put in any caſe; as कस्य हेतोरियं कन्या For whoſe purpoſe is this maiden? अन्यस्य हेतोः For another's purpoſe. Or केन हेतुना वसन्ति For what purpoſe do they attend, &c.

1268. IN conſtruction with a verbal noun, a word may be put in the ſixth caſe, either as the agent, or the patient; as व्यासस्य कृतिः The work of *Vyāſa*; भारतस्य श्रवणं The hearing of the *Bhārata*. *Obs.* By verbal nouns is meant all ſuch as are by nature ſubſtantives; or being adjectives or participles, are put ſubſtantively. Participles, as ſuch, govern as the verbs whence they are derived.

1269. The ſixth caſe is much uſed in compoſition as a poſſeſſive, with another noun in the firſt caſe, followed by the verb ſubſtantive expreſſed or underſtood; as तस्य बहुधनमस्ति He poſſeſſes, or hath much wealth.

The Seventh Caſe.

1270. THE ſeventh caſe is the locative. In conſtruction it is uſed in various acceptations; but more particularly in thoſe of *in* or *within*, *on* or *upon*, *by* or *near*, as the place of any action or paſſion. Example:

कटे शेते कुमारोसौ वटे गावः सु शेरते ।
तिलेषु विद्यते तैलं हृदि ब्रह्मामृतम्परं ॥

The boy ſleeps *on* a mat; cows ſleep ſweetly *by* or *near* the *Vata* tree: oil is found *in* the oil ſeeds; *in* the heart *Brahmā* the ſupreme liquor of immortality.

युद्धे संनह्यते धीरो ऽङ्गुल्यग्रे करिणां शतं ।

The brave man arms *in* battle. A hundred of elephants *upon* the point of a finger.

1271. A

1271. A NOUN, with its attributives, is put in the feventh cafe in conftruction with another word, where it is intended to exprefs coeval, or fubfequent action; as in the following examples:

यः स सर्व्वेषु भूतेषु नश्यत्सु न विनश्यति ।

He, who *upon* things perifhing, does not perifh.

मृते पितरि ते वीरा वनादेत्य स्व मन्दिरं ।
नचिरादेव विद्वांसो वेदे धनुषि चाभवन् ॥

Their father being dead, thofe heroes having gone from the foreft to their own abode, after no long time even, became learned in the *Vēda*, and in the bow.

The Eighth Cafe.

1272. THE eighth cafe is the vocative; and as it differs from the nominative in the fingular number only, moft authors confound it with the nominative. See declenfion of nouns. Example:

मां समुद्धर गोविन्द प्रसीद परमेश्वर ।
कुमारौ स्वैरमासाथां क्षमध्वं भोस्तपस्विनः ॥

Raife me up, *Govinda!* Be inclined, fupreme lord! Remain free, two boys! Forgive, O devotees!

It is ufually preceded by fome interjection of calling, the moft refpectful of which are भोस्, भगोस्, and अघोस्; but the moft general is हे; as हे देवदत्त, हे देवदत्तौ, हे देवदत्ताः O *Deva-datta*, &c. The others are ufed as *fir*, *my lord*, &c.

क्षमस्व भो दुराराध्य भगोस्तुभ्यं नमोस्तु ते ।
अधीष्व भो महा प्राज्ञ घातयाघोः स्वघस्मरं ॥

Pardon,

Pardon, Lord, hard to be invoked! Be unto thee, Lord, their humble falutation! Read, O greatly wife Sir! Smite, Sir, thy own devourer!

Second or Sixth Cafe.

1273. WORDS denoting memory or recollection, govern others in the fecond or fixth cafe; as मातुरं स्मरति or मातुः स्मरति He remembers (his) mother.

Third or Fifth Cafe.

1274. WORDS ufed as the reafon for any act or conclufion, are put in either the third or fifth cafe; as कृतवत्वेन By the being done, or कृतवत्वात् From the being done; जाड्येन or जाड्यात् बद्धः Killed for adultry.

Third or Seventh Cafe.

1275. A WORD in conftruction with प्रसित Devoted, and उत्सुक Hopeful, anxious, is put in the third or feventh cafe; as प्रसितः, or उत्सुकः, हरिणा or हरौ Devoted to, or trufting in *Hari*.

Fourth or Sixth Cafe.

1276. A word in conftruction with प्रभुः Mafter, or any word denoting fitnefs or ability; is put in either the fourth or fixth cafe; भोजनाय or भोजनस्य प्रभुः A mafter for, or of eating; गमनाय or गमनस्य शक्तः Capable of going, able to go: &c. (*Obs.* The fourth cafe after fuch words is often put for the infinitive). Alfo with मद्रं, भद्रं, कुशलं, सुखं, आयुष्यं, &c. in wifhing well.

Fifth or Sixth Cafe.

1277. A WORD coming in conftruction with another, fignifying relative fpace, time, or place, is put in either the fifth or fixth cafe; as

 ग्रामस्य

ग्रामस्य or ग्रामात् प्राच्यान्दिश्यस्ति It is in the eastern quarter from or of the village; अस्त्युत्तरस्यांदिशि पर्व्वतात् or पर्व्वतस्य It is in the northern quarter from or of the mountain, &c.

Sixth or Seventh Case.

1278. WORDS in construction with others, signifying sovereign, lord, master, and the like; also with दायादः An heir, साक्षिः A witness, प्रतिभूः A security, and प्रसूतः Produced, are put in either the sixth or seventh case; as गवां or गोषु स्वामी Of or among cows the master; नृणां or नृषु अधिपतिः Of or among men a lord or sovereign, &c. गवां or गोषु प्रसूतः Born among cows; &c.

1279. THE sixth or seventh case may likewise be used in construction with आयुक्तः Attached, and कुशल Experienced; as आयुक्तो देवपूजस्य or देवपूजने Attached to the worship of the divinities; हरिपूजनस्य or हरिपूजने कुशलः Experienced in the worship of *Hari*.

1280. IN selecting one of many, for the purpose of distinction, the word which expresses the many is put in either the sixth or seventh case; as क्रियापराणां or क्रियापरेषु भगवदाराधकः श्रेष्ठः Of or among those who are for works, the worshipper of God is the most eminent; गवां or गोषु कृष्णा संपन्नक्षीरा Of or among cows the black gives most milk; नृणां or नृषु क्षत्रियः शूरतमः Of or among men, the *Kshatriya* is the bravest.

1281. IN a sentence where inattention or neglect is implied, or something done in spite of some other act, the object is put in either the sixth or seventh case; as in the following sentences: बहूनां क्रोशतां गतश्चौरः The thief went away in the midst of many shouting. बहुष्वसाधुषु निवारयत्स्वपि स्वयमनार्य्यो यात्यसाधु मार्गेण Himself, unworthy, goes by the

the road of thofe who are not good, even in the midft of the good (who are) forbidding (him). मातापित्रोरुदतः प्रव्रजति पुत्रः The boy goeth forth while (his) father (and) mother (are) crying.

Mifcellaneous Conftruction of Nouns with Verbs, &c.

1282. THE object of a verb active is ufually put in the fecond cafe; as is alfo an adjective put adverbially, in which acceptation it is ufed only in the fingular number, and neuter gender. The fecond cafe is likewife ufed inftead of the locative, or feventh, in conftruction with विश् Enter, when preceded by the prepofitions अभि and नि; or with शी Sleep, reft, ष्ठा Stand, or आस् Sit, ftay, preceded by अधि; or with the verb वस् Dwell, preceded by अनु, अधि, उप, or आ. Examples.

रामं नमति सानन्दं सन् धर्म्मानभिनिविश्य ।

Having entered upon the offices of the good, he joyfully faluted *Rāma*.

श्रीशोऽधिशेतेऽहिमधिष्ठितोऽब्धिमध्यास्य घोषं मथुरामनूष्य ।
योद्वारकामध्युषितो विकुण्ठमुपावसत्त्वावसतात् स हृन्नः ॥

The lord of *Srī*, who, ftationed on the ocean, refts upon a ferpent, having refided in a cow-houfe; having dwelt at *Mathurā*. May he, who refided at *Dwārakā*, and dwelt in *Vikuntha*, abide in our hearts!

Obs. In thefe examples the participles govern as their verbs.

1283. WORDS fignifying time, place, or lateral diftances, or a verbal fubftantive, may be put in either the fecond, or the feventh cafe, in conftruction with intranfitive verbs. Example.

नदीर्वनेषु

नद्दीर्वनेषु चोषित्वा क्रोशान् नल्लेष्वहर्निशि १
चंक्रमित्वा प्रियानीतिं रामो रक्षो वधे स्थितः ११

Rāma, having refided on rivers and in forefts, and having travelled miles among rivulets, both day and night, was determined on the deftruction of the *Rakſhas*, (and) the bringing back of his beloved.

1284. NOUNS fignifying a definite portion of time, meafure of fpace, or a fubftantive act, are put in the fecond cafe, in conftruction with verbs denoting entire occupancy in the act. But if a word of this defcription occur, indicating that *by* or *with* which the act is effected, it muft be put in the third cafe. Example.

भृत्यैः कृष्णोऽन्वितः क्रोशं मासौ गुरुगृहे स्थितः १
गुरूपदेशं निभृतः माभ्यामध्यैष्ट वांमयं ११

Kriſhna, followed by (his) fervants two miles, remained two months in (his) preceptor's houfe. Attentive to the inftruction of his mafter, within two months he read (books on) elocution.

1285. VERBS denoting found, eating, moving, and knowing; intranfitive verbs, with ग्रह् Take, दृश् See, and श्रु Hear, when any of them are ufed as caufals, govern the noun which would have been the agent in their fimple form, as the patient in the fecond cafe. The exceptions to this rule are खाद् Eat, नी Conduct, क्रन्द् Weep, cry, अय् Go, शब्दाय् Make a noife; ह्वे Dare, and अद् Eat. Alfo वह् Bear, when the nominative is a word fignifying a *driver* or *charioteer*; and भक्ष् Eat, when it does not imply *killing*, हृ Take by force, कृ Do, make the caufal verb of वद् Speak, preceded by अभि, and conjugated in the *proper* form, and

दृश्

दृश् See, in the *proper* form, govern the agent in either the second or third case. Examples.

गेयमध्यापयद्गोपान् याज्ञिकान्नमभोजयत् ।
स्वं धामागमयच्छत्रून् भक्तांस्तत्त्वमबोधयत् ॥

He (*Krishna*) taught the herdsmen singing. He caused (them) to eat sacrificial bread. He caused the enemies to go to his own abode (to heaven.) He caused the faithful to know the principle.

धर्म्ममस्थापयद्विष्णुर्व्वेदान्ग्राहयद्विधिं ।
दैत्यानदर्शयच्छक्तिं वेनुमश्रावयद्गाः ॥

Vishnu established justice; he caused *Vidhi* to take the *Vēdās*; he caused the evil spirits to see (his) power; and he caused the cattle to hear (his) pipe.

The following are examples of the anomalies of this rule; where the subordinate agent is put in the third case, as the implement or means.

रक्षांस्यखादयदनाययदूर्द्ध्वलोकमाक्रन्दयत् कपिभिराययदाशु रामः ।
शब्दाययद्रिपुमजूहवदादयच्च शैलानवाहयदभक्षयदिष्टभक्षं ॥

Rāma caused the evil spirits to be devoured by the monkeys; he caused (them) to be conducted to the regions above; he caused (them) to cry out; he caused (them) to come quickly. He called aloud, causing the enemy to make a noise. He caused (them) to be devoured; he caused rocks to be carried; and he caused proper food to be eaten. *Obs. By the monkeys* is to be understood in every sentence.

When the nominative case of the causal of वह् Bear, carry, means *a charioteer*

charioteer, and भक्ष implies *cauſing to kill*, both the ſubordinate agent, and the patient are put in the ſecond caſe:

वाहानवाहयत् पार्थमरींश्चाभक्षयद्धरिः ।

Hari cauſed the horſes to carry *Pārtha*; and he made him devour the enemies.

The following are examples of the cauſals of हृ, कृ, &c. which, according to the above rule, may govern the ſubordinate agent, either in the ſecond or third caſe:

शैलानहारयत् कीशानृक्षैर्वृक्षानजीहरत् ।
कपीनकारयत् सेतुं वानरैरपि राघवः ॥

Rāghava cauſed the monkeys to bear rocks; he cauſed trees to be carried by the bears; he alſo cauſed the monkeys to make a bridge, or cauſeway; or (he cauſed a bridge to be made) *by* the monkeys.

स्माभिवादयते वृद्धान् जानकीं लक्ष्मणेन च ।
सीतां रामेन चात्मानमदर्शयत् लक्ष्मणः ॥

He cauſed *Jānakī* to ſalute the old men; and (to be ſaluted) by *Lakſhamana*. *Lakſhamana* cauſed *Sīta* to ſee himſelf; and (he cauſed himſelf to be ſeen) by *Rāma*.

Obs. In theſe examples it is ſeen, that when the cauſal verb is intended to have an *active* influence, both the object, and the ſubordinate agent are put in the ſecond caſe; but when a *paſſive*, the object is put in the ſecond caſe, and the ſubordinate agent in the third caſe.

1286. VERBS of wanting, begging, petitioning, and the like; with दुह् Milk, चि Gather, प्रच्छ् Aſk, रुध् Shut, ब्रू Speak, शास् Govern, जि Conquer,

Conquer, नी Conduct, वह् Bear, हृ Take away, दण्ड Punish, ग्रह् Take, कृष् Draw, मन्थ् Churn, मुष् Steal, and the class of verbs called पचादि govern two nouns in the second case.

तमर्थयेऽहं मोक्षं यो गोपैर्दुग्धमदुग्ध गाः ।
फलान्यवाचिनोद्वृक्षान् वार्त्ताः पप्रच्छ वल्लवान् ॥

I beg salvation (from) him, who, by the herdsmen, milked milk (from) the cows, gathered fruit (from) the trees, asked news (from) the milkers.

रुरोध गोकुलं गोपीरब्रवीच्च मनोहरं ।
गोपालानन्वशात् केलीं तत्राजय्यं जिगाय तान् ॥

(Who) shut up the herd of cattle (on account of) the milk-maids; (who) ordered the herdsmen a game; (who) therein gained (for) them, what was not to be gained (by others).

वृन्दावनमनैषीद्गास्तच्छिशूनवहद्व्रजं ।
जहारारण्यमाभीरीर्दैत्यान् प्राणानदण्डयत् ॥

(Who) conducted the cows (to) the forest of *Vrindā*, (and) carried their young ones (to) the cow-house. (Who) took away the herds-women to the wilderness, (and) punished the evil spirits (with their) lives.

जग्राह यज्वनो भोज्यमकर्षत् पूतनां बलं ।
ममन्थामृतमम्भोधिं मुमोष दितिजांश्च तत् ॥

(Who) took food (from) the sacrificer; (who) drew away the power (of) *Putanā* (the daughter of an evil spirit). Who churned the liquor of immortality (from) the ocean, and stole it (from) the off-springs of *Diti*.

धोऽस्मौ

योऽसौ पचति लोकानां पुन्यपापं सुखासुखं ।

He even, who prepares for mankind pleasure and pain (for) virtue and vice.

1287. THE verb दिव् Play, game, governs the implement either in the second or third case; as अक्षान् दिव्यतीशः *Isa* plays dice; or अक्षैर्दीव्यतीशः *Isa* plays *with* dice.

1288. WORDS denoting the time in which any thing took place, or a star under whose ascendency any one is born, or the like, are put in either the third or seventh case; as रोहिण्यामभवत् कृष्णो रोहिण्या सौच चण्डिका । *Krishna* was born in *Rohinī*, and *Chandikā* with *Rohinī*. *Obs.* In both cases when the moon was in the mansion of *Rohinī*.

1289. THE word which denotes the instrument with which any thing is accomplished, the thing by which it is distinguished, discriminated, or accompanied, and the agent by which or whom it is done; together with the means by which it is effected, is put in the third case. The agent of a verb passive is always put in the third case. Example.

नेत्रैः पुन्येन भूषाभिर्नाम्ना दृष्टः शिवो जनैः

Siva, by means of virtue, is seen by persons with (their) eyes (distinguished) by ornaments, (and) by name.

Words denoting weights, measures, and numbers, in repeated numbers, are put in the second or third case. Examples.

शतं शतं पयोऽपीप्यद् वत्सान् विष्णुः शतेन गाः ।

Vishnu caused the calves to drink milk, a hundred and a hundred, the cows by a hundred (at a time). द्रि द्रोणेन क्रीणाति He buys by

by two *drōnas* (at a time). पंचकेन क्रीणाति He buys by five (at a time), or पंचकं क्रीणाति He buys five (at a time); &c.

1290. THE verb ज्ञा Know, preceded by the preposition सम्, in any other acceptation, than that of remembering, governs its noun in either the fecond or third cafe; as संजानीष्व स्वं Know thyfelf thoroughly; संजानीष्व विश्वनाथेन Be acquainted with *Vifwa-nātha.* When it means remembering, it is put in the *common* form, and governs only a fecond cafe; as संजानीहि शिवं Remember *Siva.*

1291. दा Give, preceded by सम्, when ufed in giving unlawfully, is put in the *proper* form, and governs its object in the third cafe; but if the act be lawful, in the fourth, and in the *common* form: as संयच्छते स्म गोप्येष्टं श्रीशः The lord of *Sri* granted what was defired with the milk-maids. स संयच्छति श्रियै He gives to *Sri.*

1292. NOUNS are put in the fourth cafe, in conftruction with verbs of giving, calumniating, fhewing anger, envying, pleafing, and fhewing malice; alfo with ष्ठा Stand, wait, attend, ह्नु Steal, be infidious, श्लाघ् Flatter, स्पृह् Long, शप् Curfe, fwear, reproach, राध् Seek, and ईक्ष् Look, fee; alfo with श्रु Hear, preceded by आ, as आश्रु Promife, or by प्रति, as प्रतिश्रु Promife; with गॄ Sound, preceded by प्रति or अनु; as प्रतिगॄ or अनुगॄ Encourage; and with धारि the caufal of धृ in the fenfe of owing, or being indebted. Examples:

ददातु सद्भ्यः स सुखं हरिः स्मराद्गोपिगणोऽसूयति कुप्यतीर्ष्यति १
स्मरोचते द्रुह्यति तिष्ठते ह्नुतेऽश्लाघिष्ट यस्मै स्पृहयत्यशप्त च ॥

Let that *Hari* grant happinefs to the juft, for whom the females of the cow-herds, from defire, were calumnious, fhewed anger, were pleafant, fhewed malice, waited, were fly and infidious, flattered, hoped, and curfed.

गर्गो राध्यति स्म रामाय कृष्णाय स्मेक्षते ब्रजे ।

Garga sought for *Rāma*, looked for *Krishna*, in the cow-herd.

बिभीषणायाशुश्राव राज्यं प्रत्यशृणोद्यशः रामः ।

Rāma promised the government to *Vibhīshana*; (and) he promised fame.

प्रत्यगृणात् तस्मै लक्ष्मणोऽन्वगृणात् कपिः ।

To him *Lakshmana* gave encouragement, and the monkey gave encouragement.

सर्व्वो धारयते सर्व्वं सद्भ्यस्तं भज मुक्तये ॥

Sarva owes every thing to the just. Him worship for salvation.

Obs. In the above intricate quotations from the *Mugdha-bōdha* of *Vōpadēva*, it must be recollected that wherever the particle स्म accompanies a verb in the present tense, it gives it a past signification.

1293. IN blessing, the object is put in the fourth, or sixth case; as सद्भ्यः or सतां शं भूयात् Happiness be to the just.

1294. AFTER the verb क्री Buy, with परि prefixed, the noun which denotes the means is put in either the third or fourth case; as

भक्त्यै मुक्तिः परिक्रीता सद्भिर्विष्णो रुषारिभिः ।

Salvation (is) purchased from *Vishnu* for devotion by the just, by (his) enemies with indignation. *Obs*. In this example भक्त्यै is in the fourth case, and रुषा in the third, according to the rule.

1295. A VERB denoting motion, in a literal acceptation, governs its object in either the second or fourth case; unless the object mean a road, or the motion be only ideal, when the second case only is used. Examples.

ब्रजाय

व्रजाय or व्रजं व्रजति केशवः *Kēsava* goes to the cow-herd. मनसा द्वारकामेति कृष्णः *Krishna* with his mind (in idea) goes to *Dwārakā*, गच्छत्यनन्तः पन्थानं *Ananta* goes (on) the road.

1296. मन् Mind, regard, esteem, consider, when it means to convey contempt, governs its object in the second or fourth case; unless that object be काकः A crow, शुकः A parrot, शृगालः A jackal, नौ A boat, or अन्नं Boiled rice, when the second case is used. If contempt be not implied, the second case only is used. Ex. न त्वा तृणाय मन्येऽहं I do not mind thee a straw; or न त्वा मन्ये तृणं खल Wretch, I do not regard thee a straw. न त्वा काकं स मन्यते He does not mind thee (more than) a crow. त्वां मन्येऽहं जनार्दनं I esteem thee *Janārddana*.

1297. WORDS denoting अपायः Separation, भीः Fear, जुगुप्सा Blame, or the want of concealment, पराजयः Defeat, प्रमादः Carelessness, inattention, आदानं Taking away, receiving, भूः Production, त्राणं Delivery, preservation, विरामः Ceasing, resting, अन्तर्द्धिः Disappearing, and वारणं Preventing, defending, govern nouns in the fifth case, as the subject whence any such actions or passions proceed. Examples.

विभीषणः पदाद्भ्रष्टो भ्रातुर्भीतो जुगुप्सितः ।
पापात्पराजितो दुःखादप्रमत्तो विधेः सतः ॥
आत्तविद्यो मुनेर्जातो भ्रातुस्त्रातो निजैर्भवात् ।
विरतोऽन्तर्हितो दुष्टाल्लोकाद्रामेण वारितः ॥

Vibhishana, fallen from his station, afraid of his brother, anxious to avoid evil, overcome from affliction, (and) not careless of the law; (who had) acquired science from the good, (was) born of a sage, delivered from his brother, retired from the world with his kindred, (and) concealed from the wicked, (was) defended from distress by *Rāma*.—(v. r. 1261, &c.)

1298. WHEN

1298. WHEN a derivative from ज्ञा means any thing but *knowledge*, it may govern its instrument in the sixth, instead of the third case; as शम्भोर्मुकुन्दे जानीते He prevails in *Mukunda* (*Vishnu*) by means of *Sambhu* (*Siva*). Otherwise, when it means knowledge, भक्त्या जानाति शंकरं By devotion he knows *Sankara* (*Siva*). *Obs*. Some contend for the third case also in the first example.

1299. VERBS denoting the being full, satiated, satisfied, and the like, require a noun in either the third or sixth case. Ex. शृंगारस्य or शृंगारेण तृप्तो हरिः *Hari* (was) satiated with love. पूर्णः शान्त्याः शंकरः *Sankara* (is) full of happiness. In the following quotation the sixth case prevails.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।
नान्तकः सर्व्वभूतानां नस्त्रीणां कामलोचनाः ॥

The fire is not satisfied with wood, nor the great ocean with rivers, nor Death with all things, nor men of longing eyes with (the sight of) women.

PRONOUNS.

Observations on the Pronouns युस्मद् *and* अस्मद् *in Construction.*

1300. IN page 106 it has been shewn, that the pronouns युस्मद् and अस्मद् have substitutes for the regular forms, in the second, fourth, and sixth cases; but as these may not be used indiscriminately in every place, the following rules are given for their due application in construction.

1301. THESE substitutes may, generally speaking, be used in any part of a sentence, except the beginning of a metrical foot, or of a period; or in construction with च, एव, वा, ह, and अह; or with a word literally meaning *seeing*, applied in a metaphorical sense. The following

are

are the examples, in which each perſon, both in the original and tranſlation, is diſtinguiſhed by a ſmall figure, indicating the caſe in which it is uſed.

स्वामी ते[6] स समायातः स्वामी मे[6] साम्प्रतं गतः ।
नमस्ते[4] भगवन् भूयो देहि मे[4] मोक्षमक्षयं ॥

Thy[6] maſter he is arrived; *my*[6] maſter is juſt gone. Repeated ſalutation *to thee*,[4] O lord! Give *unto me*[4] everlaſting ſalvation.

Obs. The above is an example of the uſe of ते and मे, in the fourth and ſixth caſes.

स्वामी वां[6] स जहासोच्चैर्दृष्ट्वा नौ[6] दीन यातनां ।
राजा वां[2] दास्यते दानं ज्ञानं नौ[2] मधुसूदनः ॥

The maſter *of you two*[6] he laughs aloud, having ſeen the poor exertions *of us two*[6]. The king will give *you two*[4] a gift; *Madhuſūdana* (will give) *us two*[4] wiſdom.

Obs. Theſe are examples of वां and नौ in the fourth and fiſth caſes dual.

देवो वा[2]मवतात् विष्णुर्नरकान्नौ[3] जनार्द्दनः ।
स्वामी वो[6] बलवान् राजा स्वामी नो[6]ऽसौ जनार्द्दनः ॥

May God deliver *you two*,[2] (and) *Viſhnu* (called) *Janārddana*, *us two*,[2] from hell. *Your*[6] maſter is a powerful king; *our*[6] maſter is that *Janārddana*.

Obs. In this laſt example वां and नौ are in the ſecond caſe dual, and वस् and नस् in the ſixth caſe plural.

नमो वो[4] ब्रह्मविज्ञेभ्यो ज्ञानं नो[4] दीयतां धनं ।
सानन्दान्वः[2] प्रपश्यामः पश्यामो नः[2] सुदुःखिनः ॥

Reverence

Reverence *to you*,[4] who know *Brahma*. Let the wealth, wisdom, be given *unto us*.[4] We behold *you*[2] with happiness. We behold *us*[2] very miserable.

Obs. Here वस् and नस्, in the first hemistich, are in the fourth case plural; and in the second, in the second case plural.

पश्यामि त्वां[2] मदा लीढं पश्य मां[2] मदभेदकं ।

I behold *thee*[2] tainted with pride. Behold *me*[2] the destroyer of pride.

Obs. Here त्वा is put for त्वां, and मा for मां, in the second case singular.

Examples of the exceptions.

तव[6] ये शत्रवो राजन् मम नेप्यति शत्रवः ॥

Those who are *thy*[6] enemies, O king! are very much *my*[6] enemies.

रुद्रो विश्वेश्वरो देवो युष्माकं[6] कुलदेवता ।
स एव भगवान् नाथो अस्माकं[6] पापनाशनः ॥

The God *Rudra*, sovereign of the universe, is the divinity of *your*[6] race. He also, the destroyer of evil, is *our*[6] lord and master.

Obs. In the last two examples, the substitutes for युस्मद् and अस्मद् are not used at the beginning of a foot or sentence, according to the rule.

आवयो[6] युवयंश्चेशो हरिर्मामेवं[2] रक्षतु । *Hari* is the lord *of us two*,[6] and *of you two*.[6] Let him preserve *me*[2] also. ग्रामो युष्मभ्यं[4] वास्मभ्यं[4] वा देयते The village is about to be given, or *to you two*, or *to us two*[4].
भगवद्भक्तिहीनस्य जन्मेदं मम[6] ह वृथा । Alas! this *my*[6] existence is useless, destitute of devotion to God. सम्पत्तिस्तवाह[6] वृथा O thy riches are in vain.

Obs.

Obs. The last are examples of exceptions to the rule, when च, एव, वा, ह and अह occur in construction. Some add एवं, हे, and है.

The substitutes वस्, नस्, &c. are not, according to the rule, used in construction with a verb literally signifying *to see*, but applied in a metaphorical sense. Ex. चेतसा त्वां समीक्षते He beholds *thee*[6] with his mind. भक्तस्तव रूपं पश्यति The devoted man beholds *thy*[6] form. श्री कृष्णो मामपेक्ष्य त्वामालोचयति पूजकं The good *Krishna* having disregarded *me*, looks at *thee* (his) votary. *Obs.* If the verb be taken in a literal sense, the general rule must be followed.

1302. THE substitutes वस्, नस्, &c. are not used after a word in the vocative case, being the first of a foot or sentence. Ex. हे देवदत्त तव स्वं Ho; *Deva-datta*, *thy*[6] property. गुरो मम नमस्तुभ्यं O *my*[6] master, salutation to thee! But if the word in the vocative case be followed by some epithet, this rule does not hold good; as हरे कृपालो नः पाहि O *Hari*, full of mercy, deliver *us*[2].

N. B. The regular cases of युष्मद् and अस्मद् may be used in any part of a sentence.

एतद् and इदम् *in construction.*

1303. IN pages 112 and 113, it has been shewn, that the demonstrative pronouns एतद् and इदम्, occasionally change, the first its radical त, and the second its द, to न in each number of the second case, in the singular of the third case, and in the dual of the sixth and seventh cases. These substitutes for the regular forms are used in the last member of a compound sentence, connected to the first by a conjunction expressed or understood. The following examples from the *Mugdha-bōdha* of *Vōpadēva* will illustrate this rule.

इमौविद्धि

इमंविद्धि हरे भक्तं विद्ध्येनं शिवर्च्चकं ।

Consider this man a worshipper of *Hari; this* a worshipper of *Siva.*

इमाविमान् वित्त शैवान् एनावेनांस्तु वैष्णवान् ।

Consider ye these two (and) *they*[2] *Sivites*; *these two* and *they* *Vishnavites*[2].

अनेन पूजितः कृष्णोऽथैनेनं गिरिशोऽर्च्चितः ।

By this *Krishna* (is) worshipped; so *by this*[3] the mountain lord (is) adored.

अनयोः केशवः स्वामी शिव स्वामी अथैनयोः ।

Of these two *Kēsava* (is) the master; so *Siva* is the master *of these two*.

General Observations on Pronouns.

1304. IN construction with verbs, the personal and other pronouns are often elegantly omitted, as their nominative case, as in the Latin; the termination of the verb being a sufficient distinction.

VERB.

Of the Tenses of Verbs in Construction.

Indicative Mood.

1305. THE author of the *Mugdha-bōdha* has given an example of each of the six tenses of the indicative mood in the following verse, which comprehends a brief history of the ten incarnations of *Vishnu*. See p. 124, r. 151.

शेते स्म चित्तशयने मम मीनकूर्म्मकोलाऽभवन् नृहरिवामनजामदग्न्यः ।
योऽभूत् बभूव भरताग्रजकृष्णबुद्धः कल्की सतां च भविता प्रहरिष्यते
[रीन् ॥

He

He *reposes* [1] on the bed of my heart, who *was* [4] a fish, a tortoise, a boar; (who) *was* [10] a man-lion, a dwarf (and) the son of *Jamadagni* (*Rāma*); (who) *became* [5] the elder brother of *Bharata*, *Krishna*, (and) *Buddha*; (who) *will become* [5] *Kalki*, and *will destroy* [7] the enemies of the just.

Obs. The figures point to the numbers of the tenses, as they are arranged in this work. It is worthy of particular notice in this place, that the three preterits, and the two futures, are here used indiscriminately and indefinitely; and that in works of great length it is seldom that the nice distinctions noticed in grammars can be perceived, particularly as applied to the preterits, and the two futures.

Of the First or Present Tense.

1306. THE first, or present tense, called वर्त्तमान कालः, in its strictest application in construction, has either a *definite* or an *indefinite* signification. It is used *definitely* when an action having been commenced, is still continuing; as महाभारतं पठति He is (now) reading the *Mahā-bhārata*. Its *indefinite* use is four-fold: viz.—when a new habit is implied; as मांसं न खादति He does not (now) eat meat (implying that he formerly did):—When the act is only occasional; as इह कुमाराः क्रीडन्ति Here the boys (occasionally) play:—Where indefinite duration is implied; as पर्वतास्तिष्ठन्ति The mountains stand or endure (at all times):—where the action is presently connected with the past; as कदागतोऽसि When art thou come? एषोऽहमागच्छामि I now come, or I am just now come:—when the action is presently connected with the future; as कदा गमिष्यसि When shalt thou go? एषोऽहं गच्छामि I am now going, or I am now about to go.

1307. WHEN the first tense is put in composition with the particle स्म, it has a past signification; as पिनष्टि स्म द्रौपदी वर्णकं *Draupadi* ground the colouring substance. यजति स्म युधिष्ठिरः *Yudhishthira* performed a sacrifice. त्रिपुरं स्म हरो हन्ति *Hara* smote *Tripura*. हन्ति स्म रावणं रामः *Rāma* killed *Rāvana*.

1308. THE present tense is often put for the future in construction with certain indeclinable words; and also in particular modes of expression, as in the following illustrations: In construction with कदा, or कर्हि When; as कदा पश्यामि गोविन्दं When shall I, or am I to see *Govinda*? — In construction with the interrogatives कः, का; किं Who? What? or the interrogatives कतर or कतम Which of two, and which of many; as को भिक्षां ददाति Who does, or will give in charity; कतरो ददाति भिक्षां Which of two gives, or will give in charity? कतमो भिक्षां ददाति Which of many will bestow alms? —With पुरा Before, or यावत् When, whilst; as यावद्भवति कल्की When *Kalki* comes, or shall come पुरा दृश्यते कल्की Before *Kalki* is or shall be seen:—With the demonstrative and relative pronouns, where one thing is to follow as the consequence of another; as यो भिक्षां न ददाति स स्वर्गं न प्राप्नोति He who does not, or shall not, give alms, does not, or will not, go to heaven:—In sentences where there is supposition or condition, as when preceded by यदि or चेत् If; as गुरुश्चेदायाति अथ त्वं वेदमधीष्व वयं तर्कमधीमहे If the master comes, or shall come, do thou read the *Veda*, and let us read the *Tarka*. *Obs.* In all the above, and similar instances, the future tense may also be used.

Of the Fourth Tense, or First Preterit.

1309. THE first past tense, by some called अनद्यतनभूतकालः *Past time*

time not of to-day; and by others, ह्यस्तनभूतकालः *Past time of yesterday.* Strictly speaking, this tense is confined to time passed before the commencement of the current day; but in composition it has generally an indefinite, but absolute, past signification. Ex. न्यवसन् पाण्डवास्तत्र पूजिता अकुतोभयाः । The sons of *Pāndu* resided there respected, free from danger. अहं पुरारुरो नाम्ना ऋषिरासं I was formerly a *Rishi* by the name of *Ruru*. कस्य पुत्रः स राजासीत् सर्पसत्रं य आहरत् । Whose son was that prince, who performed the sacrifice of the serpents?

1310. WHEN this past tense appears in composition with the interdictory particles मास्म, it is of any time. The distinctive अ is dropped after these particles. Ex. मास्म भवेद् दुःखं May there be no trouble.

The Fifth Tense, or Second Preterit.

1311. THE second past tense is by some denominated अनद्यतन परोक्षातीतकालः *Time past out of sight, not of to-day*, a term intended to denote that the act took place at some time remotely past. In composition it can seldom be distinguished from the fourth tense; at least, in translating, the same indefinite tense must generally be used in English. बलिर्बलवान् बभूव *Bali* was a strong man. राम राज्यं चकार *Rāma* reigned. सखा बभूव मे पूर्वं खगमो नाम वै द्विज । Formerly, O *Brāhman*, I had a friend, by name *Khagama*. मंत्रिभिर्मंत्रयामास सह विग्नमानसः With a distressed mind, he consulted along with the counsellors. प्रासादं कारयामास He caused a palace to be made.

The Tenth Tense, or Third Preterit.

1312. THE third past tense is denominated अद्यतनभूतकालः *Past time*

time of to-day, by which term is intended the simple indefinite preterit, or past aorist. In composition it is often confounded with the other two; but it does not so frequently occur. Ex. अभूत् वृष्टिः It rained, or has rained. तां दृष्ट्वा हृष्टोऽभूत् Having seen her, he was delighted.

1313. IN composition with the negative, or interdictory मा, this tense may be of any time; as मा भूत् May it not be, or it should not be, be it not. Sometimes मास्म is used instead of मा; as मास्म भूच्छोकः May there be no sorrow.

The Sixth Tense, or First Future.

1314. THE first future, called श्वस्तनभविष्यत् कालः *The future of to-morrow*, is the remote future, and should be used where the action is to take place at some future period, in which the present day is not included. In composition, however, it is often employed indefinitely. Example:

सप्तमेऽहनि तं पापं तक्षकः पन्नगोत्तमः ।
वैवस्वतस्य सदनं नेता परमदारुणं ॥

On the seventh day *Takshaka*, the most exalted of the serpents, shall conduct that offender to the most dreadful regions of *Vaiwaswat*.

The Seventh Tense, or Second Future.

1315. THE second future tense, called अद्यतनभविष्यत्कालः *The future of to-day*, in composition, serves to denote time to come indefinitely. Example:

मच्चित्तः सर्व्वदुर्गाणि मत् प्रसादात् तरिष्यसि ।
अथ चेत् त्वमहंकारान्न श्रोष्यसि विनंक्ष्यसि ॥

With

With thy mind fixed on me, from my pleaſure thou ſhalt paſs all difficulties. But if from pride thou wilt not hear, thou ſhalt periſh.

The Second Tenſe, or Potential Mood.

1316. THE tenſe, which in this work is called *the potential mood*, is uſed in ſo many acceptations, that no name would be ſufficiently deſcriptive of its various uſes in conſtruction. It is generally *potential*, and may then be made Engliſh by the auxiliaries *may*, *can*, *would*, *ſhould*, *aught*, &c. before the verb; but ſometimes it is applied *ſubjunctively*; as when it is conſtructed with words ſignifying *if*, *when*, &c. and occaſionally *optatively*, as when it comes in conſtruction with another verb denoting *wiſhing*. With reſpect to time, it is indefinite. Examples.

अलब्धं चैव लिप्सेत लब्धं रक्षेदपेक्षया ।
रक्षितं वर्द्धयेत्पश्चाद्वृद्धं तीर्थेषु निःक्षेपेत् ॥

A man may alſo wiſh to obtain (a thing) unobtained; obtained, he ſhould keep it with care; and being preſerved, he ſhould increaſe it; and being increaſed, he ſhould give it away at places of holy viſitation.

यदि न स्यान्नरपतिः सम्यक् नष्टा ततः प्रजा ।
अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥

If there were no ſovereign, thence the people would be altogether loſt. They would float here in diſtreſs, like a boat upon the ocean without a helmſman.

यदि राजा न संरक्षेत् पीडा नः परमा भवेत् ।

If the king were not to protect us, our ſuffering would be very great.

शिष्यो

शिष्यो गुरुशुश्रूषको भवेत् The disciple should be attentive to the master. भवेदसौ वेदपारगो ब्राह्मणत्वात् This man, from being a *Brāhmán*, ought, may, or should be, thoroughly acquainted with the *Vēda*. अहमिच्छामि भवान् गच्छेत् I wish master may, would, should, could, &c. go.

1317. IN the *Mugddha-bōdha*, and the *Siddhānta-caumudī*, the purposes for which the second tense is chiefly used are thus laid down:—*First*, it is used in *directing* (विधिः); as सदा यजेत or यागं कुर्य्यात् He should always sacrifice, or make sacrifices:—*Secondly*, in *injoining*, *inviting*, or *engaging* (निमन्त्रणं); as इह भुंजीत भवान् Sir, (you) must eat here:—*Thirdly*, in *advising* or *admonishing* (आमन्त्रणं); इह शयित भवान् Sir, (you) should sleep here:—*Fourthly*, in *requiring* or *injoining politely*, (अध्येषणं); as पुत्रमध्यापयेत् भवान् Sir, (you) will please to teach (my) son to read:—*Fifthly*, in *asking* or *inquiring* (सम्प्रश्नः); as किं भो वेदमधीयीय उत तर्कमधीयीय What, sir, may I, or shall I, read the *Vēda*; or shall I read the *Tarka?* *Sixthly*, in *requesting*, *begging*, or *petitioning* (प्रार्थना); as भो भोजनं लभेय Sir, may I have some food?—*Seventhly*, in *ordering*, *sending*, *commissioning*, or *appointing* (प्रैषं); as प्रेषितस्त्वं गंगां गच्छेः Being sent, thou must go to the *Ganges*:—*Eighthly*, In speaking of the *fit*, or *proper time* (प्राप्तकालः); as प्राप्तस्ते कालः तपः कुर्य्याः The time is arrived for thee (when) thou shouldst perform devotions; or, it is a proper time for thee to perform thy devotions; and in various other acceptations. *Obs.* They say that the third tense, or the imperative, may also be used in any of the above acceptations.

Of the Third Tense, or Imperative Mood.

1318. THE imperative mode is applied, generally, in this, as in other languages, in ordering, directing, begging, praying, blessing, re-

questing

questing, permitting, &c. &c. and it is sometimes, where the sense will admit of it, put for the second tense. Examples. श्रपीतिं सेवतां Let him worship the husband of *Srēe*. यागं करोतु Let him perform a sacrifice. इह भुंक्तां Let him eat here. भिक्षां देहि Give alms. जीवतु Let him live, may he live.

1319. IN a benedictive sense, the verb may affix the termination तात् (see p. 134.) and be used for the first and second persons singular of this tense; as पातु or पाताच्छिवं May *Siva* preserve (you). पाहि or पातात् त्वं Do thou preserve.

Of the Eighth Tense, or Precative Mood.

1320. THE precative mode is applied in praying for and blessing; as जीयाच्चिरं सज्जनः May the good man live long! or, long live the good man!

Of the Ninth Tense, or Conditional Mood.

1321. THE conditional mode is indefinite as to time. Two verbs in the same tense are required to complete the sentence: the first states a condition or supposition, and the second the probable result or inference. Examples: ज्ञानं चेदभविष्यत् सुखमभविष्यत् If there were wisdom, there would be happiness.

PARTICIPLES.

1322. SO many examples of the use of the several participles in construction have already been given in the sixth chapter, from page 407 to page 441, that it would be superfluous to add more in this place. A few observations on their general application, however, will be useful.

General Observations on the Participles in Construction.

1323. THE participles, as connected with time, not only partake of the nature of verbs, but govern like those from which they are derived.

1324. THE

1324. THE perfect, and the imperfect participles, put in construction with any person of the substantive, and auxiliary verbs अस् *Be*, and भू *Be, become*, either expressed or understood, are often used instead of the regular inflected tenses of the verb; but in a more particular manner to supply the *imperfect* and *perfect* compound tenses, instances of which appear in every page. Those of क्त and क्तवतु; as कृतः and कृतवान्, or गतः and गतवान् are much used to supply the following tenses:—*Present perfect;* as कृतोस्मि I am made, or done, कृतवानस्मि I have made or done; गतोस्ति He is gone, गतवानस्ति He has gone, or has been:—*Preter pluperfect:* as कृतासीत् It was made or done, कृतवानासीत् He had made or done; गतासीत् He was gone, गतवानासीत् He had gone, or been:—*Future pluperfect;* as कृतो भविष्यति It shall or will be made or done, कृतवान् भविष्यामि I shall or will have made or done; गतो भविष्यसि Thou shalt or wilt be gone, गतवान् भविष्यसि Thou shalt or wilt have gone or been:—*Potential perfect;* as कृतस्यात् It may be made or done, कृतवान् भवेत् He may have made or done; गतो भवेत् He may be gone, गतवान् भवेत् He may have gone or been.

IT now becomes necessary to draw this work to a conclusion, though there still remain ample room for further discussion. But in the language of an eminent grammarian,

इन्द्रादयोपि यस्यांतं न ययुः शब्दवारिधेः ।
प्रक्रियां तस्य कृत्स्नस्य क्षमो वक्तुं नरः कथं ॥

FINIS.

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ERRATA.

*** IT is recommended to the Student to correct the following, chiefly typographical, errors overlooked in correcting the prefs. *N. B.* The lines are counted from the top, omitting the head line.

Page 9	line 5	*for*	[ः]	*read* [ॱॱ].
—	— 24	——	cofonant	— confonant.
16	— 1	*del.*	and the afpirate.	
—	— 2	——	the ह of सह.	
—	— 4	*after*	यरलव	*add* ह.
—	— 6	*del.*	(except ह).	
19	— 24	*for*	गोवाक्षः	*read* गवाक्षः.
20	— 16	——	coalifion	— coalition.
21	— 16	——	बिंबाष्ठे	— बिंबोष्ठः.
22	— 14	——	coalifion	— coalition.
35	— 8	——	We	— He.
37	— 1	——	cafe.	— cafe,
—	— 27	——	सुप	— सुप्.
38	— 5	——	ङसि	— ङःसि.
45	— 18	——	मनिषुं	— मनिषु.
63	— 13	——	ह	— ह्.
64	— 4	——	पचनीं	— पचंनीं.
—	— 9	——	पंचन्त्या	— पचंत्यां.
—	— 27	——	मनिः	— मनिः.
65	— 18	——	कूनवंनि	— कूनवंनि.
71	— 21	——	इयस्	— ईयस्.

4 P

72.

Page 72 line 20 *for* 4th *read* 5th.
— — 28 —— do. — do.
77 — 15 —— ब्रह्महनु — ब्रह्महन्.
93 — 25 —— 116 — r. 110.
99 — 8 —— नमस् — नभस्.
106 — 26 *add* See p.
111 — 22 *for* हतद्रू — ह्तद्रू.
123 — 8 —— सुनीति — सुनोति.
125 — 23 *after* त् *add* of सिग्.
128 — 23 *for* fith *read* fifth.
129 — 1 *after* being a *add* single.
— — 3 *for* ख *read* ख्.
130 — 4 *after* उ *add* or any other vowel but अ or आ.
— — 12 —— ष्ठीवति *add* or ष्ठीव्यति.
131 — 20 *for* यातां *read* आतां.
— — 21 —— याथां — आथां.
132 — 21 —— 121 — 128.
140 3 — *future* — *preterit*.
143 — 24 —— मेधो — मेघो.
145 — 23 *before* contemplative *insert* The.
150 — 25 *after* makes *add* इच्छ or.
151 — 1 *for* स्वंतु *read* स्वन्तु.
154 — 8 —— य — यन्.
156 — 16 —— तु — तू.
167 — 16 —— ऊर्णुम — ऊर्णुमि.
171 — 4 —— 29 — 30.
173 — 1 —— रुदाद — रुदादि.
177 — 9 —— ह — ह्.

Page 181 line 4 *for* व् *read* व.
— — 5 *add* See p. 29, r. 35.
186 — 21 *for* third *read* ſecond.
191 — 19 —— द्रोग्धु — दोग्धु.
198 — 4 —— हुतादि —— ह्रादि.
206 — 1 —— मी and मीतु — भी and भीतुं.
— — 2 —— मी — भी.
210 — 20 —— अबमस्तां — अवभस्तां.
211 — 10 —— अदिपद्द — अदिधेद्द.
— — 15 —— अतुनोः — अतुनौः.
215 — 13 —— declenſion — conjugation.
— — 21 —— लुब्दः — लुब्धः.
219 — 25 —— युत्र — पुत्र.
220 — 27 —— जालेने — जलेन.
231 — 3 —— appears — pleaſes.
239 — 16 —— धा।मकः — धामिकः.
— — 26 —— नलोति — नृणोति.
245 — 14 —— गुह्णीता — गृह्णीता.
— — — —— गह्णन्तु — गृह्णन्तु.
250 — 27 —— ſtudy — ſtudies.
253 — 18 —— ईरे — इरे.
256 — 18 —— शिश्रेय — शिश्रेथ.
272 — 3 —— जघसा — जघास.
— — 22 —— दिद्विबिभ — दिद्विषिभ.
282 — 26 —— °न — न्.
282 — 27 —— हन — हन्.
283 — 1 —— मन — मन्.
287 — 21 —— takes — take.

Page 290 line 18 *for* का *read* आ.
291 — 1 — दामिष्ट — दामीष्ट.
— — 4 — म्ना — म्ना.
295 — 14, 15, — यजी — यक्षी &c.
— — 18 — वपीष्ट — वप्सीष्ट.
— — 2 — वहीष्ट — वक्षीष्ट.
306 — 22 — अगः — अगुः.
321 — 18 — रभ — रभ्.
— — 23 — गृश — गृश्.
324 — 9 — मिद — मिद्.
— — 14 — श्रंस — श्रंस्.
— — 23 — विद — विद्.
— — 24 — पिष — पिष्.
— — 25 — शास — शास्.
326 — 22 — छिद — छिद्.
327 — 3 — दुह — दुह्.
— — 25 — गप — गप्.
330 — 9 — अवघीत् — अवधीत्.
334 — 26 — गपयति — गूपयति.
337 — 14 — धट — घट्.
338 — 5 — हालयति — ह्लालयति.
341 — 8 — ष्टा — ष्ठा.
344 — 10 — वेष्ट — वेष्ट्.
352 — 21 — जाही ह — जाहीहि.
356 — 13 — बोभवति — बोभविता.
357 — 22 — अचरी रिष्यन् — अचरीकरिष्यन्.
364 — 19 — generni — general.
376 — 19 — हम — हेम.

ERRATA.

Page 383 line 12 *for* स्थापयान *read* स्थापयति
387 — 24 —— स्ना — स्था.
393 — 24 —— ब्रश्चथनं — ब्रश्चथने.
405 — 24 —— परिश्रथनि — परिमृथ्नति.
408 — 26 —— क्वस् — क्वसु.
409 — 16 —— आन् — आन.
413 — 25 —— स्वागिना — स्वामिना.
417 — 2 —— ध्यान — ध्यान.
— — 12 —— दौ — दो.
421 — 12 —— शूण — शूर्ण.
423 — 2 —— ऊसित — ऊषित.
429 — 26 —— दाभ्य — दाम्भ्य.
434 — 3 —— अनी — अनीय.
— — 19 —— efficicient — efficient.
454 — 27 —— heir — their.
455 — 13 —— वेदाः — वेधाः.
456 — 16 —— आत्मन्; — आत्मन्.
457 नपु — वनिप्.
463 — त्वज्राः — अब्जाः.
464 — 27 —— घातक — घातुक.
466 — 5 —— छिद्रूर — छिदुर.
480 — 5 —— इन्द — इन्दु.
481 — 13 —— द्रु — द्रुः
488 — 5 —— युंष्मद् — युष्मद्.
496 — 2 —— नारायन — नारायण.
— — 19 —— दूर्भगा — दुर्भगा.
500 — 11 —— शाक्ति — शौक्ति.
502 — 23 —— धौरय — धौरेय.

Page 507 line 12 *for* शर्व्वपथ *read* सर्व्वपथ.
— — 13 —— शर्व्वपथीन — सर्व्वपथीन.
508 — 9 —— अर्था — अर्थी.
518 — 22 —— ईष्टः — इष्टः.
521 — 6 —— which? — which.
522 — 3 —— नवविंशत् — नवत्रिंशत्.
— — 21 —— पष् — षष्, *and for* पष्ठ *read* षष्ठ.
528 — 20 —— द्वन्द् — द्वन्द्व.
563 — 7 —— श्वि — श्वित.
577 — 19 —— eighth — sixth.
600 — 9 —— गगिका — गंगिका.
603 — 10 *after* फ् *add* श्, ष्, or स्.
— — 12 *for* हारदश्वन् *read* हरिदश्वन्.
605 — 2 —— सूस्नन — सुस्नन.
— — 18 *dele* उदर Belly.
608 — 5 *for* *Brāhma* read *Brahmā*.
— — 24 —— वृषकपायी — वृषाकपायी.
610 — 1 —— नलिना — पालिना.
— — 18 —— कद्र — काद्रु.
— — 21 —— अध्वर्य्यः — अध्वर्य्युः.
620 — 16 —— गंछामि — गच्छामि.
623 — 17 —— *Māghava* — *Mādhava*.
628 — 3 —— साङ्ग — सार्ङ्ग.
631 — 4 —— केने — केन.
638 — 14 —— लक्ष्मेणन — लक्ष्मणेन.
645 — 11 —— वां^{2} *read* वां^{4}, *and for* नौ^{2} *read* नौ^{4}.
— — 15 —— fifth — sixth.

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